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السماحة في التيفر الجديد
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أعمال 1881
THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

"Come out of her, my People."

VOLUME 6.

Printed and Published by George Howard,

Tarborough, North Carolina.

1841.
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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Chambers C. H. Alabama,
20th November, 1840.

DEAR BRETHREN OF THE PRIMITIVE ORDER: Since I came to Alabama I wrote a small piece that was published in the Christian Index, which I have been truly sorry for; and now I write a few lines, which I desire to be inserted in your useful paper.

I was baptised in Jasper county, Georgia, in 1812; moved to Maury county, Tennessee, and commenced preaching in 1817; and was ordained in 1820, by brethren Henry Petty, Thomas Hanks and Aaron Cunningham. Afterwards, moved back to Georgia, and have generally had my time filled up with the care of churches, and enjoyed a good portion of peace and prosperity with my churches, and suppose I have baptised between six and seven hundred. But when the split took place on the missionary and institution question, I refused to declare an unfellowship, and was therefore thrown on the missionary side, though I never joined one of the institutions.

And the affliction and confusion of mind that I passed through, tongue cannot express. Sometimes I was prejudiced against my Old School brethren, and found some fault of their preaching. Again, the thought of being separated from my own sort of people so grieved me, that I have thought several times of hunting a lodging place in the wilderness. But I have got convinced at last.

And here let me remark, there are many yet in the missionary ranks, that I highly esteem and have Christian fellowship for, and would rise at midnight to do them service; but I believe they are the first cause of the split. Suppose A and B live many years together in a church in good fellowship, and B goes into new measures and the fellowship is broken; the fault cannot be in A, for he stands where he did, therefore B is the cause of the split. Well, part of the Baptists stand as they have for ages past, and part of late have gone into things unknown by the Baptists in former days, and I think unauthorised by the scriptures; and therefore I think have caused the division, and we are told to mark them which cause divisions, &c.

Again, it seems to me, that the missionaries are getting away from the Baptist faith, and from old fashion experience, and any special call to the ministry. I used to think there was a ministerial fellowship, but how is it now? When one man has a weight and travel of mind a long time to the important work of the ministry, another youth joins the church, commence talking, and in a little time is sent to school, training for the ministry; and when he is educated, he can preach, or plead law, or practice medicine, or teach school, just as his interest or inclination leads him. I fear there are many preaching in high business, that are strangers to the new birth. Therefore, viewing the whole matter, I feel it my duty to humble myself under the hand of God and at the feet of my brethren, and say, for every wrong step I have taken, and every hard word I may have dropped, & every affliction my course has produced, I trust I have entirely repented for and asked forgiveness. And if I can be permitted, I desire to spend the rest of my days with the Primitive or Old School Baptists.
Brethren, if a man be overtaken in a fault, you who are spiritual restore such as one in the spirit of meekness, considering thyself lest thou also be tempted. Possibly some may say, that I was not esteemed high enough among the missionaries; therefore, I have left them. To this answer, I have been in Alabama two years, and I have been called to five churches each year. I think there are many more brethren in distress, and I would say to them, they that were clean escaped from them who live in error, 

Dear brethren, we are persecuted and tried, but the glorious day is coming, when the Lord will gather his elect from the four winds, and will set down in the kingdom of God, where the wicked cease from troubling, and the weary are at rest, and heaven sweetly echo with the praise of God's elect. Yours in gospel bonds.

WILLIAM LACY.

From the Signs of the Times.

"Eaton, Ga., Oct. 6, 1840.

Dear Brother,—The accompanying Minutes of the Ocmulgee Association contain an expression of that Association relative to the religious stand occupied and course pursued at present by Elder Tilman D. Oxford and his adherents or followers. I hope you will admit the same into the columns of your much esteemed periodical, the Signs of the Times—as also the Primitive Baptist—as soon as opportunity will allow. The Association speaks for herself, and for the information of brethren abroad, in language plain and easy to be understood, and therefore it needs no comment to show where she stands as an Association of Old School Baptists, and where Elder Oxford and his clan stand in the religious community, "For their roek is not as our Roek, our enemies themselves being judges."

Yours in the bonds of a gracious Redeemer.

ROWELL REE-E.

P. S. A text for Brother Beebe or some other brother or brethren to give their views on through the Signs and Primitive Baptist, 1 Tim. ii. 6, as I think a word of warning to the churches, elders and deacons would not be amiss. R. R.

In lieu of a Circular, the following is an expression of the Ocmulgee Association, relative to the religious stand occupied and course pursued, at present, by Elder Tilman D. Oxford and his adherents or followers.

In going into an explanation of this subject, we are truly sorry that we are compelled to declare our disapprobation of the religious course and conduct of brethren with whom we once took sweet counsel. But, painful as the task may be, we deem it an imperative duty we owe to God, to the religious community, and to ourselves as an association of Baptists, so to do; and shall endeavor, in the spirit of love and meekness, to give as full and fair a development of the truth of the case before us, as we possibly can. The first of our ever knowing of any dissatisfaction in Elder Oxford with the act of this body, was at our session, in 1836, at Concord, Jasper county. When reading the letters from the different churches composing this body, we found that Mount Gilbed Church, Putnam county, had taken into consideration the systems of the day (benevolent—so called,) and finding them unscriptural, had declared non-fellowship with them, and requested this body to give its advice on the subject. To which this body gave the following answer:

Resolved, We concur with her in the course she has pursued.

Which Elder Oxford opposed in argument to a considerable length, upon the grounds, he said, of the inexpediency of such a course, and eleven voted against the resolution. Elder Oxford remained neutral, and the same time asserting the systems of the day were unscriptural, and that he had no fellowship for them; but there were certain good brethren connected with some of these societies that he could not give up. What inconsistency! And he continues, during the next association year, to murmur and complain of the act of this body, both publicly and privately; and at the next session of the body, in 1837, at County Line Church, Jones Co., the aforesaid church sends up two queries, as follows: 1st, Are the institutions of the day (benevolent, so called) scriptural? 2nd, If the answer should be no, where the impropriety of declaring non-fellowship? To the first query the following was given in answer: We believe them to be unscriptural; after which the second query was withdrawn; and Elder Oxford opposed the withdrawal, upon the ground, he said, that it deprived him of the privilege of showing the unconstitutionaliy of the association's declaring non-
fellowship. He was informed of the immediate forthcoming of a memorial from Harmony Church, Putnam Co., the investigation of which would give him, or any other brother, full and free privilege of showing what they wished. And here we will state the reason why this memorial was sent up by Harmony Church; which is this:—Elder Oxford had imbibed a notion, and had instilled it into others, that the act of this body, last year, (1836,) in concurring with Mount Gilead Church, was infringing the internal rights of the churches. Harmony Church wishes to have an expression from the body, and sends the following memorial, produced by her messengers:—"Has this Association any right to lord it over God's heritage, or interfere with the internal rights of the churches?" Answer—"No."—Here we think proper to state that every brother had full privilege to give his views relative to what had given rise to this memorial, as well as the discussion of it. And yet Elder Oxford appears dissatisfied, and makes hard expressions, such as, he had been prohibited from speaking, and had been put down by the brother Moderator; and appeared distant, and took no part in the further prosecution of the business of the body during the session; and at the close of the business, D. McDowell, (the colleague of Elder Oxford,) very gravely and sympathetically addressed the brother Moderator as follows:—that he thought his dear brother Oxford had been proscribed, he thought that the brother Moderator had debarred his brother Oxford the privilege that he was justly entitled to, and that it was more than he could do to suppress the feeling he had for that dear disciple of Jesus; or words to that amount. Upon which the brother Moderator, finding himself charged with injustice, requested an expression of the body upon that subject; and upon the voice of the body being taken, we recollect of no brother's voting to sustain the charge against the brother Moderator, but the one who brought it forward.

And from that time Elder Oxford doubled his diligence against the acts of the body, to try to sour the minds of brethren and prejudice the churches of which he was pastor or supply, by telling them that the act of concurring with Mount Gilead was interfering with their internal rights, and that he had of ten heard of the gag law, but never knew any thing of its distressing effects until it was enforced on him by the Moderator of this body, when in session at County Line Church; and finally stirs up as much strife as he possibly can by the next session of this body, in 1838, at Enon Church, Putnam Co.—And behold, when the Association meets, she finds four queries propounded, and forced by Elder Oxford upon one of his churches, (as he called it,) and sent up in her letter, contrary to the wish of the church, as she has since proven, by letting him alone, believing he was joined to his idols. The purport of the queries were, just to bring something into the body that would open the way to argument, (a part of speech which he thinks himself much gifted in,) if we take his own word and acts as proof in the case.

The first business attended to on Monday morning of this session (1838) was the following:

On motion, a resolution was offered declaring non-fellowship with the entire brood of institutions of the day, (benevolent—so called) now existing in the United States, being, as we believe, unscriptural; and that we will not hold any church in fellowship or union, nor will we correspond with any association, which is connected with or advocates them.

Here Elder Oxford had a fair opportunity to show the unconstitutionality of the Association's declaring non-fellowship, which he very ambiguously attempted for a considerable length of time, but failed as before. When the motion was put, there were nine who voted against the resolution, and yet say they have no fellowship for the institutions; and one of the minority observed, *Wesubmit.* Elder Oxford and his colleague pledged themselves for their church, that it would not have any thing to do with the societies or the advocates of them. And here the body hoped that all would be well; that an honest difference of opinion was each other's privilege where principle was not involved.

Immediately after the adoption of the above-named resolution the body received a petitionary letter from a number of churches in Pike county, requesting ministerial aid to form a Presbytery, to constitute said churches into an Association. The petition was granted without a dissenting voice; and it was well known to the body that those churches had separated from the Flint River Association upon the non-fellowship question, and that they intended...
to constitute upon that principle. The churches accordingly met and were constituted into an Association. Brother Thomas C. Trice, a minister, then member of this body, as one of the Presbytery, helped in the constitution, and it is known and distinguished by the name of Towaliga Primitive Baptist Association; and at the last session of this body, 1839, at Fish- ing Creek Church, Baldwin Co., the above named Association petitioned this body, by their letter and Minutes, through their messengers Douglas, Kilpatrick and Bloodworth, to open correspondence. And what do we hear from Elder Oxford? Why, an objection to the correspondence; and he proceeds to give his reasons, which are as follows: that the Towaliga Primitive Baptist Association is not of the same faith and order of this body; 1st, on account of her having a 13th article in her constitution which simply asserts a belief that the institutions of the day are unscriptural, unsupported by divine revelation, and are therefore improper; which is synonomous with the sentiment expressed in the resolution passed by this body in 1838.

Another reason he offers, is, that their decorum does not agree with ours. The difference is this, upon which he objects, i.e. 5th and 6th items of the 19th article of theirs read thus: 5th item, to correspond with other Associations; 6th item, the Association shall have power to exclude any church in this union which shall violate the rules of this Association, or deviate from the orthodox principles of religion—2nd and 3rd items of the 15th articles of the decorum of this body read thus: 2d item, to keep up a correspondence with those Associations of the same faith and order; 3d item, withdraw from any church or churches whom they shall look upon to be unsound in principle or immoral in practice, until they be reclaimed. Now, it is a well known fact, that the Towaliga took a precise copy of the constitution and decorum of the Flint River Association, from which said churches had withdrawn; and it is further known, that it underwent no alteration or amendment, the above named 13th article being added after a review of the same by the churches, and their unanimous consent had; and agreeably to the scriptures of truth, as well as the honest belief of every Old School or orthodox Baptist in America. And further, it will be remembered by Elder Oxford, as well as a great many others, that this body and the Flint River Association corresponded upon the above differences in items of decorum; & by recurring to the minutes of this body in 1830, also at more recent date, 1837, we find this same Elder Oxford a corresponding messenger to the Flint River, from this body, upon the same objectionable items of decorum as he is pleased now to call them. But, after all his reasons and objections of the above kind being urged by him for about the space of three hours at least, the body agreed to open the correspondence with the petitioning body at her request.—Whereupon, Elder Oxford and eight or nine others, after voting against the correspondence, had the assurance to demand the constitution of the Ocmulgee Association, together with all the documents belonging thereto; which demand the Association peremptorily refused to comply with. Then we were reminded of the Apostle's notice: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." They then left the house—another feature of our Master's mark on such characters: "They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be manifest that they were not all of us."

We have now before us a spurious piece, purporting to be the minutes of the Ocmulgee Association, with the name of Tilman D. Oxford signed to it as clerk, of which we purpose noticing a few items, that the truth may come, as it is mighty and will prevail over error. In this piece he has tried to gull the public mind, as well as that of orthodox and orderly Baptists, into a belief that a small minority (of which he was the head) is truly the Ocmulgee Association, by saying on the front page of his sheet of falsehood, "Yet there was a large majority of the body who preferred a violation of our own constitution and decorum, to a suspension of the prouo-ed correspondence, upon which we, the minority, (stating their names) refused to comply," &c. We note the above, in order to disprove the public mind, which, perhaps, has seen the piece alluded to and has drawn some conclusions of the truth of its assertions. We do, therefore, solemnly say, in the fear of that God we profess to serve, that the above charge against a large majority of this body, of violating our own constitution and deco-
rum, is a base calumny, without foundation in truth. Again, we hear him saying, on the 5th page, "then appointed Brother T. D. Oxford to procure a copy of the Minutes up to the reception of the new confession of faith." We say this body has no such new confession of faith; therefore the charge is without warrant. We are confident that no orthodox Baptist believes a single item of the above named piece, who are acquainted with us as an Association; and further, we are now in open correspondence with seven Old School Baptist Associations, and have full fellowship for every orthodox and orderly Old School Baptist in the world.

Whereas the said Elder Oxford and his followers have taken a stand, and are pursuing a course by themselves, unprepared in the annals of Baptist history, and not patronized by any who are acquainted with and love Baptist usage, we therefore declare that the piece before us, of which we speak, is a fabrication of misrepresentation, whose design, we believe, is to slander the Christian character of the Ocmulgee Association, and to exalt the character of Elder Oxford "above all that is called God, that he may sit in the temple of God, showing himself that he is God," or Chief Ruler, in the churches over which he presides as Master, instead of pastor, or servant.

We thought we were done with this piece, but we feel bound in justice to ourselves and brethren abroad, to say something more. It appears that he would make the world believe, if he could, that there were five churches of this body gone off with him, which is not the fact. On the 6th page he says, (in the state of the churches) Fellowship, Jasper Co., and Harmony, Baldwin Co., and records the names of the messengers; but the truth is, when the messengers returned home, the churches called them to account for their stewardship, and they were "weighed in the balance and were found wanting." Fellowship condemned the act of their messenger, (in going off with Elder Oxford,) by a large majority;—upon which the minority took notes—so the church remains in good standing in this body.—One of the messengers from Harmony voted with Elder Oxford, and the other remained neutral. The one who voted with and went off with Elder Oxford, the church, on being informed of his conduct, called to an account; and he remained obstinate and would not hear the church, and was therefore excluded. The church is in good order in this body. So there are three churches, i. e. Elam, Jones Co., Concord, Jasper Co., and Mount Olive, Baldwin Co., that are with Elder Oxford, though some members from Elam and Concord have come and joined some of the churches composing this body, on a confession of their faith; and but for the spirit that governs, in the head of the faction, we believe they would shortly return to the primitive path of rectitude.—Though painful, we feel it our duty to publish them, to the religious community and to the world, a religious faction in the community, so long as they pursue, until they return to the place from whence they have fallen, and are reclaimed upon the principles of the Baptists. And may the Lord give them light to view their stand. Amen.

JAMES HENDERSON, Mod.
ROWELL REESE, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Blacksville, Barnwell district, So. Ca. October 12th, 1840.

DEAR BRETHREN EDITORS: It has become my duty, as agent, to send on some money for the subscribers that I am agent for; and as I have nothing very great to communicate at this time, I can only say, I believe the old Primitive principle is gaining ground in this part of the country. And I should like to mention a few things that has passed, but my mind being drawn out on another subject at present, I shall omit them at this time, and beg leave to lay before my brethren the constitution of the American Baptist Home Mission Society, for their consideration; finding so many brethren in this part of the country that have been casting in their mites to the support of that society, and not knowing their cunning craft to get money; and thinking that it may be the same in other parts of the world, which makes me wish to lay the constitution before them, that they may see it and judge for themselves, if it agrees with the bible.

And also I see in some of the brethren's writings in the Primitive paper, that some of the New School system have attached to us, the Old School Baptists, the name of Catholics; and I do not think the name will apply to us, the Old School Baptists, so well as it will apply to them of the New School. And for proof, view the consti-
tion of the Home Mission Society, which I will put down in their own words, as I have one of their Minutes right before me. And here they are, such as they are:

Article I. This society shall be called the American Baptist Home Mission Society.

Art. II. The great object of this society shall be to promote the preaching of the gospel in North America.

Art. III. Any person may become a member of this society by contributing annually to its funds; thirty dollars paid at one time shall constitute a director for life. Any person paying a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be a director for life. And any Baptist church, or Association, or State Convention, or missionary society, that contributes annually to the objects of this society, shall be entitled to be represented by one or more delegates in its annual meetings.

Art. IV. The officers of this society shall be a president, vice president, a treasurer, an auditor, a corresponding secretary, a recording secretary, and fifty directors, who shall be annually appointed by the society.

Art. V. The officers and life directors shall appoint an executive committee of thirteen persons, exclusive of the treasurer, the corresponding secretary, and the recording secretary, residing in the city of New York and its vicinity, five of whom shall be a quorum at any meeting regularly convened. This committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies which may occur during the year, and convene special meetings of the board of the society; shall appoint missionaries and instruct them as to the field and manner of their labors; shall dispose of the funds for the objects of the society, provided that all monies contributed for any specific purpose, shall be faithfully applied only to that particular object. Shall create such agency or agencies for the appointment of missionaries and for other purposes, as the interests of the society may require, and shall make an annual report of their proceedings to the society. All the officers, executive committee, agents and missionaries of the society, shall be members of some regular Baptist church, in general union with the body of that denomination.

Art. VI. The treasurer shall give bonds to such amount as the executive committee shall think proper.

Art. VII. Any Baptist missionary society may become auxiliary, by agreeing to pay into the treasury of this society the whole of its surplus funds, and sending to the corresponding secretary a copy of its constitution and annual reports, mentioning the names of its missionaries and the fields of their operations.

Art. VIII. Every auxiliary society which shall agree to pay the whole of its funds to this society, shall be entitled to a missionary, or missionaries, to labor in such fields as it may designate, to amount at least equal to that of its contributions, provided such designation be made at the time of payment.

Art. IX. The officers of auxiliary societies shall be ex-officio directors of this society, and their members shall be members of this society.

Art. X. The annual meeting of the society shall be held at such time and place as the society shall determine at a previous annual meeting, or as the executive committee shall determine.

Art. XI. No alteration of this constitution shall be made, without an affirmative vote of two-thirds of the members present at an annual meeting; nor unless the same shall have been proposed at a previous annual meeting, or recommended by the executive committee.

And now I have put down the constitution of the Home Mission Society, and I ask the question, does not this Society resemble the Catholic priesthood very much, whose object is to sell out membership to get money? The Catholics sell out indulgence for sin to get money, now can you not see some resemblance between the two, the Catholics and the New School Baptists? I think you can.

So I shall conclude for the present and subscribe myself your unworthy brother in hope of eternal life.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.

Mannington, Florida, Nov. 3rd, 1840.

Dear Brethren Editors: Your paper has been coming to me for the last two months.

I expect to be one of your regular subscribers, as I am well pleased with the doctrine it holds out, for I believe it to be the true doctrine of our Lord and Saviour Jesus Christ. Yours, I hope, in Christian love.

REUBEN MANNING.

TO EDITORS PRIMITIVE BAPTIST.

Donalson's Creek, Trigg county, Ky. September 28th, 1840.

Original Little River Association of Old Predestinarian Baptists.

Dearly Beloved Brethren Editors: According to record, I am this day, sixty and six years of age, I am no preacher, and have but a very limited education. I have wrote but one piece before this ever to have been printed in any religious periodical, and that was written through a sense of duty, that I owed to myself, and the church and Association to which I belong.

Dear brethren, I have the consolation to inform you, that we, as an Association, together with four more, with whom we have correspondence, namely Red River, Muddy River, Clark's River and High-
land, have all come out from among and
made ourselves separate from any, and
all, but what we believe, can produce a
thus saith the Lord, for our and their way
and manner of worship. When we meet
at our church meetings or at our Associa-
tions, we meet like friends, and when we
part we part like brothers. We have no
camp meetings, protracted meetings, anx-
ious benches, or stool pigeons, neither
have we any thing to do with the benevo-
 lent societies.

Yet, dear brethren, it is to be awfully
feared, that all is not right among us. There
are too many of us, who are living at home,
with our doors shut, and the string of the
fetich pulled in, (comparatively speaking.)
I will refer to a certain case, which lately
took place with myself. I was appoint-
med, by our last Association, to superin-
tend the printing and distribution of our
Minutes. I had to go about twenty-seven
miles to get them printed; and afterward,
in about seventeen days, I went after them
and as I was returning home, about the
close of daylight, I enquired for, and found
the house, of an old brother, with whom
I had often sat, as a member in the Asso-
ciation. I rode up before the door and hail-
ed, asking if the gentleman of the house
was at home, and was answered, by a
large stout looking young man, that he
was in the house, and very poorly. I ask-
ed if I could stay all night. He replied, I
recon you can; and turned and went into
the house. And, after a few minutes, he
returned to where I was sitting on my
horse, and said to me, father has been very
sick; and has just got up about, and
there are five of the negroes down sick,
and I reckon, you had better go some-
where else.

This true, that I did not send word, to
the old brother, that the clerk of the Asso-
ciation was come with the Minutes, and
wanted to stay all night; but I knew they
saw I was a human being, and I thought,
that was enough to give me a claim to his
hospitality.

Dear brethren, I need not tell you, that
I turned away from the gate, very much
dejected, thinking it was then too late to
look out, in a strange neighborhood, for
other quarters; but I had not rode more
than two or three hundred yards, before
these thoughts entered into my mind: My
blessed master was here on earth, upward
of thirty years, and was going to and fro,
doing good, and had not where to lay his
weary head, and why should I think hard,
of being denied one night’s entertain-
ment; I am on a good horse, the weather
warm, the moon giving light, and by a
little fatigue, I can reach home. The
above thoughts so revived me, that I
felt quite cheerful, my resolution revived,
I rode on with fresh courage, and after a
ride of about five hours more, I reached
my own place of residence, at about 11
o’clock in the night, making a day and
night’s ride of about fifty-six miles, al-
lowing for the distance from the road to
the old brother’s house.

Dear brethren, this puts me in mind of
a passage I have some where read: be not
forgetful to entertain strangers, for by so
doing, some have entertained angels un-
awares. Now, brethren, as I have to ex-
ecute the office of a deacon, let me remind
you of what I believe to be your duty. I
believe that there are certain men who are
called of God to take charge over the flock,
over which the Holy Ghost hath made
them overseers. I believe it is their duty
to feed the flock of Christ, and to proclaim
the glad tidings of sovereign grace to poor,
lost, helpless sinners; not of constraint, but
willingly; not for filthy lucre, but of a rea-
dy mind.

Brother deacons, I believe it to be our
duty to inquire, and find out, the situation
and circumstance of our preacher and his
family. If they are needy, we ought to
inform the members of our church, and
press it as a duty on them, to contribute to
our pastor’s relief, and for us to see that he
does receive the benefit of the church’s
contribution. Brethren of the laity, I
have sometimes noticed, that on meeting
days when contribution time comes, that
there are too many of your seats vacant on
that day. Also, I have noticed at the Asso-
ciations when the committees of finance
make the report, the contributions are but
small. When we want corresponding mem-
bers to go to other Associations, there ap-
ppears a reluctance in members volunteering
to go. Remember, brethren, it is written,
the Lord loveth a cheerful giver; also, that
we are not to muzzle the ox when he tread-
el out the corn. Read the writings of
Paul, and you may find out your duty to
your preachers and to one another. Per-
haps some may reply by way of excuse,
I am poor, and have nothing to spare; then
I call on you to remember, that the scrip-
tures give us some account of unjust stew-
ards, and unprofitable servants. A word to the wise is enough.

Dear brethren, I am well pleased with our little Prin, as a channel of communi-
cation, through which we can have corre-
spondence one with another; but (in a few instances) I find, that when the old Aposto-
lic Baptists have undertaken to keep up correspondence with each other, some of the
other kind of Baptists have written also; and they make free to write as Old School
Baptists too. But I would be glad for them to say which Old School they belong to. The
oldest school that I have any account of in the Bible, was set up soon after God gave
Adam a law to keep; when the devil began to teach old mother Eve to believe a lie and
discredit the word of God. So that I think there was an old satanic school, as well as an
old apostolic school.

Dear brethren, when times go well with you, I hope you will pray for poor unworthy
me. Farewell. Yours in the best of bonds.

LEVI LANCASTER.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 9, 1841.

The issuing our next number will be delayed a few days beyond the regular time, to enable our
subscribers and agents to furnish us with the necessary corrections in our subscription list, occa-
sioned by removals, deaths, &c. — we shall, however, soon resume our usual regularity.

For the information of new subscribers, and as a guide to correspondents, we re-publish the
prospectus issued before commencing the publication of the Primitive Baptist. It will be noticed,
that no mention is made of a discussion of points of doctrine or practice, on which Old School or
Primitive Baptists may differ; it was, and is still, deemed advisable to leave this with the
churches and Associations, to avoid unpleasant and unprofitable collisions — controversies on
these subjects will be, therefore, carefully excluded.

THE PRIMITIVE BAPTIST.

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

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

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

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C. Dec. 29th, 1840.

Dear Brethren Editors: At near the close of this present year, which you will get in the
first of next year, I again address you these few lines, informing you that I am still on the land with the living, and now advancing on in my seventy-fifth year since the 12th day of November past; enjoying the blessings of heaven, and likewise the privilege of hearing from the favored sons of God, in many parts of these United States and Territories, to my great joy. And I find that Old School Baptist principles are reviving and spreading, and the sons of Zion uniting in the good cause of the Redeemer, and enjoying sweet fellowship one with another. And to increase that happy state I would say now to you, that we have fired our cannon and small arms so much at the New School and missionary systems, that they now know where we are, and ready to op-
pose them when they further intrude on God's Is-
rael.
And as we have been so much engaged in the 
aforesaid honorable work, that it is time for some 
small respite; instead of firing more at these 
sneaks and interlopers, let us be more engaged to 
keep up our own camp fires. And in order to do 
this, say as David of old did: "Come all you that 
fear God, and I will tell you what he has done 
for my soul." You know by good experience, 
that to gain Christian fellowship, when you hear 
any one relate their hope of salvation, in relating 
their experience of grace; and if you have reason to 
believe the work that they relate is of God, you 
thereby gain fellowship and Christian union.

Then, brethren, let us relate our experiences 
of grace to each other, through this happy medium 
the Primitive Baptist; which will cause the bonds 
of union and fellowship to increase and be 
strengthened to our good feeling. As proof, when 
some of our good brethren have done so before, 
that it did revive our spirits; and let us still do so, 
to the joy and gladness of all the brethren in 
Christ Jesus.

So, brethren, I wish you a happy new year, and 
a glorious time through the whole of the year 
1841. Farewell in the Lord.

JOS. BIGGS, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren Editors: If ever there has been 
a need of watchfulness, a time to erect new 
altars and build up old ones around every fire 
side, now is the time. It is when Zion travels 
that she bringeth forth, and it is when iniquity abounds 
that the love of many will wax cold. Take warn-
ing then, brethren, by the clouds of darkness that 
seem to overshadow you; hold up the little light 
that still remains, that it may yet be seen as a bril-
liant spark, yes, as a city that is set on a hill, that 
all who may take knowledge of you may say in 
truth; that you have been with Jesus. Let con-
tention die among the Old School Baptists, but 
religion live; and instead of talking and writing 
about such things as are unprofitable and vain, let 
us be talking and writing about the goodness of 
Israel's God, his power to save, and his dealings 
with our poor unworthy selves. How is it with 
you all now?

Brethren in the old Kehukee Association, I long 
to see you and be with you. Is the cause of God 
prospering? Are you making such headway that you 
can rejoice in the anticipation that you have 
arrived almost at your destined port, your haven 
of eternal rest? Or, brethren, is your faith so 
weak, and your trials so great, that you feel as if you 
should hardly be able to stand the threatening 
storms that seem still to await you? To such a 
one I say, don't despair; he of good cheer, Jesus 
still stands at the helm, he has made your en-
trance into the port possible, and will at last con-
duct the little bark, though much shattered by the 
repeated storms to which she may be exposed, in-
to the port of everlasting rest.

Brethren, pray for the grace of Jerusalem, the 
prosperity of Zion; and may God hear the petition 
of his people and give us such evidences of his 
power and goodness, as to cause great joy through-
out all his churches. Farewell.

E. HARRISON.

FOR THE PRIMITIVE BAPTIST.

NOTICE.

According to promise the following 
work is now in press, viz: William Hunt-
ington upon universal charity, pursued 
and taken by Mr. Zeal for God, examined 
before Mr. Gosper Experience, the magis-
trate; found guilty and delivered up to 
Mr. Election, the jailor: then brought 
before Mr. Deserving of Spirits, the deputy 
judge; there tried and condemned.

Together with letters on Ministerial A-
ibility's detecting errors, and some com-
ments on dark passages of scripture.

Also, the Naked Bow of God, or a visi-
ble display of the judgments of God on the 
enemies of truth.

The last Will and Testament of William 
Huntington, a servant of Christ and of the 
church for his sake. Also, a preface to 
his will.

Five thousand copies will be done by 
the middle of February. Price single co-
py, $1.25 cents; by the quantity, $1.00. 
Checks on specie paying banks will be ne-
necessary from a distance, and books will be 
forwarded to order. Address the subscri-
bér, post-paid, or T. C. Trice, Mt. Morne, 
Pike county, and prompt attention will be 
given. I think any real Christian who 
reads it through attentively, will acknowl-
edge himself well paid.

WILLIAM MOSELEY.

Bear Creek, Henry co. Ga.

FOR THE PRIMITIVE BAPTIST.

Luthersville, Meriwether county, Ga. Nov. 16th, 1840.

Dear Brethren Editors: I feel dis-
posed to give you a few of my feelings in 
words. I will give the subject on which I
shall predicate my remarks. Paul to Titus, 3d, chap, and 5th verse: Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. 6th. Which he shed on us abundantly through Jesus Christ our Saviour.

I will answer for myself, and let all my brethren and sisters do the same. Before God and my brethren, I feel unworthy to claim a seat and a name with the church of Christ. I declare to have no works of righteousness to justify me as a citizen in Zion; for if I am a Christian, it is by grace alone.

I will give you a short sketch of my life so far. I was raised moral, my mother learned me some little prayers. I never sware an oath until I took a family. After that, the principle that dwelt in my heart, began to flow out into practice for several years. Yet I often thought of death and judgment, which made me tremble; yet I believed I had some righteousness, and when I reduced it to practice, God would love me. So I lived upon do better some years, at the same time doing as bad as my wicked heart could direct, until about the first of April, 1818. I don't know that I had been to meeting or heard a sermon for six months. One morning, a little after sunrise, I was plowing and meditating upon the goodness of God toward men, the prospect of vegetation beautiful. A thought struck me, how quick the Lord could consume it; and I acknowledged it just, yet regretted the loss. I was then near the end of my row. A question dropt to me. Suppose it should be destroyed, what that be to your own soul? I declare to you, brethren, I never knew before that moment that I had a soul. When the horn blew for breakfast, I was standing and pleading guilty before God.

Sometime after, I thought of my good works that I had always been depending on; but O, brethren, my heart condemned me, my prayer filled with sin, and I found it just in God to frown upon me. So I remained for about three months, when I took a little Bible, which I would often retire and read, which I kept hid in the woods. But O, my brethren, my little Book condemned me, yet I loved it. I thought my case was worse then any ones, it was a very cold time of religion, I had no friend to go to on earth, and I thought none in heaven. One morning I went to read my little Book, and read this passage: If the Son therefore make you free, you shall be free indeed—which filled my soul with love toward God, yet I had no hope, though my guilt appeared to be measurably removed.

Some days after, I had a view that Christ stood between me and the Father, which gave me a little hope that God had made me a citizen in Zion; but not by works of righteousness which I had done, but according to his mercy he saved me by the washing of regeneration and renewing of the Holy Ghost; so I believed with my heart and with my mouth made confession. I have no hope of ever doing any good work whereby I shall merit at the hands of my Master. O, brethren, if I am a Christian, it is by grace alone; so, little children, I think I know the path you travel in the mud holes, briers, and thorn thickets, that you are found oftentimes in; which grieves your spirits and you say, O, am I a child indeed. O, remember your Redeemer abides faithful and he keeps his little children as the apple of his eye, and carries them in his bosom and not one of the hairs of your head can fall to the ground without his notice. May the Lord deliver us from the evils of this world, is my prayer.

Dear brethren, in the year 1837, I was set apart to the ministry, and since that time, though unworthy as I am, I have served from four to six churches a year; which is sinking my constitution very fast; yet to feed the church of God, which he has purchased with his own blood, is my soul's delight. My study is to understand the gospel and preach it, so that it will unite with its kindred spirit in the souls of Christ's dear children, and thereby save them from the evil of this world. I must close on this part, as I have a word to my preaching brethren.

Dear brethren preachers, we know the discipline of the gospel to be the glory of the church of Christ on earth; therefore, we as the servants of our Master, should act like him. And if we throw our churchm, we should turn our hands upon the little ones, lest we hurt them; for if we hurt the children, we hurt ourselves. And what does our master threaten us with? I hear much said about usury, and when I hear it thunder and clouds begin to gather, I look for rain. I have but little to say on that head, I think gain to be usury, and I think...
you are straining at the wrong corner. I will instance a case.

A, B, C, and D, have an equal capital of one thousand dollars. A lays out one half of his capital, but using industry and economy as he is commanded before God and man, soon regains his capital. B coveting the world, lays out all his capital, at the end of the year he hardly can bring his ends together. But C, still more greedy of gain, he lays out all his capital, then strains his credit for as much more to his fellow being, at the close of the year he is found in debt one thousand dollars and not one dollar to pay with. O, what tales he now can tell his creditor; if you sue me, my property must sell. Creditor says, I must have my money or my family must suffer. Mr. A, you must loan me some money or I shall be ruined. A says, my money is worth more then eight per cent. O yes, Mr. A, I know your money would bring more, but there is that cruel sin called usury, I hate you to be guilty of it, but I will give you twelve per cent. for it with good security: A says, I want to lay my money out for help for my family. O, no, you must let me have it, or I shall be ruined. A consents and lets him have his money and thereby exhausts his capital to save C. I ask now, who has sinned? Is not extortion, covetousness, lying, and being greedy of filthy lucre, all a sin? (a hint to the wise is sufficient.) Has A oppressed the hireling? has he swindled the orphan? has he robbed the widow? has he distressed C? or, has C distressed himself?

D lives high, uses no industry nor economy, until his capital is exhausted: to labor he won't, to steal he is afraid, his family suffer, complying with not the first requisition that God has required at his hand; while A, B, and their children are laboring with their hands, eating their bread by the sweat of their face, taking care of what God confers upon them, their table spread with plenty, D is suffering for bread, raising his family up in idleness, to Sabbath breaking, to trolloping through the woods instead of labor, but comes to A. Neighbor A, my family is without anything to eat, you must let me have some corn, or a little meat. A says, I know your family is suffering, and almost naked; me and mine would be no better, sir, if I were to act as you do; but me and my children have to labor for a living, and I d not think that it is right to take my children's labor and give it to support you and yours in your idleness. Come, sir, I have corn a plenty and meat a plenty, here is the hoe or mattock, I will pay you every night for your labor. Mr. A. I can't work for you, I have so much to do.

I ask, is A right to uphold extravagance, covetousness, extortion, laziness, and lying, with many other evils? From such as these the industrious man generally receives a bad name. He is getting rich, he is growing proud, he don't care for the poor, he is a respecter of persons, with many other blots does he receive. I ask, before God and man, who has done all this evil? I myself have been acquainted with this evil, I have loaned for usury and have given usury. I have also loaned to many of my fellow beings and taken their notes twelve months after date, for the sum that I let them have; some of which I now hold, though it were to redeem their property from under the hammer. Say to them I want my money, and it seems to be offensive and they reply, if I must, there is my property, take it and sell it, which is but poor satisfaction. I individually never expect to try to make another dollar in life, but expect to use my capital so as to make it gain, and if this be a sin, I shall have it to bear. So on this part I conclude.

A word to my beloved brother James M. Rockmore, whom I esteem near and dear as I do my own self; who has waded through many difficulties with me, in bringing the church of Christ out of the speculative systems of the day. I have always had the utmost confidence in brothe Rockmore, and yet have; but Jim won't do to depend on far. Brother Rockmore, I wish you to ask Jim if there is any difference between a, national church and the gospel church; if yea, what is the difference? Ask Jim if the government of the gospel church is the same as the national church; if yea, what is the difference? Brother Rockmore, ask Jim if the Christian is to be justified by externals, what does the doctrine of the new birth and virtual and actual justification mean? If they mean that they are justified by externals, what are we to do with an item in our faith, and the doctrine of the covenant, predestination, &c. Also ask Jim, if the discipline of the gospel authorizes us to blend the world with the church and make us all swindlers; if yea, should we not act with some precaution in throwing
our chunks. So I conclude with brother Rockmore.

A word to brother Moseley. I am not to know, brother Bill that we have any such, as some you implicate in your remarks; and if you have such, discipline them well before they come to our country. In all the churches that I have attended, since the Primitive Baptists have come out from the mixed multitude, I have never heard of but three cases of drunkenness; and I pray God, that he would enable his children so to act that I may never hear of another case of intoxication.

Now a word to the church, whose peace I love in my soul, for whom I am willing to spend and be spent, and make a sacrifice of all worldly enjoyment and even my own life, that you might enjoy the peace which God alone can give. As a feeble servant I pray you to keep the various question out of the church, for it will find it to be a complicated matter and will meddle with the internal rights of men; and if there are evil, it exists with the component members of the body. But say to your brethren, to beware of covetousness and grinding the face of the poor.

So farewell. This is the first piece I have ever sent to be published in the Primitive in my own name, and know not whether I shall attempt to write again. I love the paper, but if it should become the vehicle through which calumnies are to be thrown upon the church, it will be sure to prove a curse to us as a denomination.

Dear brethren, if I know my heart I have wrote this with the best of feelings. The reason I take the liberty I have taken with brethren Rockmore and Moseley is, from my intimate acquaintance with them and Christian regard I have for them.

Finally, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. Farewell.

JOHN S. KEITH.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Early county, Ga. 3d October, 1840.

DEAr BRETHREN EDITORS: I herewith inclose you ten dollars for the twelve copies of your most excellent paper that I ordered some weeks since. I hope it will arrive in time, and be acceptable and also satisfactory: sickness of myself and family has prevented its being sent sooner.

We receive your paper regularly now, and are much pleased with it, as it speaks our true truth according to our feelings. I come to a close by subscribing myself yours, in Christian bonds.

JAMES BUSH.

TO EDITORS PRIMITIVE BAPTIST.

Chilhowee, East Tennessee, October 18th, 1840.

BRETHREN EDITORS: For the first time I sit down to write a few lines. Though a stranger in the flesh to the most of you and mountains separate us, yet when I read the communications from the brethren throughout these United States, I am bound to say that I think they are children of the same parent. And it rejoices me to think, that the Lord has yet a goodly number that have not bowed the knee to Baal.

Brethren, we have mocking Ishmaels in this country, as well in other parts of the world. The Old School Baptists here are a poor, persecuted, despised people, surrounded by a host of enemies. But we have a few preachers here that preach the doctrine, by grace we are saved through faith, not of works, lest any man should boast. But this kind of doctrine does not suit everybody, for I think the time has come that people cannot endure sound doctrine, but are trying to heap up to themselves teachers having itching ears, &c.

Brethren, I believe if the Lord does not call and qualify a person to preach his gospel, it is like it was in the time of David's reign, when Ahijah was slain. Although they may run very fast, and outrun the true servant of the Lord, yet they have no tidings, and can only tell that there was a great tumult, like Abimeay. But when Cushi, the servant of the Lord comes, he can tell that the king's son is dead. Yes, brethren, they can tell that Christ has died and risen again, a triumphant conqueror over death, hell, and the grave; and that he has led captivity captive, and is giving gifts unto men. And that there is a way that seemeth right unto man, but the end thereof is death.

But it is said that the Baptists have need of learned preachers as well as other denominations. Well, let that be with the
Lord. For if he wants a learned Paul, he knows how to choose him; or, if he wants an unlearned fisherman, he knows where to find him, without the aid of feeble man For who knows the mind of the Lord, or who has been his counsellor?

Brethren, I have been reading the Primitive for the last two years, and it is always a bundle of good news from a far country. I have been made to rejoice to hear from the brethren in different parts, who are saying, COME OUT OF HER, MY PEOPLE. While at other times I feel to weep with those that are weeping over the languishing state of Zion. But the wise man says, there is a time for all things. I hope that the time is not far distant, when the Lord will revive his work in our land once more, and build the walls of Zion again, and restore the captive to perfect liberty; when he will cause the blind to see, the lame to walk, and the dumb to talk. But let us watch and pray, for blessed is that servant that is found watching when his Lord cometh. Again, beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, and figs of thistles, &c.

Brethren, I must come to a close. Perhaps I have wrote too much, without it was more to the purpose; but seeing a widow's mite was received, it being all she had, I hope if you find any thing in these lines worth a place in your paper you will give room in some corner, if not, throw it by.

Brethren, farewell in the Lord, live in love, live in peace, and may the God of all grace be with you, world without end. I subscribe myself a poor doubting Thomas, and lay member in gospel bonds.

JOSEPH HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren Editors: Through the mercies of an all-wise providence I again take up my pen to address you a few lines on the all important subject of religion, though unworthy I be; for I can freely own, if I am a Christian I am the least of all. If I am not mistaken, Paul in some of his letters says: As you receive Christ, so walk you in him. Oh, that we all may recollect that, that we may not be lifted up with pride; for so certain as we be lifted up with pride, we will fall. Therefore, brethren, we should pray God, that he should direct our steps, that he would cause us to walk before him in love, that we should obey all his commandments; in fine, that we should fulfill the law of Christ.

Brethren, be not high minded, but fear. But what kind of fear is here meant? Mr. Wesley tells us that the fear of hell is one of the great causes of the Christian's perseverance. I must beg leave to differ from Mr. Wesley and say, that this is not in my opinion the kind of fear meant; but that you should fear him from a principle of love; that you should fear that you would disobey his holy command; that you would fear that you would not take up your cross and follow him, through evil as well as through good report; that you would not love your brother as you ought; in fine, that as you hope you have received Christ, you would fail to walk in him.

The question arises, how did we receive Christ? Well, how did you? is the question. Was it for your good prayers, that you did receive him? was it for breaking off from your sins? was you lifted up in your own estimation? was you looking up on God as being unjust, if he damned as just a person as you was? did you look up on yourself as being better than almost any other person, and thought that if you was a member of any church, that there were a great many members that you could not fellowship? Was you thus exalted, in your own mind, and did you want God to conform unto you? I can answer for every Christian that you did not; but even your good prayers (as you thought) were as filthy rags. In the place of breaking off from your sin, you saw yourself of all men most miserable, though you had broke off from profaning his holy name. In the place of being lifted up in your own conceit you would freely exchange your state with the beasts of the field; neither did you look upon God as being unjust if he damned you, but to the contrary you could not see how God could be just and the justifier of as vile a sinner as you. You did not look upon yourself as being great, but, as Paul says, you was as a cage of unclean birds; that you was full of wounds, bruises, and purifying sores, from the sole of the foot to the crown of the head. You was in your own estimation of all men most miserable. You was then willing to
receive Christ on his own terms, and, to
be short, you had given up all as lost, and
resolved in your mind what you would do.
I will fall at his feet and beg for mercy,
saying, Lord if thou damn me, it is just;
but if there is mercy in store, let it come.

Right here when you had spent all your change,
when you found you could do nothing,
when you found if you were saved
at all it must be by grace, Jesus meets with
you; and in a small still voice says, peace,
be still; or, fear not, little flock, for it is thy
Father's good pleasure to give you the
kingdom; or, as I trust he said to your un-
worthy brother, if, therefore, ye seek me,
let these go their way. Tongue can-
not express the joys of that moment. Then
you could see how God could be just, and
the justifier of them that believe in Je-
sus. It is now that you can trust him for
all things, both in this life and in the life to
come, and could say, by grace am I saved
through faith, and that not of myself, it is
the gift of God. You were willing to fol-
low the sound of your master's feet; if he is
gone through persecution, you will follow
him there; if he goes into the grave you
can say, my Lord has been there and has
gained the victory; O, death, where is thy
sting? O, grave, where is thy victory? O,
brthren, it is a happy place to be at the feet
of Jesus, to walk humbly before him; if he
has called you out of darkness into his
marvelous, light, try to show forth his
praise, and as you receive Christ so walk
ye in him. And that he may enable us all
so to do, is the prayer of your unworthy
brother in the Lord, I hope.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Ten Islands, Alabama, April 23d, 1840.

Dear Brethren Editors: The reason
that I have not wrote before now is, I have
been very busy for sometime in reading
so many precious letters from so much
able pens, that I have thought that my let-
ters would probably be in the way of some
of them; and I have had some very severe
attacks of late, by a sort of Baptists here
that formerly did belong to Shiloh church,
where my membership is, till some time last
fall.

Just before the Tallassahatchey Associa-
tion came on, we drew up a resolution
declaring a non-fellowship with the whole
stock, lock, and barrel of the men-made in-
stitutions of the day; for which they tell
us, eight in number, and joined in with
other kindred spirits, and have made up a
church on liberty principles; and when I
give them the good old scripture doctrine,
and shew them that they have not a thus
saith the Lord for it, they kick up at it, just
like mules; and they call me hard shell,
iron side, and some times they call me the
three edged sword, and say that I cut them
on all sides. And when any of them come
to our meeting, they take a far off seat,
and look like they are mad all the time
they stay; for we cannot invite them to a seat
with us in conference, for which they com-
plain and think hard of us.

But, my dear brethren of the Old School
order, I will just say as did Paul, that
I thank God that by the grace of God I am
just what I am. And, my dear brethren,
I feel to rejoice that I am counted worthy
to bear reproach for the sake and cause of
my blessed Lord and Saviour, in whom I
have every confidence in this life and my
eternal all in that which is to come. And
were it not for the several communications
that I get from my brethren abroad
through the Primitive Baptist, I should be
somewhat lonesome, for I live about eight
miles from any of my Old School brethren
of the church to which I belong. But when
I get done my days labour, and sit down
to read my very much beloved paper, the
Primitive Baptist, I find so many precious
letters from my worthy brethren, that it is
like heavenly manna to my soul. But
the truth it contains is very much hated
here by those go-betweeners, or fence strad-
dlers, who you all know cannot endure
sound doctrine. And to such, you know;
that the preaching of the cross is foolishness,
but unto us who are saved, the power of
God. And may the Lord in his mercy
bless you all, is my prayer for the Re-
demer's sake.

HAZAEI LITTLEFIELD.

Elizabeth City, North Carolina, December 21st, 1840.

Dear Brethren Editors: We receive
the Primitive Baptist tolerably regu-
lar, for which we feel thankful that the
Lord has been pleased to put it into the
hearts of his dear children thus to have the
chance to communicate to each other their
love and friendship towards each other,
and their troubles and distresses and hard
trials whilst here below.

Dear brethren, we have only one minis-
ter to attend all of our churches, and he is a good deal afflicted, I hope that the Lord will work in the hearts of some of the ministers to come and see us, for it is a cold time with us. I must come to a close, by subscribing myself yours in the bonds of love. Farewell.

THO'S MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Bowery, Columbia county, Ga. December 28th, 1840.

Dear Brethren Editors: We wish you to still continue to send us your paper, as we love to hear of our good brethren searching the scripture for the children of God and for the children of the devil; for we know they both have children. For Jesus himself said so, and it does certainly depend on the seed; for in Isaac shall thy seed be called. Dive deep, brethren, for unto you it is given to know the mystery of the kingdom; but to them it is in parables. Yours in love.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

Leaksville, North Carolina. September 16th, 1840.

Dear Brethren Editors: I write you a few lines to let you hear a little from this section of country. We have nothing very good, only we are generally in peace in this part amongst the Baptists; and the brethren love the truth. And I hope that the Lord will keep the brethren generally in love of the truth. I must close by saying, I remain your unworthy brother in the best of bonds.

GEORGE W. MCNEELY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.


RECEIPTS.

G. B. Sandersson, $6.50 Allen Nettles, $3
Alfred A. kis, 1 Wm. Sugg, 1
Geo Simmons, 2 H. D. Buckham, 3
J. H. Cond., 5 V. D. Whatley, 4
James P. Ellis, 10 Rich'd Harrison, 1
A. Broughou, 7 James L. McQueen, Jr. 5
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THEMIS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 21 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be post paid, and directed to "Editors Primitive Baptist, Taborborough, N. C."

COMMUNICATIONS:

FOR THE PRIMITIVE BAPTIST.

Huntsville, Madison Cty. Ala. Nov. 5th, 1840.

Dear Brethren Editors: I desire that thy soul may ever prosper and be in good health, and be old men, young men, and little children, having an union from the holy one, whereby we may know all things; and although strong like young men, yet like little children; for no parent never had more feeling, than when their little children are sick. Little children are helpless ones, and entirely dependant on the parents; and though they are simple, and fretful, and cry, and tattle, and full of mischief, and want a great deal of nursing, they are not qualified to disgrace their parents, and bring down their grey hairs with sorrow to the grave. In all these divine relations are displayed the overshadowing of the Holy Ghost, and the power of the highest, by which we are made partakers of the divine nature. Then regeneration must be the action of the Holy Spirit, at the instance of God's will; for if the sinner is the subject acted upon, he cannot be his own actor upon any principle of law that I have ever read. And in all this, I think there can be nothing licentious; for if I understand the doctrine of predes- tination, it contends for the doctrine of repentance, weeping, mourning, crying, seeking, praying, and all the divine exercises of grace in the soul; but contends for them as the fruit of grace. And here is the dif- ference between the Arminian and predes- tinator: the Arminian contends that they are the cause of grace, therefore man is the cause of his own salvation; which must be the Judaizing principle. Now I beg to say this much, that the scriptures abund- antly declare that the fallen state of man is death; this is the term that the Bible saw fit to use.

Now, brethren, what do you mean when you say to one of your neighbors, that such a neighbor is dead? Now, my dear brethren, rejoice to be found walking in the truth, for no lie is of the truth, proceed it from an angel's mouth. Is it possible that we understand the term death when used in the Bible, different from the sense it has in every other instance it ever had on earth? Here is the rock upon which the religious world split, if I judge right; for if we did all believe the Bible, like we believe ourselves and wish every body else to believe us, it would be the healing balsam of ten thousand bitter complaints against the poor old predestina- rian. I ask any man on earth, if the smallest infant or largest man that is dead is ever raised from the grave? That almighty power that made the world must do it, and all those that that power does not raise must lie there; just so it must be in raising sinners from the grave of sin. And I am as much pleased with universal salvation as any other person in this world, if it was the truth, but God has not made it the truth and I cannot alter it.

Now, brethren, I look at things this way: In all societies, both civil, religious, and political, that there should be some com- mon centre, the principle of incorporation; therefore, take away the constitution of our government, and where will be the happiness of its members; and take away the covenant of grace out of the Bible, and it seems to me something like a blank book. I behold Aaron the type of Christ, and if we prove more in the antitype
than is in the type we prove nothing. Behold Aaron at the instance of God's command, go into the most holy place, with blood which was the life of the sacrifice, then he had the life of all those that sacrifice represented. Now behold how the Lord clothed him, and made it death by law, for Aaron to go in the most holy place, only as the Lord had said, him. Now look at the breastplate of judgment upon his heart containing the urim & thummim, light and perfection; light enough to do perfectly right, therefore Jesus says, I come to do thy will, oh God. In the breastplate of judgment were all the names of the children of Israel, and no more, engraved on twelve stones, which were the covenanted and chosen people of God, as a nation formed for God's praise because he delighted in them. Thus says Ezekiel, thus saith the Lord, I do not this for our sake, O, house of Israel, but for mine own holy name sake, be it known unto you, O, house of Israel, Ezekiel, 36:1a.

Jesus says, thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me. He gave them to Jesus because he loved them and had chosen them in him. Jesus gave them eternal life, because it was his Father's will that they should have it; for all things work by the counsel of his will, which is his only pleasure. Thus the blood of Jesus purchased the church, and his flesh the life of the world; therefore wicked men live in this world and enjoy all the blessings of life; for he is the Saviour of all men, but especially they that believe.

Now, my dear brethren, you know that this doctrine is much objected to by the Arminian world. They say that if sinners are dead as thus represented, there can be no obligation, man is not accountable; but I ask, if man is now in the same situation, in which God created him, in his own image, did the fall make no difference in his state? or, did Adam, when he sinned kill the law and release himself from obligation? or does any man who commits capital crime against the law of the land, destroy the force of law, and release himself from obligation? If this be the fact, then we ought never to hang a man, or punish any crime. But Adam cutting off his right hand, destroyed his power, and gave him no release. Then it is not to him that willeth, or him that runneth, but God that sheweth mercy. Then it is the judgment of heaven and earth, God and man, that sinners be punished, and the righteous justified, therefore says the scriptures, if thou dost evil, sin lieth at the door. Thus no body will be lost, but sinners, and they justly condemned. Therefore dear loving sinner, think on these things.

You know, dear brethren, that it is the common remark of the day to call the Old Baptists hard heads, iron jackets, sour sides, and cold hearts: I beg to say this much, Doctor Henry says in his commentaries, that Jesus Christ was crucified north of Jerusalem, and God commanded Moses to kill the sin offering and trespass offering, on the north side of the altar; and David says, beautiful for situation, the joy of the whole earth is Mount Zion; on the sides of the north, the city of the great king. Now why did God place the church on the north side? for this very reason, that she might have more root than top, like old Job. The root of the matter is in them, God has so placed the church, that no weapon formed against her shall prosper; for even all the by words and hard speeches, serve to identify her with the word of God, as his people, separated and distinguished from all the nations of the world.

Therefore, dear brethren, bear all things with patience, for it is in patience we ought to possess our souls. Be careful to maintain good works, a good moral character, for that one dark spot in your moral character, will destroy many prayers. Religion is an implantation of principle, a living vital, and when you hear men say, if they believed the doctrine of predestination they would take their fill of sin, rest assured they are not killed to the love of sin, but saints are dead to sin, therefore can't live any longer therein, and if you could take the devil and hell out of the way, they certainly would serve God from the principle of love. For we love him because he first loved us, and he that loves God, will love him that is begotten of him, and we know that we love God, when we keep his commandments. This seems to be the touchstone of our discipleship with the Lord Jesus.

I thought I would not write but one sheet of paper, I therefore must close my letter. I now feel that it is a very insufficient communication to render any service to my brethren, whom I love in the truth. I read so many interesting letters in the Primitive, I fear it may be put in the place of a better. I confess to bro. Mosley he
Mr. Crutcher says, I have some ideas on feet washing that I have not thought of. I now ask him as a brother to write a letter more and give me his views on the subject in question. At what time it was given. I close with this scripture: Peace be to all the brethren, with love and faith from God the Father, and from the Lord Jesus. Farewell. WILIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.


Dear brethren Editors: By the request of many worthy brethren, though with much difficulty, I take my pen to give you a short history of the church at Union. She was constituted in 1810, and soon became a member of the Ocmulgee Association; where she remained, I think till 1835, when to get rid of the missionary matters, which had taken strong hold in the Ocmulgee, and was likely to produce distress, she obtained a dissolution and joined the Yellow River. The Lord was pleased to bless her, and increase her number, till she became a respectable church, and remained in peace and harmony until the commencement of 1834; when a majority called a supply, well known by some to be a missionary, who proposed certain rules, or regulations, as conditions on which he would serve her. The result was, one member was excluded, one obtained a dismission, others were retained with difficulty, the seeds of discord were sown, and the missionary principles diffused! At the close of the year he was rejected and another chosen, but not obtained, therefore the church remained without a pastor during the year 1835.

In 1836, she called one of her own members to the pastorial office, who refused to come under the imposition of hands only of brethren of the Primitive order; which was granted, but not effected till August. But previous to the ordination, she found the circumstances of the preceding year had placed her on difficult ground, and Primitive brethren refused to administer the ordinances to her unless she declared who she was. Therefore, at her July meeting, she unanimously adopted the following resolution:

Whereas, many new doctrines, and many customs, are introduced into many of our sister churches, which spoil the peace and union of brethren, and whereas circumstances make it necessary that each church make a declaration of the stand she occupies, Resolved therefore, that we hereby declare ourselves to be of the old way, and that we maintain original principles, and that we do not in future invite those of the new way to commune with us, and that we have no fellowship with them.

Notwithstanding these things, there were two or three missionaries remaining in the church, and were well known to some of the brethren, under whose influence and direction they acted. Therefore, their own preacher was rejected for 1837, and two fruitless attempts made to obtain another; yet he believing the Lord had a proper there, continued to preach to them till the close of the year. He was unanimously chosen again for 1838, and agreed to serve. The mission party, now thinking themselves strong enough to carry their point, instantly moved to reconsider the resolve of July 1838; thinking no doubt that thereby their pastor would be compelled to submit or fly. But he happened to be of a breed that would not submit, in violation to the word of God, or his own conscience; neither would he run from the devil in any form that he could assume, while his God stood with him.

The matter was agitated till May meeting, the mission party going from house to house diffusing their principles, and trying to mislead the sisters, to be sure to obtain a majority. The conference was a scene of confusion, such perhaps as never was before known in a Baptist church. The mission party were outrageous and could not be brought to order, and nothing short of an open communion with all Baptists would suffice; the Primitives declared the church out of order to make a decision, the other party urged it, and finally threatened to displace the moderator and appoint one pro tem. that would put the question. He however, put it, after stating the evil consequences. A majority was about to rise, to sustain the resolution; the mission party raised a demur, and said the matter was not understood, and threw some of the sisters into confusion, so that when the question was put again they did not vote at all; and by these means they obtained a majority of two, about one-third remaining neutral. The Primitives requested that their protest be recorded, which was refused, they then appointed to meet on Friday before their June meeting on the subject; the missionists sent a spy, and
some met others on the way and turned them back. The Primitives however met, and resolved to sustain the resolution and maintain their stand as the true church on constitutional ground, for the following reasons: 1. The question was a matter of fellowship, being the admission of persons to fellowship; for whom she had declared non-fellowship; which as every body knows could not be done by a majority; according to Baptist usage. 2. A majority, was unfairly obtained. 3. Some of them voted unwittingly, contrary to their design. 4. Because the principles of the resolution, were the same of her constitution. Besides others, too tedious to mention. The neutrals, and one that had voted took their stand with them.

The next day, one of the mission party objected to their pastor preaching; after he had ascended the stand, and called a missionary of another church to the Moderator's seat. The Primitives called their preacher to take it, which he did; and after some time in confusion, he prevailed on them to join him in prayer; after which they done their business, and dismissed. The other party then called their man to the seat, chose a preacher of their own, &c. On the Sabbath, they had two missionary preachers on the ground, but very little attention was paid to them. At the July meeting, the same objector placed himself on the pulpit steps, to prevent the preacher going up; one of the deacons demonstrated with him, but all in vain. At length the objector said, I have brought Esquire — here, and we intend to have the day. The preacher then rose, and made two attempts to pass him without speaking, but was prevented; he then told him the only way to prevent him, was to have him taken away; the objector then gave way with heavy threats, and the preacher proceeded without reply, and tried to preach from these words: Matth. 16 and 18: "I say unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." But when the devices of the enemy used in former times and those of the present day were contrasted, the poor missionaries twisted as though hot water had been sprinkled amongst them.

Both parties represented themselves in the general meeting; the matter was investigated, and the Primitives received 14 to 2. At the Association they would not meet them, by that time the Primitives were a majority, and hoped their troubles were nearly over. They were sustained as the true church, they had their preacher, both deacons, the title to their land and house, and all the property of the church, except the church book. But their opposers send out for a few of those men, of whom it is said that they "exercise all the power of the first beast, and bring fire down from heaven in the sight of men." Rev. 13 and 12, 13. They continue blowing day and night, until a sufficiency of something is melted, to mould a goodly number of what they call missionary Baptists, they take two of them before they have time to cool and cast them again, and make deacons of them.

The next step is to cheat the old folks out of their house, and I am truly sorry that I have such a tale to tell; but all the apology I have is, if the devil is found wrapped up in sheepskin he should be stripped. They raise a petition (not publicly but privately,) to the Legislature then in session, for an act of incorporation, as the church at Union. But however sneaking and sly they were, the project leaked out in time to defeat them by an objectionary petition. The Primitives holding possession all the while, their house keeper shut the doors and together with one of the deacons publicly forbid all intrusions. Yet they (the missionaries) have and do continue to break in, regardless of locks and every thing sacred, and are living at the expense of the Primitives, refusing to pay any expenses but boasting and vilifying them in their public prints.

Dear brethren, this sketch is given almost entirely by the strength of memory, but is believed to be correct in the main. I have strove to be concise, though it is spun out to the length you see. I must make a few remarks before I close.

1st. As many churches have been imposed on by wolves in sheep's clothing, I intreat the churches of the Primitive order, to be watchful, and if ever any man prescribes rules or regulations unauthorized by the word of God, as conditions on which he will serve a church, for the Lord's sake let him go if he is the only one in the world. He lords it over God's heritage, his will is his law, and applauses and self interest are his ends.

2ly. If you see persons coming about who are very good and much distressed for the split in churches, saying they see no cause for it, they had better cease the
strike and all live together; such men are more to be dreaded than a corn-field hog, they are only huntingspoiled hog, and if they succeed in finding one they will let in all the hogs in the settlement; and if they are ever seen lurking round the fence, they should be dogged.

3ly. If you have any missionaries remaining in any of your churches, they have ends to accomplish and so long as they have any hope of succeeding, you cannot drive them away; and if they do as some that I have known, they may go from house to house to lead silly women astray, and ere you are aware produce much distress. And I think your missionaries are just such as ours, for they call one another brother, which proves them all to be of a family.

4ly. O, brethren, friends and fellow citizens, what does the foregoing relation say to you? What! petition the civil authority to invest them with a right to property they never had a title for, and never were in possession of not openly as honest men, but privately, as persons do when they seek an advantage. And after being disappointed, go and break locks and use the property as their own, and then boast of it. Ah, methinks some good missionary will say, surely our folks do not do so. I say to you, that I could hardly credit my own senses, if it was not for the repeated accounts of advantages sought in a similar manner. One other case under my own knowledge, where they have petitioned for the discontinuance of an incorporation act to get the advantage. And we hear through the medium of the Primitive papers, that they are petitioning in every direction for the arm of the law to be extended in their favor; why can they not live under our good republican government as well as others? Where are the eyes of the people? do they not see that power is all that is wanting to destroy not only the church of God, but undermine our glorious constitution, and fix the yoke of bondage on our neck again? If we perish, we have had sufficient warning. O, blessed Jesus, injustice, tyranny, and oppression, are not the effects of that holy religion thou hast given to men.

5ly. If any of our good brethren that write for the Primitive can help us by their counsel, it will be thankfully received: just say what would be most for the glory of God, and for the good of the cause, to retire and give up our just right, or to contend.

I submit my scribble. I have done as well as I could. Those who can do better are welcome to do so. I crave the prayers of my good brethren, for myself and for the poor Primitives in this country. So farewell for the present.

JAMES W. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Foxtown, Georgia, 2
October, 15, 1840.

DEAR EDITORS: The “Primitive” is read eagerly by some here, and ridiculed by others; this is what may be reasonably expected. The mind uncultivated by grace, cannot stand the doctrine contained in it. Yours, respectfully.

DANIEL O’NEEL.

FOR THE PRIMITIVE BAPTIST.

The State of Alabama, Green county, Saturday before the second Lord’s day in August, 1840.

The church at Rehoboth met in conference, which was opened by brother Henry Petty, moderator, when on motion of brother Simon Murphy, seconded by several others, an abolition paper called the Christian Reflector extra, was found in the post office at Clinton, in the county and State aforesaid, directed upon the envelope to the Pastor of Rehoboth church, and upon the paper itself, to the Rehoboth church, was taken up for consideration; which motion prevailed. It was then moved, that said letter be read by the clerk. No opposition being made, the paper was read aloud by the clerk, after which brother moderator enquired what action the church would make upon said paper; when at the suggestion of brother Jubal Carpenter, a member of Bethlehem church, stating that their church had also received by the same means, and from the same body of fanatics, a similar paper, and suggesting the propriety of the Rehoboth church appointing a committee to act in conjunction, with such committee, as the Bethlehem church may appoint on her part at her next conference: when, on motion of brother Elijah Forison, the following brethren were appointed, according to said brother’s suggestion, to meet at such time and place as said committee may deem proper, (to wit) J. H. Rainey, Simon Murphy, and Elijah Forison; and
also the following brethren were appointed on the pmt of Bethlehem, (to wit) Judah Carpenter, Wm. Richardson and John Bonds, whose duty it shall be to take said paper into their serious consideration, and report severally at our next conference, what course they believe to be most advisable that the churches should pursue in regard to said paper, which motion pre
valled. The committee after duly deliberating thereon, beg leave to make the following report:

We your committee, to whom was referred a paper called an address to Southern Baptists, and signed by Elion Galusha as president, O. S. Murray as secretary, have had the same under consideration, and do believe that as this abolition thing was found in the post office at Clinton, in the county aforesaid, directed to our said churches, and from the fact of their being no postage marked thereon, we are driven to the conclusion that there are individuals in the South, who receive these incendiary papers in packages, and then direct and deposit them in the various post offices, nearest to the churches for which they are designed. Can it be, that there are Baptists in our midst, who are secretly giving countenance to, and aiding and abetting the circulation of such stuff as is contained in the paper now before us? we fear that it is the case, and we deplore, deeply deplore the necessity we are under of declaring that we are from the force of circumstances driven to this conclusion. To what other can we rationally arrive at, after having witnessed the fearful progress of innovation, causing the almost entire dismembreration of the Baptist denomination in the South? By bringing new and corrupting heresies among us, they have caused jealousies, heart-burnings, and evil speaking, to assume the place of Christian forbearance and brotherly love; innovating upon our old and beloved customs, and usages, they have effected an entire, and irreparable division in our beloved churches.

And now it seems easy to discover, that the same mad fanatical spirit is creeping out in another form. This hydra-headed monster, is now presenting itself in the form of an abolitionist, the spirit which a short time since seemed almost crazed in its anxiety to take its flight for the east, although it could not consent to make an effort to float its poisoned in the breeze until it was literally freighted with money. And after having loaded its coffers, by begging, teasing, lying, and filching from the rich, the poor, the orphan and widow, the bond and free, seems to be content to remain; and to all appearances notwithstanding we were told that contributions were to be spent in the saving of the souls of the poor heathen in Asia, &c. &c (as though God could not do it without the help of money,) it seems to be altogether probable, that hundreds and thousands honestly though thoughtlessly given are to be expended in an effort to create another more fearful division, and ultimately drench our fair and beloved country in blood and carnage.

This we know is strong language, but do not the signs of the times justify it? for what have we already witnessed? a division almost to madness in our political matters, divisions and schisms in every religious denomination, and now an attempt to interfere in our civil institutions. We were heretofore told that it was irreligious and wrong not to contribute of our substance to send foreign missionaries to save the souls of the poor perishing heathen; millions have been contributed for that express purpose and of its application we know little or nothing; the same spirit as we believe is now saying to us, it is wicked and irreligious, not to abolish your civil institution. We say then, are we not justified in our strongest remarks and conclusions? We therefore recommend the adoption of the following resolutions:

1st Resolved. That we do hereby disclaim all fellowship, or intercourse whatever, with each & every sect or denomination of people calling themselves Christians, who give the slightest indications of a disposition to meddle with, or encourage, the abolition of slavery in any place, shape or form.

2nd Resolved. That the abolitionists of the north and elsewhere, with a boldness amounting to immoderance itself, manifest a decided determination still to press their fanatical claims upon us, showing respect to neither state or church, that we feel bound as a denomination to say to them, in defence of ours lives and posterity, that we hold their principles in utter contempt, and admonish them, may warn them, not to disturb us with any more of their fanatical messages.

3rd Resolved. That should there be Baptists, or persons of any other denomination, in Alabama, or Green county, who are engaged in the odious and shameful practice of hawking and circulating secretly or
otherwise, abolition incendiary papers, thereby encouraging a disposition to insurrection, and consequently the ultimate destruction of some of our population, we admonish them to pause a moment, and cover themselves with shame and confusion, and forever retire from so shameful a practice, as being beneath a man, and more especially one professing to be a Christian.

4th Resolved, That from the great disposition manifested by many to ruin the character and detract from the usefulness of our aged and beloved pastor Henry Petty, we would say to the venders of those vile sheets, he is too honest to be corrupted by you, and entirely out of the reach of your malicious shafts.

5th Resolved, That this preamble and resolution he signed by the whole committee, and that the same be published in the Alabama Beacon, and that the clerk of each church be requested jointly to send a copy thereof directed to Elon Galusha, President of the American Baptist Anti-Slavery Convention, both at New York city and Worcester, Mass.

Simon Murphey, J H Rainey, Elijah Porton, J the Carpenter, Wm Richardson, John Bonds, 
Committee.

The foregoing preamble and resolutions were unanimously received by both churches.

Jno Bonds, C C. J H Rainey, C C.

TO EDITORS PRIMITIVE BAPTIST.

East Nelson, Illinois, December 7th, 1840.

DEAR BRETHREN: As it becomes necessary for us to write, in order to let our much esteemed publisher know that we still wish to take the Primitive, and as there is much difference of opinion on the subject of religion; we feel willing to show you our opinion, on some few points: Prove all, and hold fast that which is good.

In the first place, dear brethren, I want to say, be careful that the first or foundation principles of your system be correct: otherwise inconsistencies will arise, and appear to the disadvantage of truth; for it is hard to establish correct ideas, when we hold wrong principles; or in other words, a predestinating building will not harmonize with an Arminian foundation. For instance, to suppose, (for there is no text in the Bible says it,) that man died a spiritual death, and that the spirit of God sinned and fell from the upper Bethel (and that without a cause too, other than God,) where is the ground to prove that the saints will be safe, should they get to heaven, or where is the ground to hold the final perseverance of the saints? God is the same he was; we have no account of his changing; if it depends on their will, they may and they may not. But Paul says (1st Corinth. 15. 45,) that Adam was not spiritual but natural, he was made a living soul but the second Adam was a quickening spirit. The first man is of the earth, earthly.

I understand that God made a material world, and made man of the dust of the ground in the image of God; that is the top piece of creation, as Lord of this earth with his bride and his children in him naturally, as Christ possessed his bride and children in him spiritually. Christ is our spiritual head and life, and father Adam was only the material head possessed of rationality and greater faculties and powers than any earthly creature. But Solomon says, (Eccle. 3, 19, 20,) That a man hath no pre-eminence above a beast. They have at one breath, all are of the dust, and all turn to dust again. It is evident that man possessed a spirit of animation or natural life; but we have no account of his being a spiritual being. He became a living soul, which is quoted to prove that he was spiritual; but our translators attribute a living soul to the beasts. See Genesis 1st, 30, wherein there is life! that is, a living soul in the margin. Christ says, that which is born of the flesh is flesh, and that which is born of the spirit is spirit. Here we see that a spiritual birth is necessary to prepare us for a spiritual kingdom. Some suppose if man was only earthly, that there must have been some imperfection about him; but the scripture is plain to me, that all things in earth and heaven the Lord made, was good and I have no doubt but would have remained so forever, had it not been for the capturing corrupting power of darkness. Is it not possible for a good being to sin? surely it is, for sin or transgression flows from a cause. The same cause the same effect, and Christ says, a good tree cannot bring forth evil fruit; no fountain can produce that
which is not in it. But the Lord knew what the old serpent the devil would do, and provided a Saviour even before the highest parts of the dust of the earth was formed; yes, the Lord had a knowledge of evil, for he placed the knowledge of it in the garden.

If there are any of you, dear brethren, that believe that evil sprang out of God's good creation, let me remind you that the Lord created the heavens and the earth and all things therein in six days, and all very good; yet here was the knowledge of good and evil in the garden at the same time. Can an effect flow without a cause? God is the fountain of goodness, he is perfection, the opposite to evil. Can a fountain send forth sweet water and bitter? Some conclude that God laid a snare, or tempted angels, by giving them a seemingly unjust law. Is it not as wrong to lay a plan to induce others, as to sin ourselves? But God cannot be tempted with evil, neither tempteth he any man. The command given to angels, which is quoted (Hebrew, 1st, 6th,) was probably 4000 years after the fall; for it was then that Christ was brought into the world, and the angels appeared and worshipped according to the command. Luke 2nd, 10th and 14th. Has the Lord ever given a positive command, which has not or will not be obeyed? My word shall not return void, says the Lord. One jot or one title of the law shall in no wise fail, till all be fulfilled. If ye love me, ye will keep my word. Paul says, that with my mind I serve the law of God; but with the flesh, the law of sin.

I have heard Colossians 1st and 16th, quoted to prove that the Lord made the devil. But if it did, the 20th verse same chapter would establish the universal doctrine. But happily the text says nothing about the kingdom of darkness, or bottomless pit, so that the devil and the tares that come from him are not included in the 20th verse. But this passage does prove to me, that the Lord will lose none of his children, neither in heaven nor earth. I am as far from believing that God caused man to sin, as any of my brethren; nay, it was the Lord's enemy. But the Lord's goodness has no end, for he overrules all things, even the works of wicked men and devils, to the good of his children and his own glory. Wicked men and the devil need no stimulants to make them do wickedly. They are ever ready to do all the Lord will suffer them to do, and if it was not for the overruling power of God, which prevents them from accomplishing their desires or wishes, what would we all come to? But we have great reason to bless the Lord and take courage, that the enemy is not suffered to touch the life of even the weakest lamb. If he could get one member, he could get the whole body and head too; but Jesus has said, as I live ye shall live also. Yes, he is our life. This is the reason the apostle John says, whatsoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God. First John, 3rd, 9th. Read the whole chapter. Ye are of God, little children.

We have some Campbellites here which say, to be born again is only necessary to give consent to embrace religion, and be baptized. Go in goat, and come out sheep. But I can truly say, if a child at all, I have not so learned Christ; I want a principle of vitality, or spiritual life begotten in the soul by the spirit of God, which is pure as he is pure. I have said that a good being cannot commit sin. The candlestick may be enveloped in darkness, but the light of the candle which is spiritual will dispel the darkness. Was Eve a sinner before she partook of the forbidden fruit, or not? I think her partaking proved that she had imbibed or received a principle or spirit of pride, unbelief and rebellion against God, from the devil, which I have thought is the carnal mind, which is not subject to the law of God, neither indeed can be. This is the strong man that keeps his palace, until the stronger than he comes. Notice the palace is called his.

The Lord by the mouth of the prophet says, (Isa. 49th, 24, 25,) shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. Here we see the children of God are the prey of the mighty; yes, they are taken captive by the serpent, the prince of darkness. Here we can discover the sad change which took place in the garden, or the death that Adam died. From being the peaceable and happy subject of light, he became the willing slave of sin and death; for the devil has the power of death. Says the apostle, dead in trespasses and in sins; not crippled only, but killed, entirely changed from good to bad.
from love to hate; innocence and happiness gone, and that out of the compass of free agency or power of man to recover. But the Lord has found a ransom, he will save his children; not according to their works, but according to his own purpose and grace; not to an earthly or corruptible paradise, but to an incorruptible inheritance with him in light, beyond the reach or power of the enemy.

Under a view of these things, dear brethren, what sort of creatures ought we to be, when we reflect that this is not our home, but we seek a city whose maker and builder is God? We are but strangers and pilgrims in this world of trouble. Let us then put on the whole armor of God, that we may stand against all the wiles of the devil. Let us love one another as God has loved us. Let us not fall out by the way, or engage in angry controversy, because we cannot see exactly alike. The time is coming when we shall know as we are known. So farewell.

SAMUEL CLARK.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 23, 1841.

TO EDITORS PRIMITIVE BAPTIST.

West Point, Orange county, N. C., 21st Dec'r, 1840.

Dear Brethren Editors: I take my pen to inform you that I wish you to continue your little paper, the Primitive Baptist. We have received them regular, and have a desire for them to continue, and are well pleased with them; for we read the communications of distant brethren with satisfaction, and I hope they will continue to write. I can say, that I am well pleased to find that we have so many faithful brethren in these United States, that are contending for the truth and putting down error. May the Lord uphold them to contend for the truth as it is in Christ our Saviour.

Dear brethren, I am but a young member, my membership is in Enoe church. We have about 200 members in the church, and we are at peace as far as I know. Religion seems to be cold here though we have some meetings that it seems as if the Lord was with us. Our pastor is Elder James Ferrell, who preaches to us the gospel in its purity. We have come out from all the institutions of the day. A few churches, 5 in number, met at Chesnut Grove, on the 30th day of October last, in convention by their delegates, and by a unanimous voice consented to form an Association upon Primitive Baptist principles, and the first Association to meet at Enoe church the Saturday before the 3rd Sunday in May next; at which time I hope brethren ministers of our Lord’s gospel, will come out and see and preach for us, the little few, who are contending for the faith once delivered to the saints.

Dear brethren in the Lord, pray for us, that we may hold out faithful to the end; for false christs and false prophets shall rise and show signs and wonders to seduce, if it were possible, even the elect. Mark, 13 chap. and 22 v. o, dear brethren, that we the few churches may meet in our little Association in the spirit of the Lord, and that the Lord may bless and add to her such other churches as he would have to be saved, and that all may know the true shepherd of the salvation of our souls, and enter by the door into the sheep fold, and may the Lord direct our hearts and all our brethren’s into the love of God, and into the patient waiting for Christ our Saviour.

HARRIS WILKERSON,

TO EDITORS PRIMITIVE BAPTIST.

Houston, Troup county, Ga., November 29, 1840.

Dear Brethren Editors: In compliance as agent for your paper, and my duty to you, it has become necessary that I should write to you again. As there has been much said in the columns of your valuable paper, and I think much to purpose, it seems like it is hardly needful that I should say much; but there appears to be a diversity of opinions amongst the Old School Baptists in different sections of the country, and some of these different opinions I will name. Some believe in a two seed doctrine, others again contend against usury on money, and some believe in Van Buren and others for Harrison; and on these subjects there has appeared to be some excitement of feeling.

Now, brethren, does not this look very much like what the apostle Paul, I believe, said to the brethren, that some were for Paul and some for Apollos, and some for Cephas, and some for Christ. He assed them if they were not carnal, for, says the apostle, was Christ divided. The same apostle says again, that he was determined to know nothing amongst them, only Christ and him crucified.

Now, my brethren, it appears from what the apostle has said, that he did not wish to meddle with money matters and political strifes; but as the Saviour has said, render unto Caesar the things that are Caesar’s, and to God the things that are God’s. And I for one believe, if this rule was strictly adhered to, we should not hear of
so many brethren entertaining different sentiments.

Now, brethren, I hope my prayer is, that the Old School Baptists might be united, for it appears they can't be but one people. So farewell for the present, and may Israel's God preside over you, is the prayer of your unworthy brother.

A. EDWARDS.

TO EDITORS PRIMITIVE BAPTIST.

Lumpkin, Stewart county. Ga.  
June 3d, 1841.

Acknowledgments to my Primitive brethren.

DEAR BRETHREN: We are absent in person, but from what I have observed in the Primitive to be the object of the Old School Baptists, I feel to be under obligation to them; an acknowledgment in which, I believe, we shall be united in spirit.

I was raised in the north part of Georgia, and was baptised in the 21st year of my age. About which time I felt as if the Lord required something of me, which gave me no rest; and my continual prayer and desire was to Almighty God: Lord, what wilt thou have me to do? And above every thing, I felt the greatest accountability to God, for a faithful performance of what God required at my hand. Here the spirit was willing, but the flesh was weak. And so I went on, making and breaking, for about ten years; in which time there was no divisions known in the churches, only once in a while some fine missionary preacher would come along and tell of a heap of good things the Baptists were doing in other sections of the country. Some would give their assent to it, and give or send up a little mite for the support of the objects presented by those missionaries, while others would have nothing to do with them. And so for the space of ten years it was a matter of no consequence with me.

About this time, which was in the year ’34, I moved into the south part of Georgia, into a new settled country. The Baptists as a denomination appeared to be united. In ’35 I was liberate to exercise my gift. In the fall I went to the Association, where all appeared to be peace and harmony, and I felt thankful to God that I had found such a respectable society of Baptists in this new country. The next fall I failed to go to the Association, but heard that there was some very smart missionary preachers there. But the next fall thereafter I went, which was the year ’37; and never, until then, was I present when there was a controversy between the missionary Baptists and the anti-missionary Baptists so called.

By this time some of the Baptists of my acquaintance said, it would not do to let the missionaries into the Association. Here I was afraid division would take place, which caused me to enquire whether they had the same faith that the Baptists always had. The answer was, yes; and they preach the same doctrine. Well, said I, where is the cause of so much disputing? O, said some of them, the anti-missionaries are antinomians, and are opposed to the spread of the gospel in the Lord's way, and opposed to the support of the ministry, and opposed to education and every thing that is good; all of which, had it been true, I knew was contrary to the word of God. Then, said I, if what you tell me is what is meant to be missionary, I give my sanction, and said I, I have been missionary all the while.

In this Association now present, came forward one of their Sampsons for institutions with his colleague, with a petitionary letter for membership in the Association. It was objected. This great man was so humble, that he proffered to lie down and let the brethren walk over him until night, rather than cause a division—all to get his letter to take—also produced the articles of faith, which were the same of the Association. And, after much discussion, their letter was received.

The divisions commenced, and in the spring of ’39, at a called meeting of the executive committee and president of the board, I agreed to travel and preach in the bounds of the Association a part of the year, for which time they said they would sustain me. I told them, that was a matter with them, that I was no hireling. It was required of me by the board, that I should avoid all controversies & make religion my theme. Then I began to get my eyes open, like the kitten nine days old; then there was something new opened up to me, to avoid all controversy was a new system of preaching.

I went on home, meditating on what was the amount of it. I concluded that was the cause of the missionary Baptists and the Methodists mingling more than they used to do; but then, said I, lest I have placed a wrong construction upon the subject, I would say nothing about it—that if my manner of preaching did not go so
well with them, they would manifest it in some way. Sure enough, before many months the president of the board came to my house and stayed all night; and to not let me know what was his business, he requested me to go the next day with him to meeting; which gave him a very good opportunity to let his object be known, for almost all of his conversation was about the inconsistency of the Baptists in general. I wished to know where the inconsistency was. His reply was, in the articles of faith. I wished him to show me those inconsistencies, and when he explained himself to me, it was 1st, the doctrine of eternal and particular election; 2d, the impotency of man. And I kept this in train with their preaching, as I was with them; but being with them did not sweeten their doctrines. Then was this scripture fulfilled where it is said, they teach for doctrines the commandments of men. When they could say, faith is the act of the creature, and that that man said he preached from Revelation, preached a lie and the truth was not in him; and that none ought to be allowed to preach without a theological education; and in private conversation would say, the time is coming when there would be none allowed to preach but them that were educated, and that they would be paid for it; and once in a while, they would find fault of the translation of parts of the scripture. All these things I kept in train, and summing up all together, I told them that if that is what they understood in the term missionary, I was no missionary and was deceived.

Consequently I have denounced them and their institutions, being satisfied that their institutions and false principles have been the cause of the divisions that have caused more grief and more tears shed, than the Seminolean war. And the door through which this wicked spirit has found its way into the church, is first, soft words and fair speeches, controlled by a lying spirit to deceive; secondly, professing the orthodox faith; thirdly, unfaithfulness in the church to detect those errors in due time.

WILLIS S. JARRELL, M.G.

TO EDITORS PRIMITIVE BAPTIST.

Caledonia, Lowndes county, Mi. October 4th, 1840.

Dear Brethren: Whom I love is truth. I have been silent all the while, and have been attending closely to the communications of my brethren from different parts of the United States; the most of which I am well pleased with, and especially those parts that urge so seriously that we take the word of God as the man of our counsel. And hearing of the distress among my brethren in the United States, we need to be thankful to the Lord, that the appointed time of God has come that we can eat the bond women and her children out; for God never intended them to be heirs of the promise, for there is none to inherit eternal life but them that were chosen in Christ Jesus before the foundation of the world. But this our missionary Baptists cannot hear, for they say they never were elected until after they obtained a hope. Some say, they think it strange that they do not believe the doctrine of election; but we do not think it strange, brethren, for if they were all taught of the Lord, we would be all of one mind, and the ministers would all be preaching one doctrine.

The missionaries say, the doctrine of election is dying away; and as soon as this generation pass away that there will be nothing but free will doctrine preached. They also tell us, that God evidently required the sum of thirty thousand dollars to be raised immediately, to evangelize the heathen. But alas, is this the truth? I answer, no; for we feel thankful to the Lord, that his people are not redeemed with money. Read (Isaiah, lii. 3rd verse: And we shall be redeemed without money.) This is not all for, brethren, the Lord has told us, that he will gather his elect in from the four quarters of the earth.

Brethren, you labor under a mistake about my membership being at Columbus, for that is a full blooded missionary church; my membership is at Elbethel church, which church belongs to the Buttabatchie Association. I will come to a close for the present, lest I stand in the way of some abler brother. Yours in the bonds of Christian fellowship.

WORSHAM MANN.

Dear brethren, since the above was written, the fifteenth anniversary of the Buttabatchie Baptist Association, convened at Mount Pleasant meeting house, Marion co. Alabama, on the 9, 10, 11 of October, 1840. Having been separated from the missionary Baptists, we attended to the ordinary business of the Association without any dif-
TO EDITORS PRIMITIVE BAPTIST.

Bellville, Conecuh county, Ala. December 26th, 1840.

DEAR BRETHREN IN THE LORD: Permit an old man, that is past his three score and ten years to say to you, that I have been a reader of your valuable paper the Primitive Baptist for something like eighteen months. It brought to my mind days past and gone, when brethren and sisters could meet together in love and unity, all speaking the same thing and no divisions amongst them.

But for me, brethren, to describe the joy and satisfaction it gives me, when I come to see in reading the communications of so many precious brethren, writing and contending for the faith once delivered to the saints, I shall leave you to judge. And as I believe they contain the true doctrine of the gospel of Jesus Christ, I love to read them as they bring me information of the prospects as well as the trouble and distress of my brethren and sisters from all parts almost throughout these United States.

And now, dear brethren, I must draw to a close and say to you, I have received my papers tolerably regular this year and want you to continue sending your papers the Primitive on the ensuing year, and you will find in this letter five dollars enclosed for the same. Dear brethren, excuse bad spelling and writing, as I am old and never had more than three months schooling. And now, if it was not for the love I have for the cause and the brethren that are contending for the faith once delivered to the saints, my scribbling never would appear in public; but I hope the strong will bear with the weak. So I conclude by subscribing myself yours in bonds of love.

HENRY HILLIARD.

TO EDITORS PRIMITIVE BAPTIST.


DEAR BRETHREN: I now write to let you know, that though seventy-one years of my days have past, I yet survive in life as a monument of mercy. I believe I was baptized thirty nine years ago last August. Then, brethren, it was pleasant times; then I heard the gospel preached in its purity by Joseph Baker, George Franklin, R. McGinty, a Shyri and others. I thought all was pleasant. At length there came a Mr. Rice from the north, and sowed the seeds of missionism; and they took root and bore fruit, and behold it was Ishmael's children, and their mouths were open, crying, money, money, money. They were the zealousest people on earth, and bred very fast, and would brother you almost to death, if possible.

But, brethren, their fox fire is a great deal declined; but, brethren deacons and laity, do not let those things keep you out of your duty. Read 1 Corinthians, 9 chapt. and there you will find your duty toward your teachers. So, my beloved brethren in the ministry of the Primitive order, stand to your watchtower upon the walls of Zion, cry aloud as oft as you can. I can eat strong meat, the truth can't be told too plain. I say well done Lawrence, Hyman, Bebe, Tillery and others; your communications are cheering to me, I think the Primitive has done much good in this section. My preaching brethren, though you war, your weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds.

I close by subscribing myself yours in gospel bonds.

JOHN HARDIE.

FOR THE PRIMITIVE BAPTIST.

Georgia, Franklin county.

We, the Baptist church of Christ of Primitive faith and order at Middle River, to the ministers and messengers who shall compose the Oconee Association, to be held with the church at Moriah, Madison county, commencing on Saturday before the second Lord's day in Oct. 1840.

Dear brethren, we have agreed to unite in petitioning for admission as a member of your body, and as we have once held membership in the Tugaloo Association and now present ourselves before you without a letter of dismission, we feel bound in justice to our own character, and the cause of God and truth, for which we believe we are contending, to present to you an unvarnished statement of the causes that have compelled us to withdraw from the
Tugaloo Association, in which we once held membership.

We have had various difficulties to encounter with, growing out of the unscriptural, falsely called benevolent Institutions of the day; though none of them produced between us and our sister churches any serious difficulty until the year 1838. The church having agreed to call for a presbytery to ordain br. Carson to the ministry, also to ordain a deacon, the ministers called for that purpose were Elders Henry David, John A. Davis, and James J. Salmon, who met at our house for worship at the time appointed by the church, and after private consultation, Davis & Salmon refused to go into the work for which they were called, unless br. David was rejected; alleging as their reason, that br. David was a member of the Oconee Association, and they had unfellowshipped the advocates of the institutions of the day.

At our next conference, the subject being taken up, and believing the cause pursued was intended to clog the wheels of our church and bring us under obligations to fellowship the inventions of men in matters of religion, we then proceeded to call a presbytery from the Oconee Association, to ordain br. Carson to the ministry; who met with us at our house for worship on the 11th of July, and after examination, solemnly set br. Carson apart to act in all parts of the ministerial office. At our August conference, brethren Carson and Morris were appointed our messengers to meet the Tugaloo Association, on Friday before the third Lord's day in Sept., with a letter recommending them as our messengers, and giving br. Carson his official character. Our letter was received without objection, but through the workings of some of the master spirits of the workmongers of the day, James J. Salmon enquired of the Association, just as it was about to close its business, to know what he must tell some Association to which he was a corresponding messenger about the ordination of the brother named in the letter from Middle River, as an ordained minister. The following resolution was then introduced and adopted, over the heads of a large minority of the messengers present.

Resolved, That the brother named in the letter from Middle River church as an ordained minister, be not recognized in our minutes as such, and we recommend the adjacent churches to labor with Middle River church for a reconciliation in reference to the above resolution and their Pastor.

We believe the above resolution to be a violation of their own decorum, which forbids them to lord it over God's heritage, or interfere with the internal rights of the churches; and a direct attack upon the sovereign and internal rights of this church, as laid down in the New Testament, to which we never can submit. Notwithstanding the course pursued by the Association, no sister church has ever presented to us any complaint, or attempted to show us that we have violated any gospel precept; which is a silent admission, too plain to be misunderstood, that they are unable to show that we are unsound in faith or immoral in practice.

The church at her June meeting 1839, took under her consideration the course pursued by the Association, in rejecting the name of br. Carson from their minutes as an ordained minister, and after a month's consideration, decides there has been no departure from gospel order in the course pursued in calling the presbytery from the ordination of br. Carson, and drops the correspondence with the Tugaloo Association.

At their September session 1839, the Association finding that none of the churches had run at their bidding to labor with Middle River, and finding themselves as we believe to ray the least of it, in a very enviable situation with regard to the course pursued toward this church, appointed a large committee, chiefly composed of those who had given in their adhesion to the anti-christian principles which have caused so many heart-rending divisions among our once happy but now divided denomination, alleging that some difficulties existed as regards Middle River church; but strange to tell, another associational year has rolled around and this committee has not appeared to show us what those difficulties are; and we are informed, when called upon by those who appointed them, at their Sept. session 1840, to report what they had done, state they had made an effort to meet but failed, and request the Association to extend their time which was granted.

To the above petition was added the article of our faith and our views of the principles by which a gospel church should be governed, which were in accordance with Primitive principles, and the writer of the remark annexed, considers unnecessary to be inscribed herewith. The petition
PRIMITIVE BAPTIST

was read in conference and adopted, but a part of the church refused to unite with us; & was signed by order of the church, Saturday before the first Lord's day in October, 1840. HENRY DAVID, Moderator.

DAVID CARSON, ch. clk.

Brethren Editors: I transmit to you the above petition, with a request that you would publish it in your useful & truthful periodical; that brethren at a distance may learn some of these difficulties that the little flock at Middle River have had to wade thro'. Their petition was received by the Association to which it was directed, and I was with the brethren during their Association, which lasted four days; when peace, unanimity, and brotherly love abounded; and when the Lord Jesus Christ, in the preaching of the gospel, was held forth as king in Zion, to the comfort and edification of the dear sheep & lambs of Christ; and sinners were taught that there was no other name given among men whereby we must be saved but that of the dear Redeemer, for him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." May the Lord give his chosen ones grace to sustain them amidst all their trials, and to enable them to contend earnestly for the faith once delivered to the saints, is the desire and prayer of your unworthy brother in tribulation.

DAVID CARSON.

October 22nd, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Pineville, Stewart county, Ga. December 8th, 1840.

Beloved brethren Editors: It again becomes my duty, as an agent, to write to you, as the year is now drawing to a close, to send you some money which has been collected, and also to send a regulated list of subscribers for the next volume, which you will see in another place.

Our cause is still gaining ground in this section of country. The first meeting of our Association has been held on Saturday before the first Sabbath in this month, and the three succeeding days. The meeting was one of the heavenly places in Christ, which the Lord occasionally permits his children to sit together in; for peace and harmony prevailed in the body, while our souls were refreshed and encouraged by the preaching from day to day; which was all of that heavenly kind, which gives God all the glory and the benefit all to man, for which we desire to praise the name of the Lord.

In the conclusion of the business, it was agreed to change the time of our annual meeting from the first of November to Saturday before the first Sunday in September; and as clerk of that body, I was directed to communicate the same to you and through you to the brethren of our sister Associations, with whom we correspond; and so the next meeting of the Harmony Baptist Association will take place on Saturday before the first Sunday in Sept 1841, at Mars Hill, early county, located in the 4th district the south-east corner of Randolph county. And as the change of time made it unnecessary for us to appoint correspondence, we earnestly solicit the voluntary attendance of our ministering brethren generally. And as so many of them promised, if we would just credit them till another year they would then be with us, it is therefore that we expect you to be liberal. So we say, brethren, come and see us one and all.

I have thought for some time, that I would attempt a communication at some length on the subject of fellowship; but from my own knowledge of my inability to write, and seeing that communications are so far behind that I forbear at present. But as this subject is more abused by the enemies of truth than any other that I know of, particularly in this country, I hope that it will at no distant day attract the attention of some able pen in the Primitive, and be fully explained in all its parts.

In conclusion, permit me to subscribe myself your unworthy brother in the bonds of the gospel.

JAMES P. ELLIS.

Columbia, Richland district. So Ca. Dec't 10th, 1840.

Dear brethren Editors: I fortunately have been favored with a few copies of your Primitive papers, and was much pleased with them; so much so, that I wish to become a subscriber to your paper. I will take six copies.

I do believe your paper is built upon that rock, which Christ told Peter he would build his church upon; that is the truth, which is Jesus Christ. And I don't believe the gates of hell ever will prevail against your paper.

I will come to a close by subscribing myself yours in the bonds of affection.

JACOB B. HIGGINS.
TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren: I merely take my pen in hand to write to you to continue the Primitive paper. For I consider the Primitive Baptist a paper that contains sound principles and doctrine.

Dear brethren I have been reading, your valuable paper for nearly four years, and am much pleased with the doctrine it contains. We receive them tolerably regular, and we wish them to continue.

Yours in hope of eternal life. One of the laity. PETER G. OLDHAM.

FOR THE PRIMITIVE BAPTIST.

NOTICE.

According to the promising the following work is now in press, viz: William Huntington upon universal charity, pursued and taken by Mr. Zeal for God, examined before Mr. Gospel Experience, the magistrate; found guilty and delivered up to Mr. Election, the jilier; then brought before Mr. Discerning of Spirits, the deputy judge; there tried and condemned.

Together with letters on Ministerial A-bility's detecting errors, and some comment on dark passages of scripture.

Also, the Naked Bow of God. or a visible display of the judgmen's of God on the enemies of truth.

The last Will and Testament of William Huntington, a servant of Christ and of the church for his sake. Also, a preface to his will.

Five thousand copies will be done by the middle of February. Price single copy, $1.25 cents; by the quantity, $1.00.

Checks on specie paying banks will be necessary from a distance, and books will be forwarded to order. Address the subscriber, post paid, or T. C. Trice, Mt. Morne, Pike county, and prompt attention will be given. I think any real Christian who reads it through attentively, will acknowledge himself well paid.

WILLIAM MOSELEY.

Bear Creek, Henr co. Ga.

AGENTS,

FOR THE PRIMITIVE BAPTIST:


COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Echaconna Association, held at Mount Carmel, Crawford county, Ga., from the 19th to the 22nd of Sept'r, 1840.

19. Appointed brethren May, Matthews, & Bateman, a committee to examine corresponding minutes, and also to report resolutions expressive of our views in regard to a circular directed to Southern Baptist Preachers, from a Convention of Baptists in the city of New York, held the 14th day of May last.

23. The brethren May, Matthews, and Bateman, presented the following preamble and resolutions, which were unanimously adopted.

Whereas certain individuals residing in the Northern States, bearing the name of Baptists, united in convention in the city of New York, on the 14th day of last May, have thought proper to send out a circular, directed to Southern Baptists, and addressed particularly to our Ministers, in which circular they charge us, as Southern Baptists, with violating God's word, and as such, sinning in that of domestic slavery, which is tolerated by the constitution of the United States and the laws of this state; Be it therefore, by this Association,

Resolved, That we view said individuals as enthusiastic incendiaries, disregarding our individual rights, the constitution and laws of our country, the peace and happiness of our citizens, civil and religious.

Resolved, That we as an Association, declare and make known to the world, that we have no fellowship for, nor connection with said individuals as Baptists, nor do we believe them to be friends to us or the country.

CORRESPONDING LETTER.
The Echaconna Association, to her Sister Associations, with whom she Corresponds.

DEAR BRETHREN:—Through the kind protection of our Heavenly Father, we have been permitted to assemble once more, in an associate capacity. Our meeting has been favorable, we hope, to some better times amongst us, having had the Gospel preached in its purity, to a large and attentive congregation, and from appearance with some effect. We gladly received your friendly correspondence, and desire a continuance of the same, in token of which we send this letter. Brethren pray for us, and the prosperity of Zion's Kingdom, and may the Grace of God attend you, through life, and keep you and us from sinning against him, until it shall be his pleasure to call us home to be no more in time: farewell.

JONATHAN NEEL, Moderator.
JAMES HOLMES, Clerk.

CIRCULAR LETTER.
To the Churches composing the Echaconna Association.

BELOVED BRETHREN:—You have been addressed with various subjects in former Circulars, we feel to be at a loss for a suitable subject to lay before you, but we must draw the bow at a venture, and shall call your attention to a portion of the Word of God, recorded in the 3rd chapter, the 1st Epistle general of John, and 1st verse. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.
The Apostle commands our attention by the word "behold!" a note of attention truly. We might speak in many instances of the love of God towards his creatures. The love of God is manifested in the formation and creation of all things, and they are preserved by his all fostering arm, that is ever underneath them. God's love is manifested towards his creatures in giving man his reasoning faculties, and sympathetic feelings one towards another, and in many instances, that we could mention, concerning the common love of God towards man, but knowing our limits must be short in the bounds of a Circular, we come at once to treat upon that love that the Apostle had in view, that surpasses all other love. God is love, as is recorded of him—well if God is love does it not imply that he has objects of his love. Yes, brethren, and we are going to endeavor to prove this doctrine to you, as much rejected and scoffed at as it is by the world.

Men are very willing to be saved, but they expect to be saved upon their own good performances, and they think that there is a great deal that God has to do, yet to save sinners, and this is the reason that you see men so busily engaged, in helping the Lord do his work of redemption: poor creatures, they prove their faith by their works, not knowing that salvation is of the Lord. You will discover, brethren, that it was the employment of the prophets, who wrote as they were moved upon by the Holy Ghost, to set forth the Lord Jesus Christ as the Saviour of his people, and that according to covenant agreement with his Father. Psalm c. 89, 3rd v. I have made a covenant with my chosen, I have sworn unto David my servant. 4th v.

Thy seed will I establish for ever, and build up thy throne to all generations. 27th v. Also I will make him my first-born, higher than the kings of the earth. 28th v. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. These scriptures alone are sufficient to prove the covenant between God and his Son, for David here was a type of Christ. But for fear this is not sufficient, turn to the 3rd c. Malachi, 1st v. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. Let this suffice to prove that there was a covenant with the Father and Son, and that before all worlds were, for in Prov. the 8th c. 22nd v. The Lord possessed me in the beginning, of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depth, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the deep; then I was by him; as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. From the foregoing scriptures, brethren, you see that God has (not will save) already saved his children in his eternal mind, and that none of them shall be taken from him, and we further believe that not one soul will be saved, only those that were saved in the covenant of redemption, and Christ himself gives the reason, because I never knew you, depart from me, &c.

Now let us try, as you recollect we told you that we intended to try, to prove our doctrine. When the fulness of the time had come, God sent forth his Son made of a woman, made under the law, to redeem his children from under the law; and God dispatched an angel from heaven to earth, even to Joseph, and what was the salvation, that she should bring forth a Son, and that thou shouldst call his name Jesus, & that he should save his people from their sins, not in them; the same people that is spoken about in the 2nd c. of Hebrews, 13th v. Behold I and the children which God hath given. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
Dear brethren, let our minds reflect back in eternity, and view with astonishment the surpassing love of God! in the gift of his dear Son, that although vile rebellious man had sinned, and fell under the frown of his displeasure, that we see Jesus, one of the contracting parties, coming down through the portals of the skies to man's relief, and was obedient even unto death, the shameful death of the cross, that we by his death might live. Well might the Apostle say, behold what manner of love the Father has bestowed on us that we should be called the sons of God. Yes he condescended even to be born in a Manger, in order to suit the poorest case.

We hold him forth as an old Saviour; as we have proved to suit the oldest sinner's case; likewise as being the poorest of the poor, naturally speaking to suit the poorest case, and my dear brethren, no other Saviour but such an one as this would have suited our case, and now we see Jesus here on earth, who was flesh and blood, as mortal man, who eat and slept, and drank as man, but was truly God, clothed in a body of flesh, and who never sinned; he was obedient unto his parents, and lived up to all the requirements of the law; he said he came not to do his own will, but the will of his Father that sent him, and that this is the will of his Father that sent him, that all that his Father gave to him should come to him. And we need not be astonished why the world does not believe our doctrine, for they did not believe the Lord when he was upon earth, when he preached his own Gospel, and there is so many kinds of Baptists now in the world, that probably not one half of them believe our report; and as we believe that many splits in and among professed christians have grown out of the ministry, we feel disposed to treat more particular on the doctrine of our Lord Jesus Christ. It will be admitted by all, that the Lord never entered upon his ministry until after he was baptised, and immediately after his baptism, he then commenced preaching his Gospel, and what was the doctrine? he told the Jews that he was the bread of life, and whoever eat his flesh and drank his blood, should live forever; and this was a mystery, and they said how can this man give us his flesh to eat. He further told them if the Son therefore should make them free, they should be free indeed; their reply to him was, we be Abraham's seed and were never in bondage to any man, and how sayest thou, we shall be made free; they had never felt that they were in bondage, and therefore did not feel the need of being made free. And again in the 10th of John, he said, I am come that they might have life, and that they might have it more abundantly, and that I lay down my life for the sheep, but you believe not, because you are not of my sheep, as I said unto you. And we being our blessed Saviour in his prayer to his Father, in these words: And now, holy Father, glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. It is plain to every believer, that this was the doctrine that Christ preached while here upon earth, and when he commissioned his disciples and sent them out, they preached the same doctrine, being instructed by their master; and as there is a great difference among preachers about faith, we think it is quite easy to ascertain the true preacher from a preacher of the world, and we will now instance a case which will be easy to decide. Do you think that the Lord Jesus Christ would qualify one man and send him out to preach, that faith is the act of the Creator, and by his own free will and ability, he can reinstate himself into the favor of God; and would likewise qualify another and send him out to proclaim that it is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God. Now brethren, this is the difference between a preacher of the Lord and preacher of the world; how often has the church of Christ been disgraced & afflicted by the spirit of anti-Christ and misguided zeal, the world is now swarming with zealots, knaves, and enthusiasts boldly proclaiming themselves worshippers of the Most High God. When our Saviour was here on earth, he frequently spoke of these anti-christians and what they worshipped. Yes, my brethren, the whole world are worshippers of the beast, except the elect, whose names are recorded in the Lamb's Book of life, Rev. 13th c. 8th v. You recollect he says himself, I have loved thee with an everlasting love, & with loving kindness have I drawn thee. Now in order to establish this, we must prove that the devil has children also, which we will do by Christ's own words, for he says, you are of your father the devil, &c., now it is said that God is angry with the wicked, but his children he has
laid with an everlasting love, then his love commenced when he commenced, for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth.

It was said unto her, the Elder shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated, and because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba Father. And now dear brethren, this is the sum of the whole matter, that Jesus undertook on the part of man; he lived up to all the requirements of the law of his Father; he paid every cent that was due to divine justice, on the part of his children, and the law demanded our life, and he rendered satisfaction to that by dying in our room and stead, and when agonizing on the cross, he bowed his head and cried, it is finished! Here he actually paid the debt of his bride. Surpassing love indeed, and says the Apostle, ye are no longer under the law, but under grace; Jesus has not only died to redeem them but has risen for their justification; this is the true God and eternal life.

We will now treat of their adoption into his visible church. The Apostle said we are by nature children of wrath even as others. The Lord finds all his children in the same situation as he did Jacob, in a waste howling wilderness and desert land, with their backs towards him, he leads them about and instructs them, and when they have tried all their strength and find it to be all in vain, and give up all for lost, then Jesus comes to their relief and speaks peace to their troubled soul, and all is easy, and now that soul is ready to say salvation is of the Lord. May you grow in grace is our sincere prayer for Christ sake.

TO EDITORS PRIMITIVE BAPTIST.

Midway, Henry county, Ala. December, 1840.

Dear Brethren: Please to give the following Circular Letter a place in the columns of the Primitive Baptist, if you deem it worthy. By order of the Pea River Primitive Baptist Association.

JOSEPH THIGPEN, Clk.

CIRCULAR LETTER,
Of the Pea River Primitive Baptist Association.

Dearly beloved Brethren in the Lord: The time of our annual meeting has again rolled round, and you are expecting from us a Circular Letter. We lay all unnecessary formalities aside, in our introduction and come immediately to the subject. In Paul's epistle to the Galatians, 5th chapter and 1st verse, you will find these words left on record: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

We make use of that portion of holy writ as a foundation for the following remarks. The apostle had in the preceding chap. been laboring to and did clearly show, that his brethren in the faith of the gospel of Jesus Christ were redeemed from under the curse of the law by the offering which Jesus Christ made for their sins. And in illustration on this subject, he makes use of a bond woman and a free, and their offspring and closes that chapter by saying, that we, (viz.) himself and his brethren were not children of the bond woman, but of the free; & then addresses them in the language of our subject, and tells them to stand fast in their liberty. We are to understand the word stand fast to mean, that we should be unmovable in point of faith, and not to be carried about by every wind of doctrine; but to hold fast our confidence, and to be unshaken by all the delusive doctrines and inventions of men, whereby they lie in wait to deceive.—Lest by these delusive notions of men, we might be entangled again with the yoke of bondage, Yes with the yoke of bondage.

Brethren, our blessed Lord says, his yoke is easy; and his burden is light; but not so with the yoke of bondage, or the burden either, while in this state of bondage and of entanglement. Therefore the apostle tells his Galatian brethren, to stand fast in their present liberty where Christ has made them free. And we would exhort you dear brethren, in the same language and for the same reason as Paul did his Galatian brethren, stand fast in the liberty wherewith Christ has made you free, for you are children of freedom. Yes, brethren, for Jesus has made you so; therefore stand fast in your liberty, only use not your liberty as an occasion to the flesh, to the fulfilling of the lust thereof; but continue unshaken, rooted and grounded in the faith.

When we look around we see much entanglement among men professing christianity, and many going in the name of
God's ministers, or ministers of the gospel of Christ, crying, lo here, and lo there; and many following after them, by which means many are greatly entangled in their Christian course. And it appears that some are striving not only to entangle the feet of the Christian traveller, but are trying to get the yoke on their necks, that they may be forced into the service of the notions of men, contrary to the liberty given to God's children, guaranteed to them by the mouth of him that cannot lie.

Dear brethren, these things are plainly before you all. We exhort you go not after them; but continue in the liberty wherein Christ has already made you free, from those entanglements which are of the world and are propagated to us by those who are disaffected to your liberty which ye have in Christ Jesus; having men's persons in admiration by reason of advantage, and speaking great swelling words of vanity, in order to allure and entice the hearts of the simple brethren. If such get in among you, you will soon discover them, as they will soon spread disunion, discord and division among you; and so entangle you with the yoke of bondage, which is after the rudiments of this world and not after Christ. When ye see these things among you, our admonition is to you, to make a scourge of small cords and drive them out from among you. Yes, brethren, for the government of the church of Christ belongs to his free children, whose liberty he has purchased with his own blood. Therefore, follow him in his precepts and commandments, use his discipline among you as contained in his word, and drive out the Ishmaelites from among you, and live in peace among yourselves, and speak comfortably one to another in the name of our Lord Jesus, who has loved us and given himself for us. Watch over one another in love and meekness, support the babes in Christ that are among you with gospel nourishments.

Dear brethren, we have wrote to you briefly by way of admonition, we could still go on and speak of many precious things in the name of our Jesus, but it would swell our Circular beyond our usual limits; therefore, we commend you to God and the word of his grace, and in conclusion we say, may the spirit of the Lord be ever present with you, and be a light to your path, a lamp to your feet while travelling on your pilgrimage through this benighted land. That you may thereby stand fast in the liberty whereby Christ has made you free, and thereby be enabled to put to flight all the armies of the aliens is our earnest prayer for Jesus' sake. Amen.

JAMES CADDENHEAD, Mod'r.
Joseph Thigpen, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Germantown, Montgomery co. Ohio, 1 January 3rd, 1841.

Dear and Well Beloved Brethren in the Lord: As another year has rolled round, and the fifth volume of our valuable little paper (the Primitive) is accomplished, it has been the pleasure of God through his kind providence to prolong my days in health thus far; to whom all thanks are due. I do hereby acknowledge that, I have and do still read your paper the Primitive with great satisfaction, and our desire is to have the sixth volume continued and directed to us as usual. I do earnestly intreat you brethren to continue in your former way and manner of publication, so as not to interfere with polities either pro or con, that the contents thereof may not be defiled thereby. Then I shall always be willing to support it.

As it respects the state of religion in this section of country, to wit, the Miami Association, we have had a cold and languishing time for a long session, as it were, groveling in the dark; yet the Lord has been pleased to enman our souls with a hungering and thirsting after righteousness. Yes, the Lord has been pleased to favor us with a greatly portion of the blessed word of his truth, spoken unto us by his under shepherds, which was much to our edification and comfort.

Brethren, the Lord has blest us with some faithful Ministers, who shun not to declare the whole counsel of God both to church and world. The brethren have appeared at all times to be anxious to fill their seats at times of public appointments. The Miami Association holds no kind of correspondence with the New School whatever. I believe the New School have been increasing strongly last summer in this valley.

Notwithstanding our barrenness, for a long season, the Lord has not forgotten his church and people. It appears plainly, that he is about to bring on a revival among us. When we came to hear the Association letters read, we were gladdened to
hear of some accessions by baptism to the number of 18; and we can hear of a considerable stir in different churches, and coming forward to the churches telling what great things the Lord has done for them, paying no regard to the frozen stream, though covered with ice.

I shall add no more at present, praying the Lord God may continue to rule the universe and preside over you and I and all his dear children. Farewell.

JOHN B. MOSES.

FOR THE PRIMITIVE BAPTIST.

Hezekiah, to his brethren editors of the Primitive Baptist, scattered over the wide domain of several of the United States of America; and to the highly favored of the Lord who believe, and love, the general sentiments therein contained, grace be to you, and peace from God the Father, and our Lord Jesus Christ.

DEAR BRETHREN: Having to write again for my paper, I have waited some time, in hopes of having leisure, that I might write something that might be worth reading; but I am about as much in a hurry as ever, and shall have at this late hour to send you only a few unfinished fragments. I believe that the doctrine generally aimed at by the writers therein, is the everlasting truth of God. I occasionally differ in some points from some of the editors, and they occasionally clash in some points, one with another; but not more than might reasonably be expected in this imperfect state of existence. The difference is more trifling in comparison with the frequent jargon of the Hagarines, who are crying out so much for union, union, union. There are some of the writers that sometimes deal in hard, harsh expressions, which grate the ears of our people of refinement. Many of those that dwell so near the polishing machines, have become so polite that much of the Bible language is offensive to them. But I am such a great oddity, among the learned wiseacres of our land, that I can bear a few hard sayings, especially if they be Bible language. Neither will I abandon a paper because it contains, here and there an idea that does not correspond with my own view of things, while the main sentiments I believe to be truth itself. I do not feel accountable for the errors that other men publish, unless under circumstances that connect me so with them as calls me to fellowship with them,

But I have another reason for taking the Prim. It contains abundance of information that I am not willing to be deprived of, so long as I can obtain it so easy. To me it is comforting indeed, to hear how the war prospers in this day of dejection, of trouble—anguish, forgery and blasphemy. In this day when the plowmen, are making long their furrows on the back of Zion. When the enemy wishes to tread down the people of God, as the mire of the streets.

And since I love so well to hear from brethren in different parts far and near, I think it may possibly be that some may wish to hear how we get along here among the mountains in the north part of Pennsylvania and parts contiguous. It is probable that we differ but little from our brethren at the South, and far West. We are generally surrounded, but not overwhelmed with missionism in its multifarious appearances. There are but few of us, when compared with the bulk of the religious community, and there is in general a good degree of harmony of sentiment; and we are glad to see each other when we meet; and sometimes believe that we have some foretaste of heavenly love. We talk about Jesus & his grace, and when in trouble try to comfort each other with the words of our Lord, recount the promises, &c. &c. When we are defamed, & we have got used to that,) we know it is the privilege of the dogs to bark, and ours to keep on our way; so we let the dogs bark, and we travel on, conversing about the honors of being defamed, and spoken evil of the name of Christ and his gospel. Menacing over our backwardness to duty, and for our unworthiness, and native unwillingness to come up to the standard, so as to rejoice that we are counted worthy to bear shame for his name. If our enemies make a fierce attack upon us, thinking to swallow us up, we are not afraid in the name of the Lord to measure swords with them, for we know that the sword of the spirit, which is the word of the Lord, is quick and powerful, sharper than any two-edged sword, (that they have got of man's invention,) piercing even to the dividing a-sunder of soul & spirit, of joints & marrow. And is a discerner of the thoughts of the heart. And we know that the Lord hath said by Joshua to his ancient people: One man of you shall chase a thousand; for the Lord your God, he it is that fightheth for you, as he hath promised. Moses also spake concerning any chasing a thousand,
and two putting ten thousand to flight.

We know that in ourselves we are weak, as weakness itself. But in the Lord Jehovah there is everlasting strength. He it is that teacheth our hands to war, and our fingers to fight.

We believe the Lord will save the afflicted people; but will bring down high looks. For he will light our candle; the Lord our God will enlighten our darkness. For by him we can run through a troop, by our God we can leap over a wall. Our enemies are lively and they are strong; and they that hate us wrongfully, are multiplied, they are more than the hairs of our heads. But they shall be as chaff before the wind, and let the angel of the Lord chase them.

But, I have one piece of news more before I close. To me it is late news, and I hardly think that the wire-workers, or magicians, have got to be so bold everywhere as they are in the region so near where Satan's seat is. The news that I have heard is this. That Jesus Christ did not die to save sinners; the salvation of sinners was no way connected with the atonement made by Jesus Christ. Sinners must save themselves, Jesus died to save God! to save the dignity of his character—of his throne, &c. Man had sinned, and dishonored God, and Jesus died to save his honor! not to save sinners at all: What a gross liar Paul must be! if this man told the truth. For he said, this is a faithful saying worthy of all acceptance, that Christ Jesus came into the world to save sinners. Jesus also could not have spoken the truth, when he said, I lay down my life for the sheep. John also bears false testimony, when he said, Hereby perceive we the love of God, because he laid down his life for us.

I might fill my sheet with plain pointed testimony from the authority of the King of Kings, and Lord of Lords, to show that the author of the sentiment above written is one of them that make God a liar, because he believeth not the record that God hath given of his Son. And yet he professed to be a minister of Christ!!! Who could have thought that literature, that great qualification (so called) for preaching the gospel, could have furnished an infidel with so much brass as to come in a sheepskin to make the good shepherd a liar! But above all who could possibly believe that a congregation of enlightened Christians could sit and hear such sentiments from a preacher, and think that such a man was a minister of Christ. A foolish blindness must have befallen them. And yet I do think, that the preacher who said it, was one of the most honest, and exhibited the clearest light of the New School, or doctrine of missionism, that can easily be found. The clearest light, because he preached the real mission sentiment the most plain and full; the most honest, because he boldly preached the delusion that God had sent him, while the most of them are so dishonest they try to keep their real sentiment under cover.

But I must close, for it grows late. So good evening, brethren.

**HEZEKIAH WEST.**


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**TO EDITOR PRIMITIVE BAPTIST.**

Fort Valley, Houston county, Ga. [Nov. 28, 1840.] Dear Brethren: Though I feel unworthy to use that appellation, for I think the cause of God to be a good cause, and when I look at myself, I am a poor sinner at best. And whether I am a Christian or not, I believe there are Christains, and I am one that believe that God's elect will be saved, or are saved. And also I further believe, that your valuable little paper has been and is the means of doing much good, though I at first was opposed to it; but reading over the communications of others, the trials, (persecutions)—I know about some of them—but the Lord says, he will deliver them out of them all. Then if I be one of his, brethren, we shall cease from the trials and temptations of this unfriendly world.

When the split in the churches took place here, my mind was much distressed, to turn my back as it were on some that I had more confidence in as a Christian, than I had of myself. I thought, O, wretched man I was; but Solomon says, that there is a way that seemeth right unto a man, but the end thereof is the ways of death. And it was not long before my mind was fully satisfied that the new ways were not the right ways in my weak judgment.

I think that if men would moderate on politics and hard sayings, and endeavor to cultivate more a principle of confidence and love, we should see better times. And lest I may leave it out, I will say, read in the Primitive where brother Moseley and brother Rockmore wrote upon usury. Brethren, if we blame the missionaries about money and the use of it, let us look to the scrip-
I say I have exacted usury. If we are Primitive in truth, let us leave off this usury, and don't let us abuse them too much, before we look well to our selves about speculations. If I am wrong, tis of the head and not the heart.

I don't say that all of the Baptists are favorable to usury, but some of them do take usury to my knowledge; and as I have above stated, I have, but I feel like I shan't do it any more. One has just as much right to speculate as another, (I mean Primitive Baptists) but I don't think that we are consistent if we claim Primitive principles and not practice them, when we find eleven different places in scripture against it.

We complain of cold times of religion; the Lord has not changed. Brethren, hear Christ in the 24th chap. of Matthew 11th verse: And many false prophets shall arise, and deceive many, and because iniquity shall abound the love of many shall wax cold; but he that shall endure unto the end, shall be saved.

I say no more at present, only may the Lord of his infinite mercy and goodness give us grace whereby we may watch over ourselves and others for good, and not for evil, that our last days may be our best days. And O, dear brethren, I wish you all to remember me in your prayers, that I may discharge my duty in this life with a conscience void of offence towards God and man.

ANTHONY M. THOMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Check's X Roads, Tennessee,

December 24th, 1840.

DEAR BRETHREN IN THE LORD, OF THE PRIMITIVE BAPTIST ORDER: The Lord of all grace has spared me and mine to see one more Christmas' eve, and we still are enjoying the blessings of his life and I hope some of us feel the influence of God's holy spirit to encourage us on our journey in this life, though we have many difficulties to encounter with. For the Baptists in this part of the world are much divided,—the Old School, the free willers, and the missionarics. The missionarics and the free willers made an attempt to unite together at a meeting house where all their sort hold their meetings; but from information they did not come quite together, but I think there is no odds in their doctrines.

I have been much comforted when reading the little Primitive paper. It seems to me that the writers in the Primitive have been taught at the same school by the great teacher Jesus. It seems to me, this is the time when Jesus is about to judge in righteousness and make war. There must be two contending parties before there can be war. Christ has set up his kingdom on this earth and has established it by his own blood. The devil has got his church set up in this world also.

Now here are two contending parties, God carries on his own work over the head of all opposition, so in righteousness he makes war against the devil's church; for the devil tries every effort that he can to destroy the church of Christ, & we need not think strange of so many false teachers in our day, for deceivers are to wax worse and worse, deceiving and being deceived. And this being the case, of course there will be new schemes laid by them, and say, it is to spread the gospel. They only put the name gospel to get the people to receive it, for the way some preachers can beg for money or something else, even down to a pair of socks, is enough to make God's ministers ashamed.

So Christ is carrying on the war of righteousness, and eventually will judge the great whore of Babylon, and will cast the beast and the false prophet, and all that worship the beast and his image into that lake that burns with fire and brimstone. O, ye church of God rejoice, for the Lord omnipotent reigneth.

May the God of all grace keep us from evil. Farewell.

PLEASANT J. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,

Dec. 31st, 1840.

DEAR BRETHREN AND SISTERS: I will inform you that I have been receiving and reading the precious little messenger, the Primitive Baptist; which I read with delight to hear there are so many precious old fathers and brethren yet contending for the good old way, more especially those of North Carolina, old father J. Biggs, W. Llyman and others that I have sat under the sound of their voice in the house of the Lord, so many times in my youthful days. But tho' now I am old, I have not forgot-
ten the alarm, neither have I forgotten the Sabbath morning that I went down into the water with my old father Biggs, and came up out of the water. I moved from the State in 1831. I knew not, but they had all ceased to blow the trumpet, until I read some of their pieces in the Primitive, and saw their names, which made me to rejoice.

Brethren and sisters, the little messenger is highly esteemed by a little flock in this section of country, tho' not so by others. Brethren, we have not had such some conflicts as some of you have; the giver of all good was thanked for the same. He has given us an experienced old spy guard, which we think can discern between the howling of wolves and bleating of sheep, which we send out annually. He hath also given us gospel preachers which preach the doctrine of the old apostles, if the giver of all good has favored us with a right understanding.

Dear brethren and sisters, it often gladdens our hearts and causes us to smile when we read our papers and see the old brethren from so many quarters travelling on and chopping down the noxious weeds which are so injurious to the tender plant, as it is certain to grow underneath. Let us all endeavor not to bruise it.

Beloved brethren and sisters, this address is from a simple female, who has for some months felt anxious to relate her desires. Knowing my weakness and unworthiness, I am made to fear that I should injure such a great and precious work. Dear brethren, if you judge this little imperfect scrap will injure the cause in any wise, I request of you to throw it by with the rest of the trash, I hope to receive your papers while I live, as I expect some of the brethren has or will send on. Dear brethren and sisters, I beg your prayers for a poor distressed widow and orphan. Farewell.

CHLOE HURSTE.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 13, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Waynestown, North Carolina, January 5th, 1841.

Beloved Brethren Editors: I am blest with more opportunity of writing a few lines for the Primitive Baptist. And O, may the God of all grace direct my mind and pen while I am writing.

And in writing this communication to you I will endeavor, God willing, to give you some of my scattering thoughts upon that sacred word of divine truth, left on record at the 2nd v. of the 4th ch. of the prophet Zechariah. The prophet says, in 1st v. And the angel that talked with me came again, and waked me, as a man that is waked out of his sleep. Now it appears that the angel had been with him before, and came again, and said unto the prophet, what seest thou? And Zechariah says, I have looked, and beheld a candlestick all of gold, with a bowl (or his bowl) upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.

Now, dear brethren, you know I have not room on one sheet of paper to attend to all the doctrine that is enounced in these words, spoken by the prophet in this 2nd v. I will endeavor, (God willing,) to give you mine opinion on the candlestick and the bowl; and if I am wrong, I hope God will, through some brother, right me. Now you will notice the candlestick was all of gold, there was no dress about it. Now what did this candlestick represent in the first place? Why, I think it represented the church of Jesus Christ in her complete glorious state in heaven; and God, by his angel, revealed it unto the prophet. Now you know gold is to be found in various parts of the earth, and is collected or found and has to be refined before it can be made a candlestick. Even so, God finds his little pieces of gold in different parts of the world, and refines them; or in other words changes them from nature to grace. For you will notice, he found a Jacob of old, and led him about, and instructed him, and kept him as the apple of his eye. Well, God has not changed; he is the same now as he was when he said to Moses, I AM THAT I AM hath sent me unto you; (G. e.) unto Pharaoh.

Now you know, dear brethren, that a candlestick is something made for use or service, and it don't make itself; but if I understand the Arminian doctrine, the gold can find itself, refine itself, convert itself into a candlestick, and use itself. But, as St. Paul said on a certain occasion, I have not so learned Christ. The prophet Jeremiah says; Turn thou me, and I shall be turned; after I was turned, I repeated and I was instructed, &c. The prophet who spake the words under consideration says, in this same ch. (or God through him,) it is not by might, nor by power, but by my spirit, saith the Lord of hosts. Jesus says, all that the Father giveth to me, shall come to me; and he that cometh unto me will in no wise cast out. And again: No man can come to me, except the Father which sent me draw him. So you see, its all of grace, and this grace or favor is bestowed.
on his chosen people, without their good works or merit.

I have dwelt too long on the foregoing of this subject. I will now proceed to speak something about the bowl upon the top of the candlestick.

A question naturally arises here, what did or does this bowl represent? Now you know a bowl is something made in a right shape for to hold or contain what is put in it. Now I think the bowl represents Christ as the head of his church, and holds all the blessings in store or in his hands for the church, and deals them out to her in his own way and time. But don't understand me to believe, that God's people are or may sit down on the stool of doing nothing; for I believe they are to let their lights shine before men, that others seeing their good works may glory their Father which is in heaven. And after they have done all they can do, they are unprofitable servants, they have only done that which was their duty to do. But there are a great many pharisees in this part of God's moral vineyard, who believe a great deal in their good works.

But to return. Now the text don't say the bowl is gold; but I believe the bowl is as pure as the candlestick, inasmuch as I think it represents Christ, bring upon or the top of, as Christ is the head of the church. Paul says: As the man is the head of the woman, or wife, so is Christ the head of the church, &c.

I must come to a close, as my sheet is nearly full. I sincerely wish the brethren to continue the Primitive Baptist, and continue to write such communications as brother S. Parks & many others. I have only touched upon the above subject.

JAMES H. SINNER.

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TO EDITORS PRIMITIVE BAPTIST.

White's Store, Amnon county, N. C. Dec. 11th, 1840.

Dear Brethren Editors: The time is come when you expect to hear from me, a subscriber for year valuable paper, the Primitive Baptist; in which I do read so many of the precious communications from my unknown yet beloved brethren in the different parts of the United States, which is as a feast of fat things to my soul. And I sometimes feel a desire to bear some humble part in the work; but when I remember I am a man of very little education, and of a slow and stammering speech; and if I could write and find words to express or convey my ideas, can't write them so they be understood I fear. But there is a passage of sacred writ on my mind since I began to write, & I feel like making some remarks on it, or giving a few of my thoughts on the same. And when you see it you can do as you please with it, and I shall think it is right. For I don't want to injure the cause I so highly esteem as I do this, the cause of God.

Yet there are so many notions among the people concerning God and religion, and so many denominations of professors, and they have different forms and modes of worship and service, yet Christ says: I am the way, the truth, and the life; no man cometh unto the Father but by me. John 14, 6. And now to hear the ways pointed out by the world and carnal professors, the way to God and happiness, it is plain they know not God nor his ways. Now I look at the whole of Adam's long line of posterity in two classes, first, all enemies to God and his way, sinners by nature, dead in trespasses and in sin; there is none that understandeth, there is none that seeketh after God. Romans, 3. 4. They are all gone out of the way, &c. Their throat is an open sepulchre, with tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness against God and his church, and the way of peace have they not known, &c.

This is the doleful condition they come into the world in, and are all alike by nature, children of wrath even as others. This is the class they all are united together in by nature, though there is a difference in the professions. And this is the reason why there are so many denominations of professors. There is a way someth right unto man, and the end thereof is death. And there are many ways that leadeth out of this way, for antichrist has so ingeniously worked, that he has got a way to suit every body; and they all lead out of this broad way, and circle round and fall into the same, which is death. And all the sons and daughters of Mystery, Babylon, are in this way, and spitting poison at Sarah and her children, as they are on their journey to the promised land.

What I mean is, I don't believe there are but the two principles among all the human family, that is, the true spirit of Christ, and antichrist, the false spirit. Let them be modern missionary, or Arminian, or what, be one or the other and whenever the spirit of antichrist begins to act for God, as it often does, you will find the cause of God and his honor to suffer reproach, and his word set at nought, and to teach for doctrines the commandments of men; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth, &c. 2 Timothy, ch. 3. I am the
way, the truth, &c. John, 14 and 6. Here is a
way, and we are told, straight is the gate and nar-
row is the way that leadeth to life, & few there be
that find it. This way was got up in the ancient
settlements of eternity, before the highest parts of
the dust of the world was hid. The Lord posses-
sed me in the beginning of his way, before his works
of old. I was set up from everlasting, from the be-
inning, over the earth was. Here I wisdom
dwell with prudence, and find out knowledge of
witty inventions. Here it seems was where and
when this way was set up, when there was no eye
to pity, nor arm to save.
Again he says; I am the door, by me if any man
center in he shall be saved, &c. This is the only
door in which God as an allwise God could un-
lock the door of time, and the only door channel
through which God could vent his mercies or
blessings, either common or special to the fallen
race of Adam. And the same door in which he
will fold up time, and by this means Christ will be
all and in all.

Now when I consider the character of God
the Father, and God the Son, and God the Holy
Ghost, here are three distinct persons in the one
Godhead, and three office works; and yet it takes
these three to constitute the one eternal, allwise
eternal and unchangeable—the Father to cre-
ate, the Son to redeem, and the Spirit to call, or
bring the wonderful counsellor, the mighty God,
the everlasting Father, the prince of peace; and
his name shall be called Jesus, for he shall save
his people from their sins, and every purpose
shall be established by counsel; & these three per-
sons, constituting the one God, had counselled to-
gether concerning the church, and her deplorable
condition she would get into by sin and transgres-
sions. And the Son covenanted with the Father,
and as they could not be divided, so what is one's
honour or glory is the others; and so the Son stood
bound in covenant or agreement to restore that
honour to the law and justice of God for his church,
as a dase man. Therefore, he stood as a lamb slain
from the foundation of the world, as this covenant
which is ordered and sure in all things is the
foundation on which the world is built. And
here the sword of justice was rocked to sleep as it
were, for four thousand years till the fulness of
time had come, when it should drink its fill out
of the lamb of God, a substitute for the sins of
the whole world; and especially for those whom
the Father gave him in the covenant; thine they
were and thou gave them me, and all the Fath-
er giveth me shall come to me. Though I have
not got room to say much concerning their com-
ing to Christ, of their being raised from the dead,
and how they come, and what they come to, and
how they are squared by the word of God; they
are led into all truth, for the great love where-
with he hath loved us; even while we were dead
hath he quickened us, together with Christ; by
grace are ye saved through faith: and not of your-
selves, it is the gift of God.

I must conclude by subscribing myself your un-
worthy brother in tribulation.

W. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

APRIL GROVE, SOUTHAMPTON COUNTY, VA.

DEAR BRETHREN: I am sure that nothing is
more reasonable than that we should like to pur-
sue such a course as would please ourselves and
others, and such is our disposition, that if we
please ourselves, we are not to be found of deciding
other people and faults of the course. This
is our nature. But, brethren, faithfulness be-
comes the house of God, and when a brother in
faithfulness may commit into his thoughts upon
a subject, notwithstanding it may not be sup-
posed that it will suit the taste of every reader, still
he should be entitled to a hearing—and the sub-
ject at least a partial investigation before it is con-
demned, and its author saddled with wrong and
strange notions.

I do not intend the remarks already made as an
apology for what I am going to say upon the sub-
ject of preachers and churches, (their duty,) for
I believe the subject needs none. Nor can I use
any reasonable remark upon the subject touching
the duty of either, but what each reader will at
clear reply and say we knew this before. Then the
object in writing must be for the purpose of putting
you in remembrance, that you may practice a little
what you know so much about. The various
communications I am so frequently receiving con-
vince me, there is a great anxiety among the
members of the churches for more preaching.
This has become to a cry, loud and powerful,
yet, it is already loud enough to wake from
his sleep the watchman who has just thrown
himself down for a few hours repose, after a hard
day's labor and sweat for the support of his wife
and children. Indeed it has driven sleep far from
his eyes, and his anxious will to obey the call makes
him willing, not only to endure the fatigue of the
day, the hardships he may be exposed to in his
travels, and the scoffs of a gainsaying people; but
denying himself the fireside comforts with his
family, which others consider inestimable,
and which to him is dear indeed.

And is this all that is required of him when
these calls are made? No, Brethren, afterendu-
ing all the hardships of the day, we hear one
say, that he must borrow a few hours of the night
to labor, that he may have a shilling or two to
defray his expenses while travelling to fill his appointments. And is any body heard to say, that this is any more than his duty? No. Is any church or people heard to say that this was a matter that should have concerned them? No. Does the conduct of the churches, or officers of churches, (for I look upon it as their duty to see to such things) say they are willing for a soldier to go a warfare at his own charges? Yes, yes, brethren, it is much to be lamented, that the most of the churches say, at least by their example, when they have made a call if it is accepted, either as pastor or an occasional attendant, that they have done their duty; they have sufficient claim on him at least for one year without manifesting the least knowledge of their duty toward their preacher by their acts or otherwise.

Can preachers live on the wind? Are they to burden their wives with the support of their children—and to clothe them in a manner you would be willing to see them in your pulpit? Are they to administer spiritual things to you, and not receive your carnal things? Are they to feed the flock, and not drink of the milk of the flock? And will you muzzle the ox that treadereth the corn? No, brethren, say; God loveth the cheerful giver, and it is more blessed to give than to receive. Your preachers are poor, they ask not to be made rich but for you to look on them as laborers, worthy of their hire. I do not believe that it is in the power of man to stop the gospel from being preached, but I do believe, that by tying to one many weights he will run much slower. And I believe, that if there is withheld from your preachers the necessaries that would enable them to travel and preach, that you will have much less preaching.

Brethren, I write not these things to shame you; nor do I speak in respect of want, but that you may go to the word of God to learn your duty, and learning it, practice what you know. And may God bless you and call from the plough and the harrow, and qualify and send forth able ministers of the gospel, that many may be turned from darkness to light, and from the power of Satan to God, is the prayer of your bro. in tribulation.

E. HARRISON.

Jan'ly 1841.

ED. PRIMITIVE BAPTIST.

Franklin, Henry co. Ala. July 24th, 1840.

Brethren Editors: As I have received a request from bro. Oliver, of Tennessee, to give an explanation of Kimbrellites, if you can admit it in your columns I feel willing to answer the request of my brethren. Though I feel timid on this occasion, for Kimbrell departed this life on the 2d of June 1840, and it seems like taking the advantage; though he left the world with unadorned character, only in that one point of denying the faith.

About the date 1830, this man began to drop out his sentiments about imputation at the Association. In '32, that query was carried into the Association, which you can see, in the Primitive, No 2 and 5 vol. And in '33 and '34, the Association became divided between Kimbrell and Talbot. Talbot contending for original principles till both went a-stray. E. Talbot at the head of the missionaries, and J. Kimbrell at the head of the Kimbrellites; and the Primitives left between them. So here you can see how the missionaries came on one hand, and the Kimbrellites on the other.

And now as I am going to set forth something that I don't believe, you will allow me to disprove the same by scripture. Kimbrellies, was the sins of the church imputed to Christ, or not? Answer, we do not believe he ever received them by imputation. Why? Because he (the Father) could not impute our sins to us; and if he had imputed them to Christ, he would have imputed them to us also, for we were chosen in him before the world was. This is one of their proofs that it is not so. 2. What put Christ to death? The law of envy, that the Jews and Romans had in their heart against him, hence Le said he was the Son of God. These two points are the particulars.

Now for the proofs to disprove it. 1. Isa. 9:6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, the prince of peace. I will here ask one question: What was this Son given for, or who to, if it was not in covenant for the people, that thou givest me; and he the Son stood as a lamb slain before the world began? Now no imputation to him, and he slain, how came that? for he was not the son of Adam, but seed of woman; therefore he did not partake of Adam's sins by transgression, but by covenant. He became the seed of the woman, which was the son of God, & not the son of man, & therefore he did not take sin on him by transgression, but by covenant. Isaiah, 53. c. 5 v: But he was wounded for our transgres-
sions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. 6: All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 7: He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter and as a sheep before her shearers dumb, so he opened not his mouth. Ro. 4 c. 25: Whom God hath set forth to be a propitiation through faith in his blood, declare his righteousness for the admission of sins that are past, through the forbearance of God. Rev. 13 c. 8: As a lamb slain from the foundation of the world.

I shall stop marking scriptures, leaving my brethren to hunt for them: Again, chosen in him before the foundation of the world. He became sin for us who knew no sin, that we might be made the righteousness of God in Christ. This goes to prove that he was given to us to take on himself the sins of the church. Then it is evident, that he (Christ) received them by imputation, for he was not the son of Adam, but the son of God. How then could he be alone for sin, if it was not imputed to him? Stop, says one, you cannot find the word impute in scripture. Sir, what do you immerse the believer for then? for that word is not found in scripture. There is just as much scripture to prove one as the other. So I shall leave the first head of that belief.

To the 2nd. How can these things be possible, that the law of envy in the Jews, and it on the pivot of their wills whether our salvation came or not, when there was an eternal covenant made 430 years before that law was given, that the Jews said by which he (Christ) ought to die. The Psalmist said, He (the Father) hath made an everlasting covenant with me, ordered in all things and sure. And thus it behoveth Christ to suffer and rise the third day. Mat. 26 c. 24: The son of man goeth as it is written of him, but wo unto that man by whom the son of man is betrayed. 33: Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. Acts 2 c. 23: Him being delivered by the determinate counsel and foreknowledge of God. Now I ask the question, can any person believe, that our salvation hangs on as slender a thread as the envy of the Jews, when he had entered a surety of a better covenant than the Abraham covenant.

I now wish to give you some account of the movings of the missionaries in these parts. On my last visit to New Providence, some of the Islamfics turned into mocking, and brethren cast them out, for they shall not heir with the children of the free woman. And they came back to the meeting house, from the time we left there on Saturday till Sunday morning, and had broke down the doors of the house, and tore off the hinges, and piled up the seats, and flung some out at the door. This was done on the 27th of June, 1840; and the 4th of July was our conference at Mount Zion. And sometime in 1829, the missionaries get something called a church, like another mushroom sprung from nothing; for their preachers were not in order. Now for a great sympathy, because this church and Mount Zion could not unite, we will send missionaries to Mount Zion and see what we can do; take our constitution and lay it before Mount Zion, and see if there can't be a union between the two churches. John G. Morgan was appointed to come. You will remember, that he is a sort of a preacher. In this time he wrote a missionary sermon, and brought it; he appeared at the above named conference, told his business, and was suffered to read the supposed constitution; and behold, it was his missionary sermon. He soon found he could have no success. He used many hard expressions, and went off and never read his constitution at all. He used to come here, and was invited to preach before we declared nonfellowship with them; and he, J. G. Morgan, would stand with his eyes shut for an hour at a time; but when he read his sermon, he stood with his eyes open like a man.

The Primitives have the ascendency here, and I think they will keep it; the missionary show I think is nearly over. About four years ago, we excommunicated a member from our church, and at their next meeting they received him, it appears to be a great wonder with some people, that these new lights act so. I will then tell you the reason—you know the unborn child can't see the light. Just so are the missionaries; they have never been spiritually born; therefore they can't see the kingdom of God. I don't wish to be understood that all that are
following of them are so; but their leading characters have never come to the light, therefore they are blind leaders.

N. B. To all the Primitive brethren and Associations. At our last appointment for a constitution, it was done by a presbytery from the Harmony Association, Ga. consisting of 6 churches, 3 ordained preachers, 199 members, and is called the Cheokiahthie Primitive Baptist Association. Our next Association will be held at Mount Zion church, Henry co. Ala. on Saturday before the 4th Sabbath in September, 1841. And as I am a member of that church, I take the liberty of inviting all the Primitive order to come and see us at that time, that you may strengthen the weak hands and confirm the feeble knees.

Beloved brethren in the Lord, one thing I wish you to think on, when you are fighting the wolves, that you don't forget where the captain of your salvation is; for he is above all, and seeks all, and knows where and when he's needed, and says: Them that put their trust in him, shall not be confounded. Then when you fight, don't put your trust in hard speeches and unfailing ridicule, for you don't know what manner of spirit you are of. You are commanded to do good unto all men, but especially to the household of faith. Then commend yourselves to God and to the word of his grace, which is able to save your souls alive, and able to hold you up in every trial, that you fail not. May grace attend you all. Amen.

JOHN W. PELLUM.

TO EDITORS PRIMITIVE BAPTIST.

Ten Islands, Benton county, Alabama, April 30th, 1840.

DEAR BRETHREN: I have this day got one more subscriber for your much beloved paper, the Primitive Baptist, I call it beloved, because all that love truth are delighted with it. But we are surrounded by those go-betweeners and free willers, whom you all know will condemn it, and say many bitter and grievous sentences against it. But we should not let these things trouble us, for we see that the time has already come, that they will not endure sound doctrine, for they have begun to bar up their preaching places against all who are of the Old School faith and order, and say they shall not preach in their pulpits. And the reason I think is, because they do not wish to hear the true gospel preached; for I do not believe that all that is in them kind of churches are of that stripe, but as they are not allowed the privilege of hearing the truth, they are compelled to stay there and hear it, and hear themselves and every true gospel preacher abused for being a hard shell, iron jacket, &c. But, my dear brethren, we should try to feel thankful to our heavenly Father, that we can bear these sentences without a murmur.

Yours as ever, in hope of eternal life.

HAZEL LITTLEFIELD.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Mississippi, November 23rd, 1840.

DEAR BRETHREN: Editors: I for the first time take my pen in hand to write you a few lines, for I have been thinking some time that I would be glad to inform you, my precious brethren, if I may be permitted to rank myself with you; for I profess to be of the Old School or Primitive Baptist order, if not deceived. But my dear brethren, I feel myself to be so unqualified, or so little a babe in Christ, if one at all, that I do not know whether to attempt it or not: but have concluded to venture, hoping that some of my worthy brethren in some way will say, bro Adkins, don't pester the brethren no more with surplus news, if you think so.

Then I can only say, I hope that the Lord in 1824, enabled me to see where my great strength lay. I could say much more on this subject, but I will suffice it to say that I do hope the Lord put a new song in my mouth, even praises to his worthy name. After two years and a half, I ventured to tell it to my worthy brethren at old Briar Fork church, in North Alabama. And O, my brethren in the Lord, the many ups and downs in feelings I have had since.

After living with the precious brethren about three years, I concluded to move where I now live. It was a task, my brethren to part and say, farewell my brethren and sisters in the Lord, in North Alabama. And since I came to this Chickasaw nation, it seems like it has been the good will of God, for a little few scattered wandering brethren to unite ourselves into a constituted body, which we call Salem church, on Saturday before the fifth Sunday in March last; and at our meeting to choose our delegates to send to Buttahatchie Association,
thworth me was one of my brethren's choice but reached the Association with a petitionary letter and was received. And O, my dear brethren, I found there, if not deceived, the same quality of brethren I had left in North Alabama. Brethren, suffer me to say I could not help shedding tears to think I had left my brethren in Alabama, and almost a broken heart to live by myself here; and behold, I think I have found some brethren that have not bowed the knee to Baal, nor to none of the institutions of the day.

Now, my brethren, I wish to say a little about your paper called the Primitive Baptist. I have been taking it for two years, and in it some times get some pleasant feasts, and some nights read it with pleasure and delight. I would say to you, my brethren, I wish you to send it to me again and expect to take it so long as it advocates the doctrine of the Old and New Testament.

I could write much more, but it is getting late in the night, for fear I should be in the way of abler pensmen I desist for the present. Hoping that you will remember us at Salem church and my kind neighbors, is the sincere desire of your unworthy brother in much tribulation. Farewell.

ALFRED ADKINS.

Black Hawk, Mississippi. December 29th, 1849.

DEAR BRETHREN EDITORS: I receive my Primitive Baptist paper with gladness and can inform you, that it is gaining ground in this part of the western country; and my humble prayer to God is, that this medium of correspondence may keep open for the Old School Baptists to learn the growth of each other; praying the Lord to bless the little messenger, till it may cover the whole earth. No more at present, but yours in the best of bonds.

THOMAS MATTHEWS.

AGENTS,
FOR THE PRIMITIVE BAPTIST:

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Broom's, Fairfield district, S. C. Feb. 17th, 1840.

To all the Baptist Associations, all the Baptist churches, and to the Baptist professors of religion throughout the United States, and throughout the whole world, greeting.

What are confessions of faith? and what are summaries of discipline? Of what authority are such compilations among the Baptist denomination? Dear brethren, we think them not of divine authority. When we go to prove our doctrine to those who are without the visible church, it would be presumption to refer to a confession of faith—we must refer to the scriptures of the Old and New Testaments. But when we have controversies with those who are within the visible church of the Baptist denomination, about the doctrine or discipline of our church, we may refer to human compilations, as being declarations of our faith and order, at the time these compilations were published to the world. How else can we ascertain when there are departures from the faith and order of our forefathers? How else are we to ascertain whether there is uniformity in doctrine and discipline among our churches, than by observing wherein and how far ecclesiastical or associational bodies have departed from the old faith and order of the Baptist denomination, as they are laid down in the Baptist confession and Baptist discipline? When, therefore, we refer to these compilations, in showing wherein and how far the Bethel Baptist Association and her ministers have passed over and are passing over their proper landmarks, we would not be understood to be setting them up as of equal or paramount authority to the word of God, but merely as rules fixed on for the government of the parties referred to in them; which ought to be adhered to till better rules can be deduced from the word of God.

The Bethel Baptist Association has trampled on the rights of the Ararat church. That church has presumed to exercise discipline; but the Association has rendered her discipline null and void. She has transgressed all the powers given her by any being, human or divine. She has decided, (by publishing in her Minutes the report of her committee,) that that church is in disorder, but has not said in what respect—whether she (the church) has not kept peace with the Association in imbibing the new light principles, or whether her disorder be of some other nature. This, as is the doings of Mystery, Babylon, is kept a profound secret from other churches and from sister Associations with whom she maintains correspondence. Now it is essential, in curing any disorder, to ascertain its nature. We know not of any disorder in that church save such disorder as is inseparable from a state of imperfection. If it be disorderly not to give up all ecclesiastical rules & government, but to exercise discipline, then is the Ararat church in disorder. And taking it for granted that it is in this respect that the committee reported and the Association published to the world the report that the Ararat church was in disorder, we will now make some little examination of the power and authority of churches and Associations, as that power and authority is defined and described in the Baptist confession of faith, the Baptist discipline, and the instrument that
the Bethel Association published with her Minutes in 1833, as her constitution, and then make some extracts from the Minutes of the Bethel Association, and let brethren, and let Associations and the churches, and the world at large, judge for themselves who is in disorder. In the xxvii. chapter of the confession of faith we have these words: "To each of these churches, thus gathered according to his mind (that is the mind of Christ) declared in his word, he hath given all that (a) power and authority which is any way needful for their carrying on that order in worship, and discipline which he hath instituted for them to observe, with commands and rules, for the due and right exerting and executing of that power." Chapter xxvii. §7. All that are admitted into the privileges of a church, are also (b) under the censures and government thereof according to the rule of Christ. Ibidem §12. These messengers assembled (in an associational capacity) are not entrusted with any church-power properly so called, or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons, or (c) to impose their determinations on the churches or officers. Ibidem §15.

A church thus constituted, says the discipline, page 5th and 6th, §14th, has the keys or power of government, within itself, having Christ for its head, and his law for its rule. It has the power and privilege of choosing its own officers, *Acts* vi. 3. chap. xiii. 2. exercising its own discipline, *Matt.* xviii. 17. and of administering the word and ordinances, for the edification and comfort of its members, *Acts* ii. 46. All which, with every other act of discipline, each distinct church may exercise, without being subject to the cognizance of any other church, synod, or council whatever. 1 Cor. v. 12. *Matt.* xviii. 17.

Says the constitution of the Bethel Baptist Association, "such a body (as an Association of delegates from the churches) should by no means consider itself a superior judiciary vested with exercisive power or authority over the churches. It should never presume to impose its sentiments on its constituents, under pain of excommunication; nor anathematize those who do not implicitly submit to its determination; which would, in reality, be nothing less than ecclesiastical tyranny, and would better comport with the arbitrary spirit of popish councils, than with that meekness, humility and love, which distinguished the true disciples and Primitive followers of the lowly, yet adorable Jesu.

The Baptist Association, therefore, arrogates no higher title than that of a council of advice consistently with which epithet it ought ever to act, when it acts at all, without intruding upon the Primitive rights of the churches, as independent and congregational. See *Matt.* xxiii. 10, 12. *John* xviii. 33. *2 Cor.* iv. 8.

Concerning church-officers the Baptist discipline reads thus, the ordinary officers of the church, and the only ones now existing are ministers and deacons Phil. i. 1. In the first gospel churches there were other officers, such as apostles, prophets and evangelists, *1 Cor.* xii. 28. *Ephes.* iv. 11. who were endowed with extraordinary gifts, which were then necessary for the confirmation of the gospel, but are since become extinct.

And the Bethel Baptist Association uses this language in her circular letter, written by Colonel Jonathan Davis: "Those that were called apostles, prophets and evangelists in those days (viz. in the days when the gospel church was in her Primitive order,) were inspired of God, and spake as they were moved by the Holy Ghost. The Lord gave them revelations in person, or by angels, visions, or some miraculous way: and as we dispute that any have possessed such miraculous gifts, since the apostolic age; we question the propriety of using the title of prophet, apostle, or evangelist, in application to any minister of the gospel since that age. Hence we would restrict the offices of the ministry, to bishops or pastors and teachers." But how well the next quotation will agree in sentiment with the above, the reader will presently see. "Does the office of an evangelist exist in the church at the present day?" Asks the Providence church in 1832. (see Minutes of 1832 page 2nd, and Minutes of 1833, pp. 4 and 5.) "The answer is made in the affirmative," says the Association. If so, can they who are evangelists act independently of the church? Enquires the Providence church. "The evangelist is authorized to preach and baptize independently of the control of any separate church," says the Associa-
tion, in 1833 (see the fifth page of the Minutes.) “In the afternoon,” say the Minutes of 1837, “Mr. James Owen, Jr., was regularly ordained as an evangelist. The sermon, preparatory to ordination, was delivered by Elder James M. Thomas, from 2d Timothy, 4th chapter 5th verse, last clause: Make full proof of thy ministry. The candidate was examined by Elder J. Davis. The prayer was offered by Elder J. O. B. Dargan. The charge given by Elder Nicholas W. Hodges.”

The next quotation from the Minutes we shall make by referring to a circumstance that took place in the Association in 1833. Mr. Robert Meeks, with others, having been excommunicated from the New Bethel church in the year 1833, came on to the Association which met in October, with some kind of written complaint or petition for a redress of grievances. Col. Davis enquired how many were there associated with Mr. Meeks: and was answered, there were eight others. He observed that among such a number it was likely there were some Christians; and moved that a committee be appointed with power to restore them. Brother S. S. Burdett arose, with the Minutes of the preceding year in his hand, and enquired what right had that Association, who claimed no higher authority than that of an advisory council, to undo or rescind the acts of an independent church, who held the keys of its own doors, and knew no higher earthly or human authority than its own. “I call your attention,” said brother Burdett, “to the sixth article of the last year’s Minutes. It is here stated,” said he, pointing to the article, that a committee was appointed, with “power, without a reconciliation, to cut off the offending party.” Did that Association, he enquired, presume to take the reins of government out of the hands of an independent church; and undertake to deprive her of that authority that Christ

had given her to regulate her own affairs, and exercise discipline according to her understanding of his rules in his written word? Did she presume by her committees, to break in upon the churches, take away their keys & exclude from & restore members to their fellowship, at her pleasure? He was sure, he said, that was going an unwarrantable length; such a length as was unprecedented in the acts of any Baptist Association before. Colonel Davis, who had been the Clerk of the Association at the preceding meeting (viz. at the meeting at which the said committee had been appointed) pretended that the committee had been appointed to visit the New Bethel church and cut off from the Association the nine offending members of that church, and that the present motion was made by him with the intention that a committee be appointed with power to restore them to the Association again. But this had not even the appearance of plausibility in it: as the misunderstanding was wholly between the nine offending members (as they are called in the Minutes) & the church; & no new light had reached the Association, on the subject of their crime (whatever it was) or of their innocence. And more than that, the nine offending members (as they are called) had been cut off from the church, by the direction of the committee of the preceding year (viz. of the year 1832) and in no other sense had they been excluded or cut off from the Association, than in being excluded from the church: nor were they now, in any other manner than by a restoration to the church, to be restored to the Association. For the Association did not seem at all to anticipate such a thing as disowning, are withdrawing fellowship from, the majority of the church, which she must do in restoring the minority (or nine members) merely to the Association. Just look over the sixth article, already referred to. It states that “The committee appointed to inquire into and if possible to adjust the difficulties existing in the New Bethel church, reported that they (had) met, but did not succeed in restoring fellowship” this was, in restoring fellowship between the nine members and the church; and so what follows respected the same parties; for the Association was by no means a party, but a mediator, (or at least, was viewed and looked up to in that light.) The Minutes go on to state that “in consequence of the absence of some of the parties, nothing was done. Thence,” continues the sixth
article in the Minutes, "another committee was appointed with power (without a reconciliation) to cut off the offending party:" that is, to cut off from the church, the offending party in that church; for they were not a party in litigation or at variance with the Association. So that both the cutting off and the restoring mentioned, evidently referred to their relation to the church, & the committee's cutting off from and restoring members to the fellowship or communion of that church—a thing without a precedent in the acts of any Baptist Association, according to the declaration (above given) of the Rev. S. S. Burdett.

The next quotation we shall make, will be from the Minutes of 1834, page 5th.

"22. On motion, the cases of Bethel and Ararat churches were reconsidered; when the following resolution was agreed to, viz.

"Resolved. That in case the preceding course advised by the Association fail, that a committee of eleven, invested with all the powers of the Association, be appointed to visit each of said churches (here follow the names of the committee men) and to make a final decision of the Business.""

We would have thought, on reading this item in the Minutes, if not before, that this Association was truly a daughter of Holy Mother, if it had not been that she styles herself Bethel Baptist Association.

The next item shall be from the Minutes of 1838 and 1839: "Called for the report of the committee appointed to visit Ararat church; the committee reports the church to be in disorder; the report received, and resolved that we withdraw our connexion from them, and the same committee be appointed to revisit them (clothed with power,) to give letters to those entitled, or constitute a new church; a majority constituting a quorum. The committee appointed to visit the Ararat church, made the following report, viz. that they had examined into the matter committed to their charge, and think it expedient to grant letters of dismission to the minority, (say seven;) which was agreed to by the Association, and letters accordingly given.

An application being received from the majority at Ararat, and money sent up, it was resolved, That —— be requested to say to them the terms on which they can be received and that the money sent up be returned."

On reading these items we conclude, surely this is Mystery, Babylon, herself.

For why else should the Association keep it a mystery, that is, keep it a secret what the nature of the Ararat church's disorder is! To be sure, the influenza has prevailed in our country; does she find fault of the church on this account? Or is it a moral disorder that the committee reports that the Ararat church is in? Then why not re-orient it to the world? And let the sister churches & all the Associations with whom she corresponds, know what disorder that church is in. She says "the committee reports the church to be in disorder, the report received in these times of apostacy and departure from the faith, what one calls order, another calls disorder; and who is to know what state the Ararat church is in, unless it be reported to the world, what is the use of making such records as the Bethel Association makes? No body knows what she calls order and what she calls disorder. We suppose Ephraim Eut, Dabner Duncan, Colonel J. Davis, John M. Barnes, or Alexander Campbell, has reported to the Bethel Association that the Ararat church is in disorder. And the Association receives the report; that is, they being evangelists, she takes it all for gospel. For what else should evangelists say but what is entirely consistent with the gospel. "God gives revelations to them," says the Association "in person, or by angels, visions, or some miraculous way." It is no wonder she received their report without enquiring any further into the matters, when they report that the church was in disorder—no wonder that she withdrew her fellowship from that church when those to whom she says God gives revelations in person or by angels, visions, or some miraculous way, reported that the church was in disorder. It is well for the Association that she has such men as the evangelists to see to her business—men to whom "God gives revelations in person or by angels, visions, or some miraculous way.

But after all, the Association does too much resemble Mystery, Babylon; for she keeps it a secret what the nature of the disorder is that the Ararat church is in—what the name of the brother is that is appointed to inform the Ararat church what are the terms on which she will become reconciled to that church again; and also keeps those terms or condition a secret from other churches—from the Associations with whom she has correspondence, and from the world. The Ararat church
has no secrets, and is sorry the Association has so many secrets.

The Ararat church, to be sure has exercised discipline. She thinks a church without discipline is like a garden without any enclosure or fence about it; that there is no use for a visible church any longer than while gospel discipline is maintained. But the Association goes for abolishing discipline. She goes for nullifying the acts of the church and for constituting a new church of such materials as her committee may choose, or give letters to the excluded members, although she says in her constitution that she is no higher judiciary than the churches, but that she is merely a council of advice.

Now, brethren of other Associations, have you observed the Minutes of the Bethel Baptist Association? And has it escaped your attention that she has transcended, in her acts, the powers claimed by any Baptist Association! And do you yet maintain correspondence with her? If so, are you not in some sort accessory to her wrongdoing? The receiver is accounted as bad as the thief. And if it is so in temporal things, it is much more so in spiritual. The Apostle John said, 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. And if the principle is correct with regard to doctrine, it surely ought not to be lost sight of when questions regarding discipline and church order are being discussed.

Whether the Ararat church be right or wrong, in exercising discipline, the Association has passed her bounds or landmarks. Landmarks are of no use unless they set bounds to claimants. And such precedent as the Association has given may work injuriously in after ages. Custom establishes a doctrine or practice with holy mother churches; and bad precedents in church affairs, have always been found of injurious tendency. It is by little and little that the churches slide into error. And if the course of the Bethel Association be winked at, we may say, Farewell to discipline. The most disorderly must either escape censure, and the churches be, in some sort, partakers of their sins, or they will look up to the Association and the new light clergy for protection and encouragement, and bid the churches defiance. For all discipline is rendered void and nugatory, if the principle is carried out, that is assumed by the Association, that she can reinstate excluded members, that she can re-constitute churches or give letters of dismission to excluded members, or members under censure or even members against whom charges have tabled.

Now, brethren of sister Associations with whom the Bethel Association hold correspondence, seeing you must have seen such things in the Minutes of the Association (if you read her Minutes) how can you any longer maintain correspondence with her? Is she too great a body for you impliedly to express disapprobation of? Why the more injurious the effects of her but example. If she was a diminutive or very small body, her acts would not be of injurious tendency. They would merely excite contempt. From saying, when a smaller body, that the office of an evangelist does not exist; she has come to say the office does exist—that those that are evangelists are authorized to act independently of the control of any separate church; and has ordained a young brother to that office. From saying, we (the Association) are no higher judiciary than the church—we are merely a council of advice; the Association should always act as a mere council of advice when she acts at all—all beyond is usurpation and ecclesiastical tyranny; comporting only with popish councils, she has come to say to her committees, Go to this church, from whom we have withdrawn our fellowship, abolish and render as void as is in your power her proceedings—reconstitute her if you think proper to do so, take the excluded members and make a new church of them or give them letters of dismission from us, that they may join other churches where they may be exempt from that Old School tradition called ecclesiastical discipline, and give unbridled sway to their passions and appetites. For what she does is in effect saying all this. Her actions speak this much if she does not declare it in express language.

We are sure, dear brethren, if you countenance such proceedings as these as all such churches as go for maintaining Primitive and apostolic order; should forbear all connection with you as associational bodies. And such as have connected themselves with you, if they care for spiritual tyranny; and go for maintaining their original independent or congregational form, should withdraw such connection. This, you may suppose is taking high ground; but
the gospel requires it. It is no trifling matter that is at stake. Nothing less than the freedom and independence of the churches of Christ are at stake.

And we would say to the individuals and churches of the Old School principles that are connected with the Bethel Association, or with the Associations still maintaining correspondence with her, in the words of our Lord and master, My people, come out of her, that ye be not partakers of her sins and that ye receive not of her plagues.

We have, in the first place given you fair & literal quotations from the Baptist confessions of faith, the Baptist discipline, and the Minutes of the Bethel Baptist Association. And these are our premises from which we have drawn our consequents or conclusions. And we are sure our conclusions are legitimate. We do not wish to excite a needless alarm, or blow the trumpet of alarm when no danger is near. We are sure that spiritual tyranny is impending over the churches: and the present state of ecclesiastical affairs should excite alarm. And we are informed that the prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished Prov xxii. 3. xxvii. 19.

In deference to the feelings of the young brother whom the Association has ordained an evangelist, and his kindred and friends, we must say once for all, that we account him of the Old School family. But we hold the principle of the Association no less dangerous on that account. If he from principle, will not ride rough-shod over the necks of the churches, it is not because the Association has not given him the authority to so, that is, declared that he has it. For after saying that the evangelist is authorized to preach and baptize independently of the control of any separate church, the Association says in her Minutes, that the young brother was regularly set apart to that office.

We are of the opinion that Colonel D. is too much for usurping authority over the churches, & that he ought to be excommunicated and disowned by every Baptist church under heaven, and we hereby declare our non-fellowship with him and his doings.

We are, dear brethren, yours in gospel bonds, signed in behalf of the church,

JONATHAN MICKLE.

Sincerity and truth form the basis of every virtue.

Prospect Ridge, Alabama, Sept. 15th. 1840.

DEAR BRETHREN EDITORS: And all who love and know the truth: grace, mercy, and peace be multiplied.

Dear brethren, I have again taken my pen in hand, to write a few lines for the Primitive Baptist, & in my weak capacity I wish to offer a few of my thoughts on the plan of salvation, from the following scripture: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John, 17th ch. and 2 v. These words, my dear brethren, dropped from the lips of the glorious Redeemer, at the time when he lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, &c. Here, dear brethren, is the divine personage of the Saviour fully developed, as being God and man: or as uniting his divinity with human nature; so as to possess power over all flesh, and give eternal life to as many as the Father gave to the Son in the covenant of redemption.

Therefore, I shall next come to speak of the nature & design of that covenant; which is predicated upon the principle of eternal love. Consequently, we have to look back to the fall of man when he became a violator of the law of God, which is infinite; and man being a finite creature of the earth, satan could commence operations upon the human mind; & being mutable, he stood in need of divine assistance to enable him to resist temptation, and keep the law, but 1 st to himself he yields to the insinuations of the wicked one, who preached universalism to our mother Eve in the garden, and caused her to believe a lie, by presenting a false hope to her; telling her, she should not surely die, but be as gods, knowing good and evil. Thus we see the woman being deceived was in the transgression, and she gave to her husband and he did eat; and so we see it is evident that Adam was reduced to the necessity of forsaking his companion, or partake with her. And being bone of his bone, and flesh of his flesh, he was willing to partake, rather than be separated from her. Hence the man was not deceived, but willingly partook, yet not willfully; consequently, by divine permission man fell or became a violator of the law of God, and all his posterity fell in him. As in Adam all die, &c.
Now, brethren, if our fore parents had not been tempted, they might have stood, but when tempted being carnal, we find they yielded to temptation: therefore, if I was asked the question,—why Adam did not stand, I should say the reason was he could not stand; for if man had have stood, the purpose of God in the plan of salvation would have been disappointed: for we are told in the sacred volume, he created man for a purpose of his own glory, and that he works all things after the counsel of his own will. Therefore, if God knew he would fall, and he provided a Saviour for the preservation of mankind, and for the salvation of the church, it remains that he unavoidably fell. Hence we are brought to view the beauty and excellence, of the plan of salvation by grace; and that the glorious Redeemer, should possess power over all flesh, that notwithstanding the fallen & helpless situation of man, the plan of divine grace saves the church; so that when man fell, the church (or elect) was caught upon that foundation that the Lord had laid in Zion, so that the wheat and tares could now grow together; for Jesus has power over all flesh, that he should give eternal life to as many as the Father hath given him.

Brethren, the church was given to Jesus Christ in the covenant of grace, and Jesus Christ became her surety; consequently, the law looks to Jesus and receives a satisfaction in him; therefore Jesus says, all that the Father giveth me, shall come to me: and again, my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish. Then it remains evident, that Jesus lived up to the requirements of the law, died for his people, bore their sins in his own body upon the tree of the cross, and that he arose from the dead, and ascended on high even into heaven itself; now to appear in the presence of God for us, and as our great high priest, pleads the merit of his atoning sacrifice; while he sends the holy spirit down to make an application of his blood, and give eternal life to as many as the Father hath given him; for thine they were and thou gavest them me. For the life was manifested, and we have seen it, and hear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. 1st John 1st ch. and 2 verse.

Now, brethren, we discover the words under consideration, embraces all those that were given to Christ in the covenant of grace; and inasmuch as a covenant of grace is denied by so many now-a-days, I will adduce a few scripture proofs: for behold, I have made a covenant with my chosen. Psalm, 89th and 3rd. Read also Isaiah, 42 ch. and 1 v. Zech. 6th and 13th. Malachi, 3rd and 1st. Even the messenger of the covenant, 2 Samuel, 23rd and 5th. Yet he hath made with me an everlasting covenant, ordered in all things and sure. And inasmuch as the holy spirit bare witness, and sanctioned the covenant agreement between the Father and the Son; it is his office to manifest that eternal life; by quickening to life the dead faculties of the mind, brings them to a discovery of their condition; translates them from the powers of darkness into the kingdom of God's dear Son adopts them into the family of heaven, and seals them unto the day of redemption. Hence they are said to be new creatures, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. Thus it is that the holy spirit brings the appointed heirs of grace, to the knowledge of the truth; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Then, brethren, if ye be Christ's ye are Abraham's seed, and heirs according to the promise; and Jesus who is the life of his people, says, because I live ye shall live also. Then, brethren, this is a life that the devil, nor none of his emissaries can destroy; for those who are brought to know Christ, and the power of his resurrection, and the fellowship of his sufferings, shall reign with Christ eternally; for he hath power over all flesh, that he should give eternal life to as many as the Father hath given him. No more at present, but as ever yours in christian love. WILIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

COVINGTON COUNTY, ALABAMA,
JANUARY 25TH, 1840.

DEAR BRETHREN EDITORS: I now for the first time take my pen in hand to let you hear from one more advocate of your paper, the Primitive Baptist. I have just received two Nos. & am well pleased with the manner and style thereof, and expect to continue to take it, for it highly gratifies me to hear so many able pens speak the same thing in defence of the gospel at such
PRIMITIVE BAPTIST.

a time as this, when there are as many false teachers and money hunters as there were of Baal's prophets in the days of Ahab, king of Israel, when Elijah had to contend with the multitude. But God was with Elijah, and if we of the Old School, though few in number when compared with those compassors of sea and land, who have a form of godliness and in their works deny the power. I say we of the Old School may say with Paul, Rom. 8 c. 31 v. if God be for us, who can be against us? And v. 33, who shall lay anything to the charge of God's elect, &c. These are the few brethren that enter in at the strait gate, and these are they that our blessed Saviour tells in Mat. 7 c. 15 v. to beware—of (false prophets) which come to you in sheep's clothing, inwardly they are ravening wolves.

But the churches in this vicinity have a abundant reason to be thankful to Israel's God, for the peace and harmony they enjoy, and the oneness of opinion as respects the manisms of the day. For God has pleased in his goodness to cast the lot of some sons of thunder amongst us, who are watchmen sure enough, viz: Elders, Thos. Wlll, M. Burt, &c. who at every yell of those wolves above named, have spared no pains in suing every means to defeat them in their purpose among the flock. And for my own part, I think that poison has the greatest effect among wolves of any method yet tried; for those that once were frequently heard yelling amongst us, are heard no more. And the word of truth is the strongest poison, and has the most powerful effect of any yet known. And I perceive of late that the Primitive Baptist, is a good bait to place this poison in, for it has such an extensive spread that there are getting to be but a few wolf trails but what are baited in some degree.

And now, my brethren, as you have perceived from my observations above, that I am a backwoods hunter, and better skilled in the forest among the vermin, than in communications to you for the press, by way of apology I say to you, that I have been raised on the frontiers of Alabama, a poor orphan boy, without father or mother, sister or brother, married young and now at the age of 34 years have a wife and nine children to work hard for the support of. So, my brethren in tribulation, it is from the solicitation of others as well as some sensation of feeling, that I have put my unworthy pen to paper in the cause of Christ. And so soon as I fix my bait, which you will find in poetry below, I shall come to a close and give place to some able pens to instruct you.

So, brethren, look forward to that day when the great shepherd of the sheep shall descend and every eye shall see him; when the king upon his throne will be brought on a level with the beggar at his footstool, & all have to give an account for the deeds done in the body. And then the wise virgin will be ready, and go in to the marriage, and the door will be shut; yea, shut from all trouble, trial, temptation, affliction, persecution, pain and sorrow. Our communications will then be at an end, and we all shall enjoy a happy eternity, where the wicked cease from troubling, and the weary are at rest.

I now close, by supplicating the God of all grace to ever work in us by the influence of his holy spirit, to will and to do that, that is well pleasing in his sight, and save us in his kingdom, is the prayer of your unworthy servant, for Christ's sake. Yours in the bonds of Christian love.

DANIEL DOZIER.

I have a subject on my mind,
To sing about I feel inclined;
That you may open all your eyes
To see intrusion in disguise.
The institutions of the day
Have onward pressed, and wing'd their way;
Till by their flat'try and deceit,
Their great demands we cannot meet.
The missionary cause they plead.
And tell of more then brethren need;
But if your money you'll throw in,
Their seals to Christ we're sure to win,
And now to prove our great intent,
And that your money's not misspent;
We have a missionary board,
That flourishes like Jemah's gourd.

We all are safe by management,
Of directors and president;
This cause is spreading far and wide,
Like water in a swelling tide.
To you we look for this supply,
And speculation we deny;
Our board is fully organised,
And no design is kept disguised;
But now I want the church to look,
And well peruse the holy book;
And see where holy men of old
These present times have long foretold.
We see the apostles almost all,
A Peter, John, a Jude and Paul;
As in the third of Timothy
Against false teachers they do cry;
They speak of perils and trying times,
Brought in by men of corrupt minds;
A form of godliness they try
But in their works he power deny,
And of these sort are they that ereep,  
In houses where the silly sleep;  
And by their skill they captive lead,  
But of such teachers we've no need.

They teach for money, and applause,  
And surely wound the Christian cause;  
They'll dress and make a genteel show,  
But still a begging they will go,  
They'll beg the poor and needy too,  
And then black friends they'll turn to you;  
And if you'll give a little more  
They'll answer you have now done right.

And when they go to meet the flock,  
They of the gospel make a mock;  
Their tongues they'll use as cubs on grease  
That they may get the better chance.  
Their mission cause they're sure to plead,  
But never care a sheep to feed;  
They'll call aloud and forge their tears,  
But always hide their money shears.

And now my song I'll have to close,  
But half their errors aint exposed;  
I caution all in Christian ties,  
Lost they of you make merchandise.  
By faith and prayer be on your watch,  
And try the word of God to search;  
That you in time may guided be,  
And saved at last eternally.  
DANIEL DOZIER.  
His Composure.

THE PRIMITIVE BAPTIST.
SATURDAY, FEBRUARY 27, 1841.

FOR THE PRIMITIVE BAPTIST.

A HYMN ON THE TRINITY.
Written for the consideration of deists, antitrinitarians, and unitarians.
By Joshua Lawrence.

Jesus, my God, while here on earth  
Since cloathed with human flesh,  
Was to the Jews a stumbling block,  
At him wise Greeks did mock.

Jesus, I hope that thou art mine  
Then let thy beauty shine;  
In all the lines I write below  
Let me thy glory show:

Now Christ has power to raise up saints  
Of Adam's fallen race,  
To pardon all their numerous sins  
And keep their spirits chaste.

For Christ was God, and he is God,  
Though slain he was as man;  
But power divine did raise him up  
And now he lives to reign.

Although he's God, he's also man,  
He is the virgin's son;  
A mystery this that none can scan  
Till grace shall make it plain.

But Christ is God, and God is light,  
And light can make you see;  
That Christ is God and still is man  
The unit and the three.

For he who raised the dead to life,  
And made the blind to see,  
Can change our darkness into light,  
And clear this mystery.

Now Jesus is almighty God,  
And quickens whom he will;  
And though in sin we all lie dead;  
He gives us life again.

Yet though he's God he's also man,  
And died upon the tree;  
He is the blessed virgin's son  
And whispers peace to me.

Tis from this peace my comforts flow,  
For in this world I've none;  
For Jesus is my comforter,  
The holy three and one.

Vouchsafe thy grace to me, my God,  
To help my comforts on;  
To know thy blessed will on earth  
And let thy will be done.

Jesus, Almighty God of power,  
Help in death's awful hour;  
I crave it at thy blessed hand,  
The monster's sting to stand.

When from its cage my spirit's free,  
Oh help it on to thee;  
Is thy blessed image for to shine  
Eternal and divine.

Thy brightest glory to behold,  
Which here can never be told;  
And join in praise to Father, Son,  
And Spirit, three yet one.

TO EDITORS PRIMITIVE BAPTIST.

Strabane, Lenois county, N. C., January 1st, 1841.

Dear Brethren: Through the goodness of God I am permitted to see the beginning of another year, notwithstanding the various scenes of the past. And I must now inform you that I must decline the agency of your paper—not that I have ought against it, no, but contrarily—\textsuperscript{1} I wish it all the success that honest professors can in justice to themselves give, because I conceive it to be a source to vain professors, and to serve as a glass through which they may take a view of themselves; and a lot to the progress of anti-christ, notwithstanding he seems at present to have the ascendancy, through the various nefarious ways in which he makes his appearance to the sons and daughters of Adam, viz: in all the schemes of the day, falsely called benevolent; and which they to shun the cross, willingly receive as the religion of Christ, supposing that their beautiful acts to the priests will make them acceptable in the last day, being thus taught by them. But what will religion like this avail in the above named day?—But I am preparing to move to the west, and should it be the will of God that I get settled there, I expect again to be a
subscribers for your paper and to let you hear from me again. I close by subscribing myself yours in bonds of love.

ALFRED ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

Cashville, South Carolina,  \;
January 10th, 1841.

Beloved Editors: I have one request of my friends the Primitive Baptists, that is this; I want some of you to take Jonah and show the difference between God's missionaries and the devil's missionaries; I once thought there was no such thing as a missionary, but I have got to believe there is, and has been ever since the fall of Adam. I as much believe that they both have missionaries, as I believe they both have children. I want some of you to write about the unjust stevards and show the difference between them in old times and these times. You know in old times they were ashamed to beg, not so now. Oh no, they can go round corn piles at shuckings and beg the people for their money; they say they want it for God, all a lie, they want it for themselves to uphold them in their laziness. If they would pull off the sheep skin and lay down hypocrisy and come out plain and say, I want you to give me some money—what for? why, I am too lazy to work for it, and I am proud and I want property like other people, and I want to be one of the finest kind of gentlemen, and I know all this can't be without money. If they could get any out of me at all, they could get it quicker on that plan than the plan they are now on; for I hate a hypocrite any way you can fix him. Not come and say, I want it for God. I wish some of them would tell me how God got so far behindhand, that he had to send out people to beg money for him when he says, the earth is his and the fullness thereof. They say they want it to buy souls with for him. I reckon they think, as it is such hard times with the people, that it is so with God, and that he can't get souls without money; and they pretend to have such an anxiety for the salvation of souls, and are so afraid that some will be lost, particularly, the heathens, that they will turn out and beg money for him; when he has told them they were not bought with corruptible things, as silver and gold; but they are bought—what with? with money? No, sir—what then? why, with a price. What price? why, the price of Christ's precious blood; and he redeems them without money and without price.

I will quit, I have wrote more than I expected to when I began; but when I started, my mind started, and I thought I would catch up with it; but I believe I might have went on till day, and not have got up with it. So no more at present, but remain your friend, &c.

ANDREW WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

Jack's Creek, Henderson cty, Tenn.  \;
Dec 20th, 1840.

Beloved Brethren Editors: I wish to call your attention to a lengthy letter in the 5th vol. No. 23. of the Primitive Baptist, written by Mr. Thomas Paxton, on the doctrine of the two seeds. I am aware, brethren, that it is contrary to the rules of the P. B. to publish letters of contention between those who call themselves Old School Baptists; but, brethren, while we close one door against the thief, let us not keep another open to let the deadly assassin in. For me to follow the reverend gentleman through all his windings and twistings would be too much for the limits of this sheet, and so I shall only notice a few things. May I not say as our Lord and master said to some of old, this man err, not knowing the scriptures nor the power of God. This I think I shall prove from Mr. P's own words, before I close this letter. And I would remark here, brethren, tho' it is against your rules to publish contentious letters between brethren of the Old School Baptists, yet as Mr. P is excluded from the church and I have held a letter eight years I brought from Virginia, and still hold it on account of the two seed on the one hand, and the free will on the other, that this may not be an objection.

But we will begin with Mr. Paxton. First, he says you cannot reconcile the 21 v. of the 8th chapt. of John with Mat. 7th and 7th. Perhaps those in John sought Christ and his church in Adam, where the church of Jesus Christ never was; for his church is and always was a spiritual church, ever since it was a church; and Paul said, the first man Adam was natural and not spiritual. 1st Cor. 15 and 46. and also said he was of the earth, earthy. But in Mat. he, Jesus, was speaking to his spiritual subjects of his kingdom, those that he had delivered from the power of darkness or nature, and translated in-
to his kingdom; these he tells to seek the things that belong to his kingdom.

In the next place, I want to say something for Nicodemus, who Mr. P. places on the black list; but I think the Jewish ruler comes to Christ like many a seeking sin-sick soul does to learn of him; for God was in Christ reconciling the world unto himself, and perhaps he drew Nicodemus to Christ; but it appears that God could not reconcile Mr. P. to his sovereign discriminating acts; but 3 or 4 pages of Daniel Parker's writings could reconcile him to that he hath not a thus saith the Lord; for, twogenerations of men in a natural state, Mr. P. says, the purpose of God according to election will stand; so say I, but not if God saves all that he created in Adam; because then there would be no election, for I thought an election was a choice out of many; but I am not a grammarian as Mr. P. is. He then asks, if this seed began with Abraham? I say no. What is this seed, &c.? Christ.

What is Christ? God manifested in the flesh. Yes, and the wisdom and power of God. What is the promise? I say, Jesus is the promised Son and promised seed, &c.

Mr. P. again says, if he knew how any child's soul is transmitted from the father, he thinks he could tell how these become the devil's children. I can't tell him, unless it is by ordinary generation. But if my memory serves me right, Mr. P. says, in vol. 4th, No. 14, that the act of disobedience begat them; and also says, the others were in Christ before the foundation of the world. But Paul speaks of some who were in Christ before he was Rom. the 16th & 7th. Mr. P. in the next place promises to tell how the devil's children partook of flesh and blood, but I think he fails altogether; and says he is sorry his brother Parker ever touched the subject, & says it is that the Holy Ghost forbids. I say, a good confession. Mr. P. then says that Christ is as much identified with the church, as the church ever was with Adam. Can Mr. P. show from the scriptures, that the church and Adam ever was identified? But Christ, and his church are one.

In the next place, Mr. P. comes to make his application by saying or promising to prove, that the devil's children never fell in Adam, and says in substance, that if they did, that the universal doctrine is right. The next thing I shall notice is, the multiplication of Eve's conception, and will only ask, which was the greatest, the greatly multiplying of Eve, or the multiplying of Abraham exceedingly. And now, as Mr. P. has got out of the scriptures into the Apocrypha, I shall take no further notice of him until he gets back. Well, he comes back and make a glorious acknowledgment, rather than rob his brother Parker of the glory of reconciling him to God's arbitrary choice, and says, it was enough for him.

Now, brethren. the limits of my sheet forbid my following this man any further, in contradiction and blaspheming against the Holy Ghost; but I will invite your particular attention to his two letters, 1st vol. No. 14, & vol 5th. No 23. Now, brethren, let us try your experience and see how it will agree with Mr. Paxton's. When you was in your sins & at enmity with God and his electing grace, saying in your heart and soul that if this doctrine was the truth God was unjust, and that men ought to be killed for preaching such a wicked doctrine, let me ask you, how did you become reconciled to it? by reading D. Parker's or any other man's writing? I know you will say, no. Did you believe there was a more wicked race out of hell than you was of? I say, I know you will say, no. Can you find in the lids of the Bible any thing to justify such a thing? I say, no. Well how did your enmity against God and his electing grace become slain? Did you not come to see and feel, that if God saved all the world besides and sent you to hell he would be just? I know you will say, yes; and as Paul said, when the commandment came sin revived and I died. Yes, brethren, you became dead to all your enmity against God and his electing according to his eternal purpose in Christ; and when God manifested to you the plan of redemption thro' Christ, you then said it was enough. Then it was you got a good hope through grace; than you was enabled to glorify your Father which is in heaven. How did he become your Father? I say, by your being born of his spirit, and by that spirit adopted in the family of heaven, and made to cry, Abba, Father. This, brethren, was glory enough for you in this world; and even now, when you are made to realize and feel the effects of these heavenly things, you are ready to say, it is enough.

But perhaps, brethren, the Arminians or missionaries have got you to believe since that, it was all a dream; and you have become cold and dull, and have in part lost
sight of your birthright, and are ready to sell it as Esau did and are gone after that noisy crowd and bustle that are blowing up a false zeal, crying peace, peace, when there is no peace. If this is the case, brethren, let me call upon you to return to your Father's house; come away from these mocking Ishmaelites, that are mocking at what they call God's arbitrary choice. Return to your first love, come home and stand fast in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage. Let us manifest our first love by loving one another. O, that your hearts might be comforted, being knit together in love unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ. So, brethren, let us earnestly contend for the faith once delivered to the saints, and have no fellowship with these unfruitful works of darkness, but rather reprieve them.

Now, brethren, I want to call Mr. P.'s attention to some who claimed to be Abraham's seed in ancient times. The first I shall notice, Luke 4th, beginning the 18 v. Here Abraham's promised seed (Jews) in speaking of God's discriminating acts. Abraham's actual seed got offended at God's choice, and tried to break Jesus' neck. The next I shall notice is, John 3d and 6th. Here you see that a man must be born of the spirit of God, before he can be Abraham's seed according to the promise. The next we will notice is, John, 5th and 16. Here you see these good children of Abraham's by nature wanted to kill Jesus again. No doubt had their minds yet on the woman of Sarepta, and Naaman the Syrian. Again, v. 21st: For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. Read the 25th verse also.

Now as my sheet is nearly full, I must come to a close by requesting Mr. Paxton to read the 6th of John through, and see how those who claimed to be the seed of Abraham got offended with Jesus, and walked no more with him, because of his hard sayings; arbitrary choice, as Mr. P. would have called it, had it not been for Daniel Parker. And, brethren, I want you to notice in this chapter the language of those who had been born of the spirit of God, and having Christ's spirit of promise the good seed in them, the spirit of faith that all the promises of the gospel is to the free born sons of Zion. Their language is, Lord to whom shall we go, then hast the words of eternal life, &c. Now if any man hath not the spirit of Christ he is none of his; but if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. So, brethren, farewell.

STEPHEN D. HAMLET.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo co. O. It. Nov. 3rd, 1840.

DEAR BRETHREN: It has again become my duty as agent to write for myself and others whose names are inserted below. Dear brethren, I see so many able writers it makes me use the language of one of old and say, I cannot write (or speak) for I am a child. But I will endeavor to make a few remarks on the word of God. Give them, I pray thee, a talent of silver, and two changes of garments.

Now, dear brethren, we are first to notice who it was that asked for this gift, who he asked it for, and what he received for asking for the gift. We discover by reading the word of God, that it was Gehazi the servant of Elisha that followed after Naaman and said, my master hath sent me, saying be with him, even now there be come to me from Mount Ephraim two young men of the sons of the prophets; give them. I pray thee, a talent of silver, and two changes of garments. Now we discover that he was to receive the leprosy of Naaman, which shall cleave unto thee and thy seed for ever.

Dear brethren, if I understand this scripture right, I believe that Elisha here is a figure of our Saviour, and Gehazi representing our present preachers. We find that Gehazi followed after Naaman and said, give them, I pray thee, a talent of silver, and two changes of garments. I will ask the question, was it Elisha that sent Gehazi or not? I will answer in the positive he did not, and on the same ground we find our present preachers running after the world, and saying, my master hath sent me, saying, give them I pray thee, thy money and if you have not the change, put thy earrings, thy fingerings, or thy breast pins in pawn until you can get the change. We discover he did not ask it for himself, but for the young men from Mount Seminary. Well, Gehazi took the gift that he had asked for, for the young men and bestowed it in the house. And it never was given to them that it was asked for. And
I believe it is the very same now with our begging preachers, for they have the same authority to beg that Gehazi had, and the word of God tells us that money is the root of all evil.

Again, we discover that Achan saw the Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; then I coveted them and took them. I could point out many such passages, but will only state, that I believe that they are travelling from Jerusalem to Jericho, which Jericho is noted for its wickedness. So I believe they are travelling the downward road.

Now the word of God tells us, that in the mouth of two or three witnesses every word may be established. Dear brethren, God changes not, therefore ye sons of Jacob are not consumed. And again we are saved, because God first loved us the church and made his Son to be sin for us, before we the church knew sin. Yes, all the church was created in Christ Jesus unto good works, before the foundation of the world. Therefore I must close by saying, may the Lord remove the mist of darkness from our eyes, and error from our hearts, and make us and keep us such creatures as he would have us to be, is the prayer of your brother in tribulation.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Pine Wood, Sevier county, Arkansas, January 21, 1841.

DEAR BRETHREN IN THE GOSPEL: I accept the present opportunity to inform you, that a few week past a few members of the Primitive Baptist found their way to this section of the world. They have met such reception that a company of subscribers of six members were obtained in seven presentments.

We hope that our petition may reach you, and be accepted, as we hope they will be of much benefit to the church of Christ, as we think the seeds of discord are sown in the church. We will conclude with our most sincere prayers for the welfare and prosperity of Zion.

JOHN HART.

TO EDITORS PRIMITIVE BAPTIST.

Houston, Chickasaw county, Miss. December 1st, 1840.

DEAR BRETHREN Editors: I have been a reader of the Primitive twelve months, and am well pleased with its contents. I have lived in this county twelve months, and ten days past I heard the first Primitive Baptist preach that I have heard in this State; therefore you may know, that your paper is not much beloved in this county. As for my part, I am well pleased with it. I think when I read its pages, that I can witness with my brethren the truths of the gospel, for it is as rivers of water, or as the shadow of a great rock in a weary land, to my poor soul.

My dear old brethren, go on in the strength of the Lord. Sow thy seed in the morning, and withhold not thy hand in the evening; cry aloud, and spare not; show unto Israel her transgressions, and break the bread of life to the dear children of God; bind up the broken-hearted, confirm the strong, support the weak, and give to each a portion in due season, that they may grow and thrive thereby. Dear brethren, I desire all your prayers. So no more.

WILLIAM DAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Shady Grove, Carroll county, Tenn. February 8th, 1841.

DEAR BRETHREN IN CHRIST: I should not have troubled you with my scribble, but it is time I should have made my remittance; for our little winged messenger, waits the good news of gospel grace from different climes to us. It is as reviving to the inner man, as cold water is to a thirsty soul; though an unwelcome messenger to some; yet highly esteemed by true believers.

I will give you a short sketch of the state of religion in this vicinity. The Primitive Baptists are at peace one with another, but it appears to be a cold and wintry night. It is in consequence of the many perversions of divine truth, and the foul aspersions of the would-be priests to those that are contending for the faith of God’s elect. They, the missionaries, have almost struck themselves a death blow in this vicinity of late, by their new movements; swindling and wishing to have the word of God modified or newly translated, and many things too numerous to be inserted. Those that are neutral, or on middle ground, have I think seen the cloven foot, and if heirs of the kingdom will obey the voice of inspiration, come out from amongst them. A word to those who
claim the middle ground. You cannot serve God and mammon. I cannot believe there is an intermediate space for God's people to rest.

Dear brethren, we hear a people claiming to be Baptists say, they cannot preach without money, and that the brethren are perishing for the lack of money to enable them to go, &c. O, brethren, is this the voice of inspiration? I have not so learned Christ. We learn that there is no creature literally speaking, that is not manifest in the sight of God; not even a sparrow, a worm, a hair of the head, that is not manifest in God's sight, much less his people; his ransomed people he redeemed from amongst men—whose names are written in the Lamb's book of life, graven on the palms of his hands, glowing on the breastplate of the high priest, who ever liveth to make intercession for them. Hence it is written, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And saith Jesus, I know my sheep and am known of mine; they hear my voice, and they follow me, and a stranger's voice they will not follow, because they know not the voice of a stranger.

Brethren, so many lo here's, and lo there's, and strange voices is the cause of so much confusion in the camps of Israel. In harmony with a confirmation of the foregoing, we hear Jesus saying, no man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day; all that the Father hath given shall come unto me, and who so cometh unto me I will in no wise cast out. What do we hear Jesus saying in another place, respecting the unbeliever? Ye believe not, because ye are not of my sheep:—I pray not for the world, but for those given me out of the world.—In illustration of this subject, we pass on to the lost sheep and piece of silver. Jesus, the great shepherd and bishop of souls, knows his sheep; he goes after and finds every one of them in the wilderness of this world, in nature's darkness, and he lays them on his shoulder and carries them to the fold of his grace on earth, and prepares them for the fold of his glory in the world to come. The sheep do not seek, do not find, do not come to him; but he (Christ) goes after them, &c. O, brethren, when we get home we are assured that our bodies shall be fashioned like unto his glorious body; we shall see him as he is, be done with sorrow, the ransomed of the Lord shall return to Zion with songs, and everlasting joys on their heads; and sorrow and sighing shall flee away. What more do his people want, to consummate their salvation, than wisdom, righteousness, sanctification and redemption? Nothing, nothing can be added to it, and blessed be God, nothing can be taken away. I must end. May God of his grace prosper his Zion, and lead her out of worse than Egyptian darkness, if consistent to his will, is my prayer for Christ's sake. Amen. Yours in Christian bonds.

JOHN SCALLORN.

TO EDITORS PRIMITIVE BAPTIST.

Shilo, Troup county, Ga. Dec. 8th, 1840.

Dear Brethren in the Lord: I once more of necessity take my pen in hand to address you in some manner, not only sending to the printer, Mr. Howard, his reward for printing, but also to give you to understand that I am yet in the land and amongst the living, enjoying tolerable health. And to the dear brethren who write for the Primitive, I would just let you know, if I know myself, that the doctrine you generally advocate is the doctrine I believe, if I believe anything about that matter; the doctrine of the eternal purpose of God, in the salvation of his church thro' the medium of a crucified Redeemer. And that church was given to Jesus Christ in eternity, virtuously saved, and that the third person in the glorious trinity did engage in covenant relation to bring to the senses of every member that compose that church a knowledge of these covenant blessings. And that in the right time he (the spirit of truth) will bring the capstone with shouts of grace, grace, unto it.

And now, dear brethren, seeing God has been thus mindful of us, poor miserable, guilty sinners, and has manifested to us the forgiveness of our sins through the blood of the everlasting covenant, live and love one another as Christians, honoring God in your bodies and spirits which are his.

And now, O, ye church of the living God, mark well the signs of the times, and be on your watch; you have long enjoyed (or some of you) liberty of conscience in a religious point of view; but alas, there
appears to be a storm arising, which threatens your religious liberties, and I fear, unless a covenant God humbles our pride, and brings us a nation to our right mind, that it will burst forth on us with fury. O God, give us grace to humble our pride, and contend for the religion of a covenant three in one God:

And now a word or two to you who are engaged in the cause of despotism. How long will thou not cease to pervert the right way of the Lord? Have you not tired of seeing your fellow creatures enjoy liberty? Stop, do stop, and then let not your frenzied zeal destroy the liberties of our beloved country. Cease to send your petitions to your State legislatures for incorporations and establishments of your unied societies; reflect for one moment that you are propagating your species in the year 1840, and if you persist in your course, in 1900 no doubt the true church and principles of the Christian religion will be as extinct amongst your posterity, as it was in the tenth century. A word more: Do you all that favor that system expect that all your sons will occupy a high station in your establishments? Do you not fear at least, that some of your offspring will be the subjects of persecution? Think of their liberties, and do stop, before you cause them to be taken away; and come back to the gospel standard and rally round that, and then peace will flow like a river. And, brethren, love one another. May God grant that we may all be clothed and in our right mind sitting at the feet of a covenant Jesus.

I HENDON.

Bellefontaine, Choctaw co. Miss. Jan 18th, 1841.

Dear Brethren Editors: I have received my papers since I subscribed for them, and have read them with pleasure.

We have a little church planted at County line, Choctaw county, I hope by our Lord, and we appear to have that love one for another that I think Christians ought to have; but, we are in a place where we are despised, but God grant, that we may bear persecution for his Son's sake, Jesus Christ. Yours in brotherly love.

J. R. GOLDSING.


Dear Brethren Editors: I hope some one or more of the worthy editors of the Prim. will give their views, (in print) on the following passage of holy writ:

"Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." Paul.

Yours respectfully,

ROWELL REESE.

AGENTS,

FOR THE PRIMITIVE BAPTIST.


PRIMITIVE BAPTIST.

E. Cooper, C. James Muilens, J. Green, William Echols, Sevierville.
Meesville. Aaron dretb, Bishop, Belnwnt, Mays and Store, Cox, M. ville.
James ville, Powell, Daniel, ring, son. John Burns, Store.
Carlisle, Long Kelly, Daniel, I?. Dayton.
Joseph Snodysville, F. Forks, Watson, James Thos.
Thomas—Jacks, Fredonlu, John Amos, Eli.
Robert Cook, Fredonlu, Michael BeWville.
Claiborne, — Jacks, Fredonlu, John.
Jameson, Mr. H. W. Warren, Dekeds, C. Nichels, Stump Bridge. Wooten Hill, Cookeville.
John Davidson, Carrollton, Thomas Mathews, Buck Huch. A. Botters, Fulton, J. R. Golding, Bellefontaine.

Alabama.—L. B. Moseley, Cuhawha, A. Keat- 
son, Beltmont, Benjamin Lloy, La Fayette, W. 
w. Carlisle, Fredan, Henry Dance, Daniel's Prairie. 
Wm. w. Walker, Liberty Hill, Darl' Gafford, Greenwood, Samuel Moore, Snow Hill, 
John Bends, Clinton, David Johnston, Leightont, 
Adam McCreary, Brooklyn, Josiah Jones, Jackson. 
David, Davisville, Van Marketwell, Jr. Cross- 
grove, Joel Colley, Concord. 
Burns, Villa Rivas, David Jones, Trowler's Rest, W. B. Mullens, Rossville, Willis S. Jarrell, 
Laupsim. Thomas Everrirt, Bristol.

Florida.—James Alderman, China Hill, Da- 
vid Callaway, Cherry Lake. John F. Hagen, Men- 
ielle. James Stokes, Milton.

Louisiana.—Eli Headen, Marburyville. Those 
Paxton, Greensboro'.

Mississippi.—Worsham Mann, Columbus, Wil- 
liam Haddleston, Thomason, Nathan Timbs, 
Kosciusho. Jonathan D. Cain, Waterford. Na- 
Simpson Parks, Lockhart's Store, Mark 
James M. Wilcox, Louisville, Elmd Beeman and Thomas H. Dixon, Mason. John Erwin, 
Edkhower, Herbert D. Buckham, Pontotoc, Wil- 
liam Davis, Tms. 

RECEIPTS.

Wm. R. Long, $1 Wm. Burns, $10 
Joseph Bynum, 1 Jesse Johnson, 1 
W. M. Stanton, 1 Evan Davis, 5 
Moses Biker, 2 C. T. Echos', 5 
James Biggs, 1 Wm. S. Smith, 3 
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James Weed, 1 James Stokes, 5 

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Marlborough, Morgan county, Ga. November 16th, 1840.

DEAR BRETHREN EDITORS: As I am compelled as agent for this office to write for the continuance of six copies of your valuable paper, through the ensuing year, I am disposed to fill my sheet, and if you think proper you can publish it, if not, throw it by.

And first I will say to my dear brethren who have written for the Primitive this year, I hope I feel thankful to God and to you, my brethren, for the comfort, and encouragement, received though your valuable communications. And though I am old enough to be a man, I am yet a child; and instead of growing larger I am constantly getting less; so I despair of ever being able to afford you the like comforts I receive from you, but perhaps I may encourage you a little in the good work. My dear old brother Tillery, I love to hear your thundering cannon; I rejoice that you are not afraid of the sneaks nor the fence-stradders; I sympathise with you in your trials; as I have been threatened with a warrant once by the same family. Fight on, my brother, their folly will soon be manifest, as was the folly of the magicians that withstood Moses. The best way to defeat the fence-stradders is, to burn up the fence as the old regulars have done here two years ago; and now if they find any of them rallying again and see their toes sticking over the line and their heels on the other side, they are counted off as if they were a mile beyond the line. Indeed, my brother, they are the least account of any of the human family, and neither side here has much more use for them than a Jew has for a pig; so you know the devil can make but little use of them.

My dear old brother Lawrence, tho' you are an old worn laborer, and love to sit in the shade while the boys work, yet you should not sit too long least your old hoe should rust; there is much use for it, the weeds are growing apace, and though your outward man perish, yet the inward man is renewed day by day. My dear brother Rorer, let not my private letter to you deter you one moment from roaring against the enemies of God's dear children. I long to hear your voice sounding once more through our columns. But, my dear brethren, I cannot name you all, I am so pleased with you all and with your communications, I wish you to write frequently and freely, and I assure you I will take a pleasure in standing at an humble distance, rejoicing at your good success. Yet I hold myself ready, if I see a hope of doing any good, to cast in my mite also.

I wish to inform all my dear Old School brethren throughout these United States, that we have great cause to praise the Lord here; for since we have separated from the mission clan, peace and harmony abounds amongst us; which has not been surpassed in the recollection of the oldest Baptists in Georgia. And some of the churches have enjoyed refreshing seasons. O that all the Lord's dear children would obey his voice, Come out of her, my people. But while I have been so gratified with your writings, my dear brethren, my heart has often trembled as old Eli's for the ark of God, lest controversy should commence in our paper: and especially since some of the dear brethren have been writing on the usury question, as I know the views of
brethren differ on that subject, & knowing of several cases of serious difficulties growing out of it, & believing it always will have that effect if pressed. I therefore entreat my dear brethren not to agitate it, and if different views on this or any other subject should be entertained by any of the dear brethren, let it pass, or else in a friendly and brotherly manner object by a private letter. This is the most scriptural course.

I am credibly informed, that some of the seceding churches are on the verge of splitting, as their eyes are opening; therefore the energies of the mission agents are all called forth in plastering their eyes again. And some of them are going from house to house, exhorting and praying for families and are by far the most righteous and zealous people I ever knew; but some times the families will not lay aside their domestic employments to attend their exhortations and prayers, yet with all their righteousness and zeal they have so far lost the confidence of the people, that they prevail nothing by protracted meetings.

I take the liberty to say to my ministering brethren in conclusion, preach the word. Truth is powerful and must prevail. God has called you, my dear brethren, to preach the gospel (mind) the gospel. Then let your minds be directed to that alone, and you need not fear. The tottering walls of Babylon must, yea, they shall fall, as certain as ever the walls of Jericho fell before Israel. Then break the pitchers that the lamps may shine. Blow with the trumpet; and ery, the sword of the Lord and of our spiritual Gideon, and all the host shall be soon discomfited. The glorious day I trust, is not far distant, when Zion shall arise and shine; for her light shall be come and the glory of the Lord be risen upon her. I must close. So farwell, my dear brethren, for the present.

JAMES W. WILKIN.

TO EDITORS PRIMITIVE BAPTIST.


DEAR BROTHERS: I think the Primitive is doing good in this part of the Lord's vineyard, and as I earnestly wish the prosperity of Zion, I send you the Circular Letter of the Conecuh River Baptist Association, which was prepared by our beloved brother Thomas Wall, which I hope you will publish in the Primitive. The Conecuh Association, which convened in Oct. last was conducted with much harmony and brotherly love, and the gospel was preached in its purity with much zeal and ability; and may the Lord bless and sanctify the same, is my prayer for Christ's sake. As ever, yours affectionately.

WILLIAM THOMAS.

CIRCULAR LETTER.

Of the Conecuh River Association.

To the ministers and messengers of the Conecuh River Baptist Association, and the churches they represent:

DEAR BRETHREN: I have thought that a suitable admonition would be best for the present address. Brethren, I wish to admonish you to look to yourselves, that you lose none of those things which we have wrought, which admonition is given by the beloved disciple of our Lord, in his second epistle and eighth verse: Look to yourselves, that you lose not those things which we have wrought; but that we receive a full reward. In the 7th verse, he gives us the reason of this admonition: For many deceivers are entered into the world, which which informs us is the spirit of antichrist. And in his first epistle, 2nd ch. & 19th verse, he informs us that: They went out from us, because they were not of us.

And, dear brethren, we often see, yea, feel the distress which the same seducing spirit of error has caused among us; which is the reason why I now admonish you to look to yourselves, that we lose not the things which we have wrought. And now, brethren, what have we wrought? We have wrought obedience first, in believing and obeying the truth. This, brethren, we have done by the anointing which we have received of him, which will guide us into all truth. 1st John, 2nd ch. and 27th verse. And secondly, by the tuition of the same anointing spirit of truth, we have contended against every wind of doctrine and all the craftiness of men, where a they lie in wait to deceive; and have earnestly contended for the true faith of the gospel, which was once delivered to the saints.

And now, brethren, how are we to look to ourselves? First, we are to look by faith and humble prayer to God who is the giver of every good and perfect gift, that he may prepare us at all times to be sober and to be watchful. Because, says the apostle Peter, your adversary the devil as a roaring lion walketh about seeking whom he may devour. Dear brethren, let us
first look what means the devil makes use of to devour our peace; for that is all he can devour. Is it by appearing to us as a devil? No, but in his transformation as an angel of light. For if satan be transformed into an angel of light, think it no marvel if his ministers be transformed as the ministers of righteousness. These are the instruments he makes use of to bring confusion and sow the seeds of discord in the church of Christ. For this, brethren, we are to guard against these deceivers and all their unscriptural doctrines and institutions, which hath not a thus saith the Lord for them, and to bar them out of our churches and Associations.

And now, brethren, let us stick close to the word of God, taking it for the man of our counsel, lest we be slain by a lion; for if the old prophet had not given heed to that which God had not spoke, he might not have been slain; for God had given him a certain command, which he ought to have considered was not to be countermanded by an angel in the mouth of another prophet. And now, brethren, let us consider that we also have an express command given us in his word, that 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. Now this house, brethren, represents the church, the house of God, where sound doctrine is to be delivered and God worshipped in spirit and in truth.

And now, my ministering brethren, consider that when you invite one of these characters into your meeting house and into your pulpit, you do not only make a mock of our adopted resolutions, but wound the feelings of your brethren, dishonor the cause and violate an express command of almighty God, and become participant in an evil deed. Then, brethren, look to yourselves, considering the end of our faith, even the salvation of our souls, which will be our full reward.

Dear brethren, let me admonish you to look diligently to yourselves in your respective churches; keep up regular gospel discipline, which will bring the good fruit of peace amongst you. And brethren, knowing that many are to come to you in sheep's clothing, but inwardly are ravening wolves, but by their fruit you are to know them, let me admonish you, dear brethren, of your several churches, watch over the preachers that attend you, and if they do not bear the fruit of sound doctrine, dismiss them from the pastoral care of your church, least some should follow their pernicious ways, and thereby the way of truth should be evil spoken of. This is our high privilege, brethren, carefully and faithfully to watch over ourselves, ever having a single eye to the glory of God, ever praying that we may be clothed with the whole armor of God, by which we shall be able to quench all the fiery darts of the wicked, & separate ourselves from amongst them; not out of the world, for in the world the wheat and the tares grow together. In St. Matthew, 13 eh. and 38 verse, we are told that the field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one, the enemy that sowed them is the devil.

Therefore, brethren, it is not our privilege to root them out of the world, but out of the church of Christ; for we are told in Paul's 2nd epistle to Corinthians, 6 eh. and 14 v. Not to be unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness. Therefore we are told to come out from amongst them, and to have no fellowship with the unfruitful workers of darkness. Therefore, brethren, we cannot be too watchful in guarding against the enemy, for in Paul's epistle to Philippians, 3rd eh. and 18 v. we are told, that there are many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.

And we, brethren, by experience know that there are such men now in the world who are trying to deceive with the form of godliness, destitute of the power thereof; and from all such saith the word, turn away and come out from amongst them, and I will receive you, saith the Lord Almighty. And now, brethren, look to yourselves and watch over one another in the spirit of love; deal faithful one with another, love as brethren, live in peace. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you. Amen.

W. J. POuncey, Mod'r.

Wm. Thomas, Clerk.

Thomasston, Upson co. Georgia, Nov. 16th, 1840.

Dear Brethren: Having an occasion to make my remittance which I have delay-
ed longer than I could have wished, though I suppose it is not yet too late to do good. For my own part, I can say with a truth, that my sentiments correspond with brother Whatley's as to the continuing of our little paper.

Our Association, the Towaliga Primitive Baptist Association, has had its annual session, where we have had as we trust and believe; the truth of that promise verified, where Jesus says: "Where two or three are met together in my name, there am I in the midst." The churches have all been represented, with the addition of one to our number, making in all 28 churches in our body. We are gratified to say, not only that our own body has been as large as the number of churches would admit; but have looked round and seen our brethren coming from every way. Our hearts have been made to rejoice, at the reception of the messengers amongst us from the different Associations with whom we correspond. Our Association was held with the church at Emaus, near Thomaston; and I can say with a truth, that the preaching of the gospel at that place was not in vain; for we have had one meeting since, and received three by experience and one of them gave his conviction from that meeting, and it appeared that he could not find rest day nor night until he found it in the blood of a crucified Jesus. I believe that I do thank God, that I have lived to see the forebodings of better times for the church, and nation.

No more at present, brethren; but when it goes well with you remember me.

WILLIAM TRICE.

TO EDITORS PRIMITIVE BAPTIST.


Beloved Brethren: A few lines of admonition, as we should all be subject one to another. The ease of the Primitive Baptist is one of great importance, and should be guarded at every point. As such I wish to say a few things to the churches & also the preachers; seeing that occasion is given to the enemy to find fault. The Primitive churches are too slack in doing their duty, and their preachers too often oppressed. Brethren, be admonished; we call ourselves Primitives, let us act as did the Primitives, each attend to our duty, as the church is for the glory of God in all things through Jesus Christ. The church, therefore, must have the gospel preached to them for their comfort, instruction, and enlargement every way, for their good and God's glory; well then, there must be preachers, and a solemn duty enjoined on both church and minister.

Now, brethren, hear me; these things are enjoined and ordained of God, that they that preach the gospel should live of the gospel; and when the church neglect their preacher they sin against God; and when the preacher neglect the church, he sins against God, neither having done their duty. Now all have their own burdens to bear, the church complains they are poor; not able to do much for their preacher; this may be true, but that does not argue that they should do nothing. God requires a liberal and cheerful giver, and that will stop the mouth of gainsayers. Moreover, God hates covetousness also. Some preachers are poor and have helpless families, and they can't go and preach and stay at home and work both at the same time; but calls of the brethren are pressing; come, brother, come; that ain't all, they give them special calls and set them over them as supplies or pastors and receive their spiritual things, and truly the brethren are kind in the treatment of their person, but pay no attention to their situation at home.

And now, brethren, I speak from almost thirty years experience, what the preacher feels, yet I am unable to answer the question that is in my mind, and I hope to hear from some of the writers in the Primitive a solvency of the matter; for I know of some preachers that are poor and the world exclaim thus against them, they that provide not for themselves and especially for those of their own household, have denied the faith and are worse than an infidel; that is, worse than they are, though they be an unbeliever. Now, brethren, is this sin on the preacher or on the church, as the preacher is of the household of the saints and family of God? and did the apostle only mean the earthly family? we all know while the lay member is busily engaged in procuring food and provision for his children and money to advance them, the preacher is riding from place to place preaching, and all his earthly concerns are neglected and the matter lies with himself and comes not before the church. Brethren, how is this? the preacher looks round, he sees all his necessities, he feels his wants, yearns over his offspring as other men, but he has been ap-
prayeded of God and made a minister to minister in holy things; and having had a dispensation committed unto him, not willingly but against his will, then woe is me if I preach not the gospel.

Now, brethren, decide for the man, decide for yourselves, and I will drop the subject for the present.

WILLIAM McELVY.

P. S. Brethren, I do not write the above that it should be thus done unto me. My day is past away. I do it for the honor of the Primitive Baptists, that in discharging their duties they may appear consistent with what they profess, and not leave room for those missionary opposers to degrade and to find fault. Neither do I do it for the general Baptist church, but for those who it may fit, which there are too many I fear guilty in the above case.

Dear brethren, pardon me for the freedom I have taken, and let me beseech you, and especially deacons of said churches, that they visit and examine the condition of their preachers. Urge on the hearers and attendants to the church whether they are members or not, that your preachers may be encouraged and your own duties be fulfilled; for we have an assurance that God will bless us in doing our duty; not for doing it, but in doing it. Out of our duty we cannot look for a blessing, but for rebuke and a scourge. I fail to quote the scriptures true points, because I know my brethren can read, and I have a great deal more to say on the subject than one letter can contain, without making it too lengthy. And I must conclude, by saying, I hope the admonition may be well received, not for my sake, but for the glory of God, and the good of Zion.

W. McE.

TO EDITORS OF PRIMITIVE BAPTIST.


DEAR BRETHREN OF THE PRIMITIVE BAPTIST: I told you in my last communication, that there was a lie out, but I do not say who told it; but it is so, and it is between Mr. Adams and some one else, but I don't know who, as Mr. A. did not tell me who it was when I asked him. But the lie is this: Mr. A. called the attention of several persons that were present and said, let me tell you what he said; and then he told them that I said I believed there were none saved, that is, no person but them that were baptised by immersion. I said to him that is a lie, and he said, you did say so. I again said, it is a lie, and then he said you are another. I then asked him, when or where did I tell you so? He then said, you did not tell me so, but you did tell a lady so; and she told me, you said there was no one saved but them that are baptised by immersion. I then told him, that it was not a lady told him that, for she or any one else that says that I said so, is a liar; for, said I, I never did believe it, and that I never made a Saviour of baptism; for I believe that the thief on the cross was saved, and I don't know that he was baptised, but I believe he was saved without water baptism.

But you, my readers, can see, that Mr. A. made too sure that I said so at the first, for he went so far as to call me a liar only on hearsay, and when I saw him again I asked him who told him, and he said he could tell, but has not told yet; but he told me that he had seen the lady & conversed with her on the subject, and said, she said she would not be positive that I said so; but that she inferred that was my belief, from what she heard me say. So I must say to Mr. A. that it is doubtful with me whether she ever told you she heard me say so. And will say to you, sir, that you should not tell any person they are liars, unless you know it, or can prove it; as you did me, when I was telling the truth. But no odds, all things shall work together for good to them who love God and are called according to his purpose.

I now will say to the missionaries, if you have any more young ones among you, you had better keep them until their hearth grows out, or advise them like a Methodist preacher did one of his young converts, that is, to say nothing about their religion. I can and will tell both their names when I am asked in a friendly way, for there are some others that heard it told to me, and you missionaries of North Carolina had better pursue the same course.

Again: Mr. A. tells me to let the missionaries alone; and all of them say, let us alone, we do not interrupt you. I say, you do not; but it is because we have cast you out of our churches. But you know you did interrupt us, while you were in our churches, with your begging for money; but yet you cry, let us alone. Just like the man did that had the spirit of an unclean devil, & cried out with a loud voice, saying, let us alone. See 4 ch. 33, 34 verses of Luke.
Here you can see that men of old which had unclean spirits cried like the missionaries and go-betweeners in this day, let us alone; but I hope you sneaks will become ashamed of being like the men that had unclean spirits, and will love to hear the truth as it is in Jesus.

But I must say to Mr. A. as you seemed to think I could not prove the doctrine of election only by Paul, and as you do not believe him, I will give you some proof from the blessed Jesus and his evangelists. But as my sheet will hold much more and my candle is almost burnt out, and it late in the night, I will give you but a few.

See, Mat. 1 ch. 21 verse: And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Here we see Jesus had a people here before he came here; and I should be glad to hear an Arminian tell how he got them, unless it was in the everlasting covenant. Then part is his, or all is his; so if all is his, he will save all, for he shall save his people. Again see 7 ch. 21, 22 verses of Mat.: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. See 22 verse, for it speaks like a missionary and says, many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works. The 23 verse: And then will I profess unto them, I never knew you, depart from me, ye that work iniquity. Here I will say, that the Lord knew them as evil workers, and not as good workers as they supposed; and so I fear it will be with you missionaries, who boast through your Minutes how many Sabbath schools you have established, and how many temperance societies you have formed, and how many temperance discourses you have delivered, which is nothing but the tradition of wicked men. And when you are asked, who required this at your hands? I fear you will like Belshazzar, tremble, or like the rest of the wonderful workers; for you have not one thus saith the Lord for all your works.

Again, see Mat. 8 ch. 8 verse, and read to the 12 verse. Here the centurion says, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be whole. Here you see that the centurion had nothing to boast of what he had done, or what he would do, but let it all for the Lord to do; and he did not pretend to help him, no, but said, speak, Lord, and it shall be so. Here is the elect faith. Hear him in the 9 verse say: For I am a man under authority, having soldiers under me; and I say to this man go, and he goeth; and to another come, and he cometh; to my servant do this, and he doeth it.

Here, my readers, you may see that he was a predestination, for he gave God the power to say, and come or go at his will, and not at the will of the creature. And then see the 10 verse and see, what Jesus says to such. When Jesus heard it, that is, the centurion’s faith, he marvelled and said to them that followed, verily I say unto you, I have not found so great faith, no not in Israel. So the elect faith, is great. See the 11 verse says, that many shall come from the east and west, and shall sit down in the kingdom of heaven. Here you may see Jesus says, they shall come, and does not say like you sneaks do, — that he wants all to come. So he does not consult with them, for them he wants he draws, and them he draws come. And you sneaks or Arminians, cannot prove that God ever tried to draw one and could not. See the 6 ch. of John, 37 verse says, all that the Father giveth me shall come to me, &c. in the positive. Again, Jesus says, no man can come to me except the Father which sent me draw him, &c. Here you see, Mr. A. that all the Father gave to Jesus shall come, and that none can come but them the Father draws. And it is not of him that will, nor of him that runs, but of God, and him alone. So let them that glory, glory in the Lord. So as ever, your brother in tribulation. Farewell.

R. ROPER.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, So. Carolina, 1840.

DEAR BRETHREN: In answer to the question: What is the difference between education, and revelation? I think it is both one thing. As Elihu said to Job: I will also tell you my opinion. You may enjoy your opinion still. Education and revelation is like law, and grace; and they are like fire, and water. These are elements that we cannot do without them, yet they cannot agree together.

The great question was asked of a greater being than man: Lord, what is man?
Thus, the Jerusalem, is living the man. It none a teaching; is the restial and celestial parts being by the maker united together, made human nature. The celestial part bears the perfect image of the creator, as such, it was the will of God the inner man should hold the pre-eminence. Therefore, the law was made to support the soul in this pre-eminence: forbidding the terrestrial part, not to act contrary to it, for if it does, it shall die. (Gen. 2, 17.) The enemy of God and man, laid a scheme to give the terrestrial part, to possess a power to bring the celestial part into subjection to the terrestrial part. The forbidden fruit was eaten, the soul, or celestial part became dead, spiritually dead to God and godliness; dead in sin and trespasses. (Eph. 2, 1.) Now if man that is dead hath power to act, and make the dead part alive, he can complete his salvation. If not, another must do it for him. It is the nature of a degenerate man to do all he can, to hide his disobedient action, like his father by making a fig leaf apron, to hide his nakedness. It is generally believed, that education is the only refuge. Education is the teaching of one man to another man. The teacher is a body of flesh and can only teach another man; this teaching in schools, academies & in colleges, is only taught to the terrestrial body of fallen man.

And when one man teaches another all the arts and sciences man may be taught, all degrees of education, natural and moral philosophy, and astronomy; then he can describe the different parts of the earth, and the run and movements of all the heavenly bodies. Yet he can tell nothing of the soul; and, because he doth know nothing about it, he denies such a being! This learned man can boldly contradict Joshua, and say he was a fool to command the sun to stand still, when he never moved. It was the earth that stood still. And that Isaiah was a deceitful fellow, when he made Hezekiah believe he drew the sun ten degrees back. For if he had made the day ten hours longer, one half the world would have been burned up; & the other half been frozen!!! This proves they never were taught the knowledge, nor power of God.

There is such a degree of education taught in colleges as oriental philosophy; that is taught, to show to man his moral duty towards God and man. Thus, the practical part of man's invented religion is taught; and at the best it is only morality, and ends in civility, without any grounds of the theoretical parts. Man is only taught there is a God, and you must reverence him; but you are not taught who this God is, nor what he does. Therefore, the learned have different views of this being. And some of those learned men deny him!!! These schools and colleges were in Jerusalem, and in a little time Ahab had four hundred prophets, to the Lord having one; and the Lord's prophet had to lie in jail, and have his face slapped, while Ahab's prophets fared well. But remember, an evil spirit could enter the heart of Ahab's prophets, to delude Ahab to where he was slain. But that evil deceitful spirit could not enter the heart of the Lord's prophet. (1 Kings, 22, 5-23.) Thus, education set all the rulers of the Jews against the promised Messiah when he made his appearance in this world. And because the Saviour made choice of poor unlearned fishermen to be his apostles, and would not have their educated sons, they rose upon him and crucified him as an impostor. So you see Jesus would have nothing to do with this worldly institution of human education.

Revelation is the work of God, in and through his Son Jesus Christ, of his own free will and choice. To make known to fallen man, what it is he hath done to himself, against whom he hath acted, and what he deserves for his acts of disobedience. Revelation maketh known to man, in a threefold sense of the wonderful works of grace of the Father, Son, and Holy Ghost, yet but one infinite and eternal God. And this is made known to none but the celestial part of man; he does nothing to the terrestrial part. First, God for his unchangeable love which he ever had towards the creature, though he hated sin, devised the means of grace to deliver his children from sin, and restore them to his favor. And when they were viewed in a ruined and rebellious state, that there was none that did good, (Psalms, 14.) the Father gave them to his son, the son then clothed himself in their nature in all respects but sin. In this perfect nature he honored the law by obedience, then to satisfy justice and truth, he, Jesus, gave up his body of
human nature as a sacrifice on the altar the Godhead; the altar sanctifying the sacrifice, made eternal redemption for them: and the Father accepted the offering, raised this body from the dead to die no more, (Rom. 6. 9.) to justify this work, received this body into heaven and to his right hand of power: where he ever liveth to make intercession for his redeemed children.

Then the gospel was ordered to be preached, to tell mankind what Jesus Christ hath done, (not what you must do,) for all the Father did give him. The great question arises: What did Jesus do all this for? Not for himself, for he never did wrong; but it was done for his church. How are we to know it? This belongs to revelation. And in order to bring his church to a saving knowledge thereof, the Holy Spirit comes down from the courts above, to convince the sinner of his sin, and to show him the nature of righteousness, and judgment. This the Spirit does by working in (not with) the man or woman, to the celestial part lying dead in sin and trespasses. This Spirit maketh his way through the pride and obstinacy of the fleshly nature, to the heart of the celestial man, and rolleth away the rock of unbelief, and breaketh open the heart where the soul lieth dead, the Spirit saith to that soul live. (Ezz. 16. 1—15. St. John, 6th 65.) The soul being made alive, seeth itself surrounded with the abominations of hell: it crieth, but knoweth not to whom. The soul in its distress would fain to pray, but knoweth not to whom, nor what to pray for. It is cut off from all things, it cannot tell its misery, nor what would do it good. Therefore the soul is hopeless and helpless! It cheerfully giveth itself to God, for to have his choice; whether he will sink it in wo, or take it off this horrible pit and save it. This brings the soul reconciled to God. I deserve endless wo, and if he saves me it is his own free choice. This Spirit directs that soul to cry to Jesus; it does so, Jesus comes; that Spirit teaches who he is, and when Jesus comes, he cleans this celestial heart from all these abominations the devil put in there, maketh all go away, devil and all.

The soul is opened for the reception of Christ Jesus, the Lord. Jesus pardons all the offences committed, washes away all sin and guilt in his own blood. The Spirit sheddeth the Father's love in that heart, & taketh the faith of Jesus and giveth it to the soul, Jesus then becomes the life of that soul. The soul now enjoys more joy than it ever expected. Jesus commendeth that soul to his Father, without spot or wrinkle. The Father adopteth it into his own family and claims it as his son or daughter, and maketh it a son or daughter, and heir of his glory. This soul enjoys consolation, comfort, and peace. This faith given to it enables it to believe the truth, and put all confidence in Jesus Christ for the salvation thereof, the way, the truth, and life, as for its eternal all. This soul thus dealt with, having Christ for its wisdom, flingeth away the wisdom he had by education, it lays by all that he thought was gain, not worth the dust that sickeneth to his feet—(Phil. 3. 4—9. 1 Cor. 2. 4, 5.) God the Father revealed his Son in me, that I should preach him to others. (Gal. 15. 16.) Education could not do this. And Jesus rejoiceth in spirit. St. Luke, 10. 21.

Now, education is good in its place, and revelation is better in its place; but they will not agree together in bringing souls to God through his Son Jesus Christ. But love is the cord that doeth this work that links them to Jesus Christ, and to one another in brotherhood, never to part. Education never did, nor never will do the like. The proud and great ones of this world, put their ministers to school to make them high, lofty, and puffed up, and great amongst men. (1 Cor. 8. 1.) But love edifieth. Their aim is to disappoint God. Education is to make the terrestrial part as great as the celestial; but God will overthow it, for his design is that the celestial shall reign over the terrestrial. If you through the Spirit do mortify the deeds of the body, you shall live. But if you follow after the flesh, you shall die. Now, if any man have not the Spirit of Christ. You are none of his. (Rom. 8. 9.)

I have briefly, but very imperfectly showed you the difference between education and revelation. And I pray the God of all grace to direct your hearts aright with himself, for Jesus Christ's sake. Amen.

JNO. YOUMANS.

TO EDITORS PRIMITIVE BAPTIST.

China Grove, Pike county, Ala. Jan'y 9th, 1841.

DEAR BRETHREN Editors: I would be glad old brother Lawrence would give his light on the covenant; how it was
brought about, for the redemption of the church, by the Son. Yours in Christian love.

F. PICKFITT.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 13, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C. February 15th, 1841.

DEAR BRETHREN EDITORS: Of the old apostolic faith and order. I am not worthy of having my name enrolled in the Primitive paper, but I must let you know my mind concerning the election of men to eternal happiness, before the foundation of the world. And it may be proper, in the first place, to take some notice of the election of Christ, as man and mediator, who is God's first and chief elect, and is called his elect. Isaiah, 42: 1: Behold, my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. Again: Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit upon him, and he shall show judgment to the Gentiles. Matthew, 12, 18. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Matthew, 3, 17. And oftentimes, the chosen of God, it respects the choice of the human nature of Christ, to the grace and union with him as the Son of God.

The character of elect, as given to Christ, respects the choice of him to his office as mediator; in which he was set up and with which he was invested, and had the glory of it before the world began. He was first chosen, and set up as an head; then his people were chosen as members of him. Some are of the opinion, that this doctrine of election, admitting it to be true, should not be published nor preached, nor treated of in the writings of men. The reasons they give are, because it is a secret, and a thing that belongs to God, and because it tends to fill men's minds with doubts about their salvation, and to bring them into distress and even into despair, and because some may make a bad use of it, indulge themselves in a sinful course of life, and argue that if they are elected they shall be saved let them live as they may, and so it opens a door to all licentiousness. But these reasons are frivolous and groundless. The doctrine of election is no secret, it is written as with a sunbeam in the sacred scripture. Rom. 8, 33: Who shall lay any thing to the charge of God's elect? Yea, our Lord Jesus Christ exhorts his disciples rather to rejoice that their names were written in heaven. Strange that this doctrine of itself should lead to licentiousness, when the thing itself contained in it is the source of all holiness. Men are chosen according to this doctrine to be holy. How clearly does the apostle Paul enlarge on this doctrine, of election. It is plentifully declared in the Bible, we need not be ashamed of it, nor ought not to conceal it.

Dear brethren, I proceed then to observe the way it is expressed in scripture, by being ordained to eternal life. Acts, 13, 48: As many as were ordained to eternal life believed. Did they believe if they had money enough they could Christianize the world? No they believed that the Lord was able to save his people without the aid of money.

The next thing to be considered is, by whom election is made, and in whom it is made. It is made by God, and it is made in Christ. It is made by God as the efficient cause of it. God, who is a sovereign being, and has a right to do what he will with his own. Shall he be denied that which every man thinks he has a right unto and does have. Do not masters chose their servants, and men their favorite friends and companions, and may not God chose whom he pleases to commune with him both here and hereafter, or to grace and glory. He does this and therefore it is called election of God, of which God is the efficient cause. 1 Thes. 1, 4: Knowing, brethren, your election of God. And the persons that are chosen are called God's elect, this being the act of God forever. This act is made in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Election does not find men in Christ, but puts them in him.

The date of election is next to be considered, and certain it is, that it was before men was born. Rom. 9, 11: The children not being yet born, that the purpose of God according to election might stand. And this also is before the new birth, and before calling. For calling is the fruit and effect of election. 2 Thes. 2, 13: God has from the beginning chosen you unto salvation. Not from the beginning of the preaching of the gospel to them, for that may be preached among a people but not to their profit. So election is absolute and unconditional, it is complete and perfect, it is immutable and irrepevable, it is special and particular. Election may be known, for to whomsoever the blessings of grace are applied, they must be the elect of God. Please to remember me when at a throne of grace.

Blest is the man, forever blest, Whose guilt is pardoned by his God; Whose sins by sorrow are confounded, And cover'd with his Saviour's blood,
Blows is the man to whom the Lord,
Imputes not his iniquities;
He pleads no merit of reward,
And not on works but grace relies,

HENRY A. OVERMAN.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.,
October 6, 1840.

Dear brethren in the Lord: Throughout the wide extended world, my love is extended to you. And as I am an old man, and full of days, and can't do much for you, I have whetted up my old club axe to cut a few sticks for to make a fire for you old Primitive Baptists to warm your toses by.

I have just returned from the Nolly ehneky Association, and I assert to you that I have not seen such a time of love and oneness among brethren in my whole life; and this seemed to be the cry among all the brethren. And now, my dear brethren, the cause of this oneness is, because they separated themselves from the cursed inventions of men and devils, to wit, missionism and all her train of harlot daughters.

And now, my dear beloved brethren, I wish you to know, that I coincide with brother Luke Haynie in his address to the brethren, No. 18, vol. 5, where he says he wishes every brother to write his mind freely, particularly to the preaching brethren, deacons and members. As we have not all trials and troubles alike, let us bear with one another's burdens; you that wish to write smooth and easy, do so and welcome, I can bear with you; and we that wish to write rough and plain things, bear with us, for whenever it gets to that, that I dare not write my own mind, that moment I for one am done with the papers.

Brethren, this is a time of war, and there is no possibility of peace till the war is ended; and the heavier the cannon and bombshell is fired the better. O, ye Buernagenses, ye sens of thunder, cease not to fire the cannon while ye stand on the walls of Zion; give the alarm while ye see the sword coming, for the whole legions of devils are in battle array, marching around the camps of the saints. And the missionaries are the head commanders in the devil's army at this time, in my soul's belief. And the fire is about to come down from heaven and consume them, which I think is the love of God among the old Primitive Baptists. And if the old fashioned Baptists throughout the United States only would pick up courage, and separate themselves from the harlot of missions, as they ought to have done long ago, king Emanuel would head our army and we should be able to drive them to the dark regions where they belong.

However perhaps I am too fast in saying long ago; for I know God's time is the right time. I know their wretched lives are wasting away and they will meet their doom soon enough, and too soon for their good. Poor, trifling wretchless. Brethren, there is nothing can be said too mean of them. Brethren, I do firmly believe, if they the missionaries had the power given to them, that they would storm their way to heaven, and drive the king of heaven out of his dominion, and there reign incarnate devils forever. Brethren, I told the churches at the first start of the mission business in my country, that they should unfellowship the mission craft or me, one or the other; for I was determined, by the help of God, to stand against it to my dying day. And for this cause they are still in wrath and vengeance against me, and rolling out their lies in their Minutes every year against me. Poor wretches, they little think that they are making my joys the greater, and their damnation the hotter.

Brethren, I am a plain man, and make use of plain language; for you do know that, that is not of God is of the devil; and if the missionaries are of God, all the world of mankind, from the days of Adam to the commencement of missionism; that have died are and must now be in hell; which no man in his senses can believe. Then away with the cursed craft from among us, and as old brother Thomas Hill, of Tennessee, said, from the public stand at the Primitive Baptist Association in Jefferson county, that he did believe there were more preachers in hell than any other people under heaven, according to number. And I for one did believe the old brother's preaching, with all my heart and soul.

Dear brethren, be cautious how you believe about the writing in our papers; for I tell you, the missionaries are now claiming the name of the Old School or Primitive Baptists, and I verily believe there are some of them now writing in our papers, and will get at it more and more. Take care, brethren; watch as well as pray, as old brother Hill told the brethren in the time of the Association held at Friendship meeting-house in Tennessee, Jefferson county. Says the dear old brother, take care, brethren, this is a mighty time of dodging; and as sure as there is a God on high, it is a time of dodging sure enough. And I do sincerely believe that there are a number of the missionaries and their fence straddlers that would willingly go to hell if they thought their going there would destroy all the old Primitive Baptists out of the whole world.

I have one request to make to all who write in those papers, that is, to say in your next communication, whether you unfellowship all the new schemes of the day so far as not to let none of their advocates preach in your houses nor meeting
PRIMITIVE BAPTIST.

TO EDITORS PRIMITIVE BAPTIST.

Winchester, Franklin county, Tenn. 4th Feb'y, 1841.

Dear Brethren: Of the faith of God's elect, and companions in tribulation, I having to send on a few dollars more to our worthy printer, for I don't believe it is right for us to have a servant who discharges his duty well, to be so slack in paying him. I as one acknowledge I have been too slow sending on my due, and fain would hope, that there is not another but what has paid him before now. I am still pleased with the Primitive paper, and do hope that although money is scarce, that it will be supported by all the lovers of truth. And may the Lord afford his spirit to direct the pen of all who write therein, that it may be a bundle of good news for the comfort of the saints and instruction of all that read.

I was some few weeks since requested by a gentleman I never saw, to give my views in the Primitive of the 16 v. 10 ch. of John. And as I am made to believe that the South Carolinian that made it is a child of God, though not a member of his militant kingdom, but is bleating around the fold, I shall attempt to show mine opinion, hoping that the good Lord will direct my poor dark mind into the mysteries of the gospel. It reads thus: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

The blessed Jesus commences the 10 chap. with a positive declaration of all being impostors who came before him or might come after, claiming to be the Messiah; and the reason assigned is, that they came not in by the door, and that the sheep would not follow a stranger, for they know not the voice of strangers. Now I believe the door in one point to be the revelation of God by his spirit to the prophets, of his purpose and design in sending his Son into the world, and of setting up his kingdom or church; at which time he would gather first his children from among Israel as a nation, and Israel being his chosen people they were called a fold. But Paul says, they are not all Israel that are of Israel, but in Isaac shall thy seed be, &c. Hence we see that Jesus was doing the will of his Father, in calling his promised children to the knowledge of the truth, and folding them together upon the principle of fellowship. He then says: And other sheep I have, which are not of this fold, &c. having direct reference to them that his Father had given him among the Gentiles. For the prophets inform us, that his name shall be great among them. The scripture informs us, that God speaks of things that are not, as though they were. I profess to be a predestinarian, and of course believe in election. I think his church, with every member thereof, was as complete in his mind before he made the world, as it will be actually when the last material shall be brought in. David, in 139 Psalm: Thine eyes did see my substance, yet, being imperfect, and in thy book all my members were written; which in continuance were fashioned, when as yet there was none of them. I believe that there was grace given them in Christ Jesus before the world began, and they were not there actually, but the means provided to bring them there to receive it, and at the appointed time. Therefore, says Jesus, them I must also bring, and they shall hear my voice. That voice will reach their souls though dead in sin, at the time appointed of the Father. And it never can fail to bring them to Christ. It makes them hate sin, and desire holiness, and thus they are united in heart to the church of God, though they feel so much sin about every day that they are often afraid they are no Christian. This I believe is the condition of Mr. Mickler, a reader of the Primitive. He loves it, he loves truth, and this is an evidence that he is one of the fold of Jesus.

My dear friend, manifest yourself by uniting your body with them; for it is a cold barren season in the church generally; then there is great need for all to be at their post.

I have but barely touched the subject,
I wish I had more room, for it requires time to do any part of justice to such a subject; and if the little scrap I have written should leave any of my precious brethren's minds bittened. I hope they will let me know it, and I will write again for their satisfaction. I believe in Baptists loving in deed and in truth; let us all do our duty and may the Lord grant a shower in the year 1841, is the prayer of a poor servant for Jesus sake.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Rodney, Thomas county, Ga. December 16th, 1840.

Dear Brethren Editors: Having to make a small remittance for the Primitive Baptist, I have also thought fit to venture a small communication, in which I give you some of my views for the prosperity of our paper, and the comfort and edification of its readers. For I thought the design of its origin was for correspondence, in which we expect to hear of the prosperity and affliction of Zion, and the doctrine of the gospel advocated from as many as may have the weight of edifying the body. Also as a weapon of defence, which should be spiritually used against the tower of Babylon, in which many of the children of Zion have been led captive.

And this is the entire use of our paper, it certainly would redound much to the glory of God & to the peace and comfort of its readers. Then we should avoid (as much as possible) striving about words to no profit, lest our paper go down; though I do not believe in admitting of dangerous errors to pass without necessary notice to the saving of our cause. But should we become so zealous as to shoot the critic's arrow at every thing that does not suit our individual taste, we should soon have no writers; and if we had, we might be lacking of subscribers.

Then if we wish the paper to prosper, we must not use it for doctrinal controversy, neither should we use it to convey our individual differences among our readers; for we are all apt to have a share of local embarrassments, and whether they be on faith or practice, it is very unpleasant, without sending it over the United States, and should not be done, unless the aggressor was excluded and then it might be necessary if he was a preacher, in order to save the churches from intruders. But should individual members of the Primitive order, of different churches or of different Associations, have difficulties, it appears that they might be settled upon the plan of gospel discipline. But sometimes it may be the case, that the offender may be too proud to submit to his master's discipline, and at other times the aggrieved may be too stubborn to receive his due only; and when this gets to be the case among the followers of our Lord and master, methinks they have got out of the way for a season, and if so, they may get into Satan's windmill. And if they do, O how he will wind and sift them. But I have one consolation, (i.e.) if there is any wheat, he cannot get it, and the chaff and dirt he is welcome to, for me.

And again, to the point. Should those members of different churches or Associations have such a quarrel as cannot otherwise be adjusted, (i.e.) if between members of sister churches, they could call for help from other sister churches; or if between preachers of sister Associations, they might call for help from other sister Associations, by which means the offender might be come at, or the church of which he was a member, for sustaining him; for in my judgment, such would be but little better than the concealment of the Babylonish garment, and the wedge of gold.

Now I hope, dear brethren, that these few lines which I have in weakness roughly thrown together, may not be received as though I was treating my worthy brethren, and venerable fathers as a preceptor would his pupils; by no means, but having to act as editor a few minutes, it being near the close of the present volume, and having at present no other motive than the glory of God and prosperity of Zion, for I have been weighted with the cause which has produced this short and imperfect epistle, desiring as I hope I do, that our master's vineyard might flourish, which cannot be expected unless those branches which bear no fruit be taken away, while those that bear should be purged that they may bring forth more fruit; this should be done with the discipline which our master has left us.

Then our paper is no place for our differences, but a remedy for them, and if we bite and devour one another, we may expect to be consumed one of another; for if a kingdom divides against itself it comes to desolation, and a house thus divided cannot stand. And should my course not suit
our readers, they can shape a course and I hope such a one as will keep the unity of the Spirit in the bonds of peace. And I am not without grounds to hope, for I think our paper has been a great blessing to us and it is still improving, for many of our dear brethren have had their right eous souls so perplexed with the rude inventions of the missionaries, that they have scarcely been able to conceal it in their communications. But I hope the struggle is much abated; and our communications will in future be more to the edification of the body, instead of railing against those poor idol worshippers, who preach another gospel for the sake of money.

Now I most earnestly desire that their arrows may be cut to pieces, and should they be good citizens, they are for the same individually entitled to our esteem; for I have no doubt but many are taught zealously to worship God as they think, and have no spiritual knowledge of God, which knowledge to the believer is eternal life. So the true believer has much the advantage of the idol worshipper, from which they are entitled to our natural sympathy; for we could not believe until we did believe, and when we did believe we could not help it. In fact; we cannot doubt but there are yet many believers in Babylon, and the reason why I am so bold in using the plural (we) is, because the quotation is so often used by our writers as is the caption of our paper, (i. e.) “COME OUT OF HER, MY PEOPLE;” which signifies they are not yet all out, which (if they were all out) would be sufficient to say stay out. And as they are not yet all out of Babylon, my prayer to God is that he may deliver them from the dainties of Jezebel’s table.

PRIOR LEWIS.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. November 6, 1849.

With Christ in the vessel, we smile at the storm.

Brethren Editors: This is the second time that I have lifted my pen to address you on the subject of the trials and difficulties that the vital followers of Christ have to meet with in these low grounds of sorrow. My first is in vol. 5, No 7, page 108, wherein I undertook to give an outline of the rise, progress, prosperity, and adversity of the old regular presbyterian Baptists in this Southern clime. And my name and feeling being identified with them for upwards of forty years, and feeling myself ever bound to said denomination, is I hope in the strictest bonds of Christian affection, so that I have often thought that their sorrows were mine, and their joys were mine. And whenever I find them out in the tented field opposing the common enemy, I have ever felt as though I wanted to participate in their struggles.

Brethren Editors, I have enjoyed the opportunity of reading the little despised Primitive Baptist paper for upwards of a year, through the medium of which I am put in possession of some of the trials and difficulties that the vital followers of Christ are exposed unto in this vale of tears. And it often puts me in mind of the poor depending disciples when on the lake, and being overtaken with a mighty storm, death appeared to stare them in the face, fearing their little bark would founder in the mighty waters. But, brethren; Christ was in the vessel, and arose and rebuked the wind and the sea, and there was a great calm. It is an ingredient that is mixed up in the pilgrim cup, in the world ye shall have tribulation, but our Saviour observed to his vital followers, be of good cheer, I have overcome the world.

So, dear brethren, we shall quote as above: With Christ in the vessel, we smile at the storm. We believe it to be the duty of all the vital followers of the meek and lowly Jesus, to earnestly contend for the faith that was once delivered to the saints; and particularly the watchmen that are on the walls, to give the alarm at the approach of the enemy. The adversary is ever ready to worry those he can’t devour, by casting obstructions and discouragements in the way. And I am led to believe, that there never was a time when vigilance, courage and activity in the cause of truth, was more necessary. Satan is characterised as being the prince of the power of the air, the spirit that worketh in the heart of the children of the disobedient, and I have thought that through the stratagems of that wily and malicious spirit, in stirring up and fermenting and propagating discord and error in the world, is the reason why the poor weather beaten pilgrim in his state of probation in and through this world, is pushed unto so many narrow places. But blessed be the great head of the church, he will in his own time say to those trying scenes, storms, hurricanes &
tornadoes, as he did to the briny ocean; hitherto shall thou come and no further. (yes, and blessed be God,) and here shall thy proud waves be stayed.

Brethren Editors, my mind often reverts back to the antediluvian world, old Noah with his little family, the highly favored few, when soaring aloft on the face of the mighty waters with his little bark buffeting the surges of the angry wave, and without helm or mast rode triumphant and secure over the foaming billow; and after traversing for a certain period of time the face of those mighty waters the ark at last rested on the mountains of Ararat. I have often thought what exultation there would have been in the bosom of a devil, if the ark with the highly favored few had favored in the mighty waters. (But, glory to God,) the Lord shut him in, and preserved him amidst the awful catastrophe. Dear brethren, it has been the lot and portion of the church of Christ, throughout every dispensation, to suffer persecution and affliction; and like the bush of Moses, ever burning but never consumed. And through all the dark ages of the papal hierarchy, when persecution reigned predominant, twas then and there that the tender lamb of Jesus, suffered all that the rage and malice of men and devils could invent—the fire, the rack, the gibbet, the wheel. And why was it so? was it because the Lord’s hand was shortened, & was not able to save? (so.) The Lord has a purpose in it, & participates with his suffering saints in their afflictions here below. And dear brethren, the great head of the church is looking upon with calmness and serenity the movement of his church militant here below, in these low grounds of sorrow; and has a special regard to their safety and well being, and saying, well done, good & faithful servant, thou hast been faithful over few things; which will redound to their credit, (but not merit.)

I will say to those old veteran and soldiers of the cross, that have borne the heat and burthen of the day, he vigilant, be sober and endure hardness, as good soldiers of Jesus Christ; and try always to be found at the old corner post, opposing the invasion of the common enemy. I would say, that according to my judgment of things, the Primitive cause is gaining ground in those parts. The Primitive Baptist Association, that was constituted one year past with four churches, now numbers nine, and I think the prospect is still brightening for a greater growth.

And now in conclusion I would say, as it respects the little despised Primitive paper, it has been to me as good news from a far country. It has often made my bosom heave and swell with exultation, viewing it as a mighty engine in the hand of the great head of the church, for the dissemination of the truths of the gospel, &c. Fly abroad, thou little winged messenger, and administer all the balm and consolation that thou art master of, under the direction of the great head of the church.

And now a word to the old veterans of the cross. Take courage, stand fast and unshaken; your cause is the cause of truth. And we shall subjoin the above and say, with Christ in the vessel, we smile at the storm. So farewell, dear brethren. May indulgent heaven smile upon all your laudable attempts in the furtherance of and defence of the gospel. And I remain ever yours in the bonds of the gospel. So farewell, until next time.

JOSEPH ERWIN.

FOR THE PRIMITIVE BAPTIST.

Grape Spring, Hamilton co., Tenn. Feb. 4th, 1841.

DEAR BRETHREN EDITORS: I having to send on some money to pay for my paper, I feel like writing you a few lines to let you know how things are in this country. As respects religion, it is a cold and barren time amongst the Old Baptists. The Hiwassee Association, that I am in the bounds of, have declared nonfellowship with the institutions of the day; yet they are divided in their belief. The Wolfsriver church, that I am a member of, complies with the ordinance or example of feet washing; and there is no other church as far as I know, that complies with the ordinance. And the churches in this country have rules of decorum to govern their church members by, and I believe it to be a missionary rule. And more than that, I think it to be a traditional rule, & ought not to be kept up in the church of Christ; for I find by the writings of my brethren, that this rule of decorum has been the missionaries only plea, when the Old Baptists would put it away out of the church, impostors could not impose on them as they have done, and take the scriptures for the government of their churches.
Wolfsiver church was constituted June 1838, on the Old Regular Baptist platform; and believing all other denominations are of the old serpent, the devil, and his works they will do. And for this reason I do not believe they are Christians, and I also believe they are wolves in sheep’s clothing; that the sheep will not follow them, for their voice is strange to all the sheep. For the sheep are all led by the same spirit; for it is written, that by one spirit are ye all baptised into one body; which shows very plainly, that the sheep are not following every lo here, and to there. And it is written again: Except you have the spirit of Christ, ye are none of his.

So I will come to a close by saying, that I do not want to trouble you with too much at once, it being the first time that I ever wrote for the press.

Evan Davis.

To Editors Primitive Baptist.

Vienna, Pickens county, Alabama, Jan. 22nd, 1851. 

Brethren Editors: I deem it advisable to drop you a few lines, viewing the little Primitive as a source of comfort to all those who are really Primitive Baptists. Some of us in this part of the country deem it worthy of patronage, being a means through which a part of the persecuted of the day can hear from each other. Further, as we believe carrying in it many of the mysteries of godliness, calculated, in a moderate degree calculated, to feed and strengthen many. Therefore, I am directed to ask the continuance of the paper to all for whom I act as agent. With due respect I subscribe myself.

S. W. Harris.

To Editors Primitive Baptist.

Dale county, Alabama, Jan’y, 1851. 

Dear Brethren in the Lord: I find by reading your little winged messenger the Primitive Baptist, that is so much abused by the Ashdoids, that there are yet some that are contending for the faith that was delivered to the saints.

Dear brethren, as I have lately moved into a lonesome part of the world, where there is but very little preaching, or what I call preaching, I have found some of the old Primitive brethren & sisters in this part of the world, I want you to send me three numbers of your papers. I remain yours in the Lord.

J. E. Albritton.

Agents, for the Primitive Baptist.


Tuscumbia, John Stroud, Kendall. James Scarp-  
borough, Statesborough, Jethro Oates, Mul-  
berry Grove, Ichabod R. Thompson, Scottsville.  
Owen Smith, Troupsville, Kindred Brash-  
sworth. Edmund S. Chamberless, Stoolings  
Store. James w. Walker, Murchorton, Edmund  
Dumas, Johnstonville, David Rowell, jr. Groo-  
versville, Joel Colley, Covington, Benjamin C.  
Burns, Ville Ricca David Jones, Traveller's Rest.  
W. B. Mullens, Louiville, Willis S. Jarrell,  
Lampkin. Thomas Everett, Bristol.  

ALABAMA.—L. B. Mosesley, Cahaba. A. Kea-  
op, E. B. Johnson, Wyatt Loyd, Lesley Loyd,  
W. w. Carlisle, Freedom. Henry Dance, Daniel',  
Prattie. Wm. w. Walker, Liberty Hill. Dan'l  
Gafford, Greensville. Samuel Moore, Shaw Hill.  
Jas. Daniel, Chatoora, Elias Daniel, Church Hill.  
John Bonds, Clinton, David Johnson, Leighton.  
Adam McCratty, Brooklyn. Josiah Jones. Jack-  
son. David Jaekes, New Market. Sherrod W  
Harris, Vinta. John McQueen, Graves Ferry.  
William Talley, Mount Moriah, Grady Herr-  
ing, Clayton. G. w. Jeter, Flint Lata. Samuel  
C. Johnson, Pleasant Grove. Wm. Crutchett, Laun-  
swile, Wm. H. Cock, and H. P. Pieterson. New-  
born Hamrick, Plantersville, James S. Morgan,  
Dagtyon, Wm. Hyde, Gainesville. Rufus Daniel,  
Jamestown. Frederick Hines, Gaston. Z. J  
Johns, Tarrant, Eli McDonald, Painsville. Wm.  
Powell, Youngsville. John Brown, Waacoca, Silas  
Monk, Horse Shoe Bend, R. Lackey, Scraper.  
James F. Watson, Abbeville. David Treadwell  
and R. w. Carlisle, Mount Hechory. Joseph H.,Hol-  
lowzy, Heze Green. Jesse Lee, Farmers-  
ville, William Grubbs, Louiville. Henry Adams,  
Mount Willing. Joel H. Chambers, Louiville,  
Eliott Thomas, Williamston, F. Pickens,  
China Grove. James Grumbles. Benton, John  
P. Pearson, Dadeville. John D. Huke, Jackson-  
ville, Elijah R. Berry, Cobb's Store, Willis  
Cox, Sourcehatchie, Hazel Littlefield, Ten I-  
lands: John w. Pellum, Franklin, Philip May,  
Bemonts A. D. Cooper, Williamson, John  
Henry Hilliard, Belville. John A. Miller, James  
Mays and James McCreese, Oaksville. Dur-  
ham Kelly, Alexandria. Josiah M. Lauderdale,  
Athens. William Thomas, Prospect Ridge. John  
Bishop, Jnr.' Crockettville, James Gray, Cus-  
a. Thomas L. Roberts, Monroeville. James Hili-  
dreth, Pleasant Plains. William P. Williams, Gil-  
ther's Stori E. M. Amos, Midway. J. E. Albright,  

TENNESSEE.—Michael Burkhalter, Cheeksville.  
Aaron Compton, Somerville, Asa Newport,  
Mesville, James Maulden, Von Berc, Solomon  
Roth, Westley. Wm. Croom, Jackson, Sion  
William S. Smith, Winchester, Thomas Hill,  
Sevierville, Thos. B. Yeates, Lynchburg, C.T.  
Eehols, Miffin, Aaron Tison, Molot, George  
Turmer, Vawerry, Abner Steed, Mulberry, Henry  
Randolph, Snedleyville. Pleasant and A. Witt, Cheek-  

c Roads. J. Cooper, Unionville, Michael Bran-  
sen, Long Savage, Jas. H. Holloway, Hezel  
Green. William Mcbee, Old Town Creek, Ben-  
jamin w. Harvey, Cherryville, Robert Gregory,  
John Davis, Davis's Mills. Evan Davis, Grape Spring.  

MISSISSIPPI.—Worsham Mann, Columbus, Wil-  
liam Huddleston, Thomsonton, Nathan Tuns,  
Kosciusko. Jonathan D. Cain, Waterford. Na-  
than Morris, Lexington. Charles Hodges,  
Clifton Gin Port. Benjamin E. Morris, Wheel-  
tag, Shiloh Parks, Leithard's Store, Mark  
Prewett, Atberdon, William Ryan, Hamilton,  
James W. Wilcox, Louiseville, Edin'd Beeman  
and Thomas H. Dixon, Macoun. John Erwin,  
Linkhorn, Herbert D. Buckham, Potatoes. Will-  
iam Davis, Houston, Wn. H. Warren, Ddball, C.  
Nichols, Swamp Bridge, Wooten Hill, Cocksville.  
John Davidsson, Cakelollon, Thomas Mathews,  
Black Hand, A. Botters, Fulton. J. P. Go1-  
ing, Bell-fontaine.  

FLORIDA.—James Alderman, China Hill. Da-  
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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Huntsville, Madison county, Ala. Dec. 27, 1840.

Beloved brethren Editors: May grace and truth be multiplied through our Lord Jesus Christ, the eternal Son of God, in whom is the eternal purpose of God, in the gift of eternal life; which is the enjoyment of God, in his infinite character, in infinite glory, in infinite space, by all the predestinated, called, sanctified, justified, and glorified saints of God.

The day is so cold, I decline going to meeting, and having some little business to write to the publisher, I conclude to write something for the Primitive, though very unworthy to write for the benefit of my brethren. And I have sometimes thought, I never would write any more, then again I think of the widow that cast in her mites, which were accepted, because it was all she had. The subject of religion is different from all other subjects, for the word of God declares that it is a wicked servant, that will not exercise one talent because he has not ten. It is what a man hath, and not what he hath not, that is required of him; and where much is given, much is required. From these considerations, and the forbearance of my brethren, I feel sometimes encouraged to write.

I live in a very lonesome situation, separated from any of my preaching brethren, 18 to 30 miles, and but seldom I see them. There are but four Baptist preaching in Madison county; one who lives in Tennessee, preaches mostly in this county. Limestone county has not one Baptist preacher in it, and but one missionary preacher; our religious community are mostly Presbyterians and Methodists, who have a great deal of preaching and religious excitement, but I have no comfort in them, for I neither can believe their doctrine nor practice; and when this is the case, how can I comfortably hope that it is of the Lord. All my prepossessions of mind in a religious sense were for the Methodists, and I yet feel much natural affection for that people; but it is a truth when I now hear them preach, and see their mode of worship, it fills me with mourning, and I feel truly sorry for them, and feel disposed to pray the Lord to open their eyes, and give them to see their delusions; for I am jealous for them with godly jealousy.

I think I see an application of the truth of God's word delivered by Moses. The scripture informs us that God led Israel through the wilderness by a cloud. Now that cloud certainly was a type of the Holy Ghost, for it was Israel's guide by day and by night. And no matter how long the cloud rested on the tabernacle, whether one day, one month, or one year, Israel never moved until the cloud moved. This looks like God had set a time to favor Zion. And how pitiful are all these protracted meetings to get up revivals, at the instance of the will of men, to tell God Almighty at the day of judgment, in thy name we have cast out devils, and in thy name done many wonderful works. And the Lord will say, I never knew you. But Moses informs us, that the cloud at a certain time rested between Israel and the Egyptians, & that the cloud next to Israel was light, and that the side of the cloud toward the Egyptians was darkness, and just so it is now. While the man that is born twice, the second time from above, and therefore
as the child of God, enjoys the light of God’s Holy Spirit; the natural man has nothing but dark parables, that he can’t understand. For Paul says, the natural man receiveth not the things of the spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned. Therefore, Paul’s doctrine of justification without the deeds of the law, is nonsense to them; they can’t understand it; no matter how religious he may be, for all the views that a nominal professor can have of the system of grace is nothing but carnal reason, of which a great many saints may have a good deal, for we are yet subject to temptation through infirmity of the flesh.

What did Tom Paine prove by writing against the Christian religion? Why prove he knew nothing of it. What did the Judazing teachers prove by preaching circumcision? Why prove that they knew nothing of the gospel in the spirit, and therefore perverted the gospel, upon whom the curse of God must rest. And so it is now. Let all those that believe that baptism came in the room of circumcision take heed. Paul says, that the law is not of faith, but the man that doeth them shall live in them. Now if the law is a transcript of God’s divine perfections, certainly no body but a poor carnal God maker, will ever think he can be justified by the deeds of the law. I had just as lieve undertake to make a God, as to make his attributes, or perfection; and the whole principle of God making, is nothing but a perfect rejection of the Saviour, and gross degradation and shame to mortals. I ask how the law acts on these circumstances, the giving of water out of a rock, bread from heaven, and the dividing of the Red Sea by the rod of Moses? My sense won’t tell me, perhaps for the want of philosophy. But I think Moses was a type of Christ as well as a Jewish lawgiver.

Now while I am writing, I look at my table, I look at the house, I look at the trees, I look at all temporal things, meats and drinks and carnal ordinances, and ask myself, if faith can act on these? I answer no, for my senses act on these; because faith is the evidence of things not seen, and acts on things invisible, out of the reach of the wise and prudent, and belongs to babes. And no wonder those that contend for such doctrine, should be thought madmen and fools, as the Saviour himself. But here is a subject of faith, the blood of Jesus Christ, shed 1800 years ago, should now cleanse a sinner from his sins; here wit and reason fails; here all our prayers, tears, cries, lamentations, repentances, groans, and sorrows, can never reich; here is a revealed Saviour; here is the fruit of the Holy Ghost; here is water out of the rock, and bread from heaven. Now we eat the flesh of the son of man, and drink his blood, and live forever; by him we are killed. Here is the difference between a believer and a ceremonial worshipper; one has Jesus Christ revealed in him, the other has Jesus Christ revealed to him; one has another heart, like Saul, the other has a new heart; a new heart lives by faith, another heart lives because they don’t know they are dead.

Bear with me, I will touch one more case. The scripture says, there are three that bare witness in the earth, the spirit, the water, and the blood; and these three agree in one. For want of paper, I will take for granted, that these witnesses are in the kingdom of God in this world; I then first introduce the Lord’s supper, and say, here all societies agree in their testimony, and witness the truth of the death of Christ; notice, bread and wine are used, spiritual life given, through the blood of Christ, which cleanses from all sin. Next I introduce baptism. Now where is the agreement in the witnesses? Be ye well assured, any man having a suit in court, if the witnesses cross each other, they destroy each other, and the man is left without any, and his suit lost. Now I ask, where is the proof of the death of Christ, in sprinkling? Was it ever known sprinkling killed any body? what part of sprinkling or pouring, refers to the death of Christ? Whose image and superscription hath it? And I now say this much, if any pedobaptist ever reads this, it is in good feeling and prayer, that the Lord may make it a blessing to you. And then introduce the third witness, which is the whole Christian conduct and conversation. On this witness if I had time and space I might write a whole sheet.

But I must be short. We should be careful in our conversation to express the faith of the Lord Jesus, say what he said about his Father, himself, his ordinances, and his people; live free from the yoke of bondage, and be not entangled with Jewish rites and ceremonies; for the whole dispensation of sacrificing and offering was a proof, that Jesus had not come in flesh and bears the same witness yet; and never can testify
any thing else, for Jesus nailed them to his cross. Therefore, all that Jesus done while he was in the world, was that the church might be saved; all that the true church does while she is in the world is because she is saved, and here is all the ground that I can see to maintain good works; for if our works are designed to save us, they reflect on the Lord Jesus, in the offering he made.

But, beloved brethren, in view of the salvation of God, let me exhort you though unworthy, be careful to maintain good works, live honest and upright, be careful of usury, have doves eyes within your locks, both chaste and virtuous to the Lord; the dove has no gall, nothing bitter. Live in love and peace, and the God of love and peace will be with you, by his grace and spirit, and pity you as a Father pitieth his own son that serveth him. My paper is full, I must say farewell. May everlasting consolation and good hope through grace be yours daily in Christ.

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson County, Florida, October 28, 1840.

DEARLY AND MUCH BELoved BRETHREN:
I have the old body of flesh, so prone to sin to encounter with, and cannot bring it in subjection, as I would wish; for sometimes I think, O, that I could enter into battle and gain the victory at once, over that old sinful nature. And again, I think that I would get too proud.

I think, my brethren, it best to have a thorn in the flesh. Paul says so, to buffet us. I believe the Lord works all things together for good to them that love God, to them that are the called according to his purpose. But, dear brethren, does not that old sinful nature cause you to go mourning from time to time, because you cannot live as holy as you would wish to live? Yes, methinks you do; I think you say, O, that I could cease to do evil, and learn to do well. But we are told that ye cannot do the things that ye would do, because of the infirmity of your flesh. And again, if Christ be in you, the body is dead because of sin; but the spirit is alive because of righteousness. But O, brethren, I find myself so far from walking as a saint should, that it makes me often fear that I am mistaken; for we should let our conversation be as becometh saints, but how far from this are a great many of us, that profess to know Christ. Have we all considered that when we put on Christ, by a profession, if we be not deceived that we are saints; therefore our conversation ought to be as becometh saints.

Thus, my brethren, I view the saint's rest to be a glorious and happy place, and much to be desired by those that love God; because when the spirit has the victory over the flesh, do you not desire much to live and die in that state? Yes, methinks you do, and think you will watch over the next evil? But alas! when all appears to be well, soon do we forget to watch. If this is not the case with you, it is with me. Therefore I enter into temptation. Christ says, watch and pray, that ye enter not into temptation; but the disciples could not watch one hour for the enemy of Christ, but slept.

Thus, my brethren, when I ought to be watching, I am as it were sleeping in spirit; we have the enemy of our souls and bodies in this country, for we are bounded on one side with savages, and wickedness has grown to a great size. The youth of our country have become exceeding sinful, so I think satan is very much pleased; and the love of some appears to be waxing cold, because iniquity abounds. But this is only ful-
filin the Saviour's language, that when in-

iquity abounds, the love of many shall wax
cold; but blessed is he that shall endure un-
to the end. But I believe the Lord's chosen
ones will endure unto the end, for I do not
believe that all the world, men or devils,
can ever cause Christ to lose one of his
chosen ones, those that were chosen of
God in Christ Jesus, before the world was.
These are they that I believe to be saints.
But when I see a Baptist, as soon as he has
got to a great tavern, step in and call for a
quart or a half pint, and call up the people
and to drink with them, is this the con-
versation that becometh saints? I think
not.

Well, some will say, don't you do noth-
ing but what becometh saints. Yes, a great
deal; I get vexed sometimes with the sins
of this world, and I get fretted: this don't
become a saint, this is when I had forgotten
to watch; this is that old body of sin.
I complain of, which makes me doubt my
being a saint. But this is no plea for this
evil or that, for this we see before us: we
shall not shun when we can, and put off the
sin that so easily besets us; for all unright-
eousness is sin, and when we have done
do, to render ourselves as unprofitable ser-
vants to our Lord and master. So let as
many of us as be of the day, watch and be
sober.

Dear brethren, pray for poor little me
and my family; pray for the poor little
church to which I belong, Elizabeth; for
we are in much coldness. I sometimes
fear we will not keep house, without times
alter, much longer. I therefore desire the
sincere prayers of the brethren all over the
United States, that we may continue to be
a living church and feel that the presence of
the Lord is with us once more. Do not
think, my brethren, that because it is com-
mon I say pray for us, or that I don't be-
lieve that you pray for all the churches of
God; I do believe that you do, but that you
may remember our affliction and cease not
to make mention of us in your prayers, for
I believe the effectual fervent prayers of
the people of God avail much. For
thus saith the children of Israel to Samuel,
cease not to cry unto the Lord our God
for us, that he will save us out of the hands
of the Philistines. First Samuel, 7 chap.
and 8 verse. And again, the 9th verse of
the same chap. Samuel cried unto the
Lord for Israel, and the Lord heard him.
Therefore cease not to cry unto the Lord
for us, peradventure the Lord will hear
you, and deliver us out of our affliction. So
the grace of our Lord Jesus Christ be with
you all. Amen. A lay member in tribu-

SEABORN JONES.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
January 29th, 1841.

Dear brethren: Editors: Patrons and all saints of his precocious faith. I hope
this communication will find you all well, richly abounding in peace one with another,
so within your own souls, abounding in the
union of the Holy Spirit, abounding in a spiritual wisdom, abounding in love and good
works; and above all, richly abounding in the
tinness of the blessing of the gospel of Christ.

Dear brethren, I am going to offer you
a few of my scattering thoughts on a por-
tion of the word of the Lord. I have
never read a single page of Dr. Gill, Clark,
Jones, nor no one else's works of divinity;
but I have learned some sweet and val-
uable lessons in the woods behind old logs.
At eventide in the silent grove have I
visited sweet solitude, that gentle queen of
modest air and brow serene, in her secret
hiding place, and there taken lectures that I
hope never to forget. Such as I have,
freely give I unto you.

So I will give you a few of my thoughts
on Luke, 13 e. 3.-5 v. which reads thus:
Except ye repent, ye shall all likewise per-
ish. In connection with Matt. 18 e. 3 v:
Verily I say unto you, except ye be con-
verted and become as little children, ye
shall not enter into the kingdom of heav-
en. Now in order that we have a correct
view of the subject under consideration, we
will notice 1st, the speaker; 2ndly, what
gave rise to the words spoken; 3rdly, and
to whom they were spoken. 1st. These
are the words of that character who spoke
with an horror, and not as the scribes. Him
that spake as never man spake. Him of
whom Moses in the law and prophets did
write—Jesus of Nazareth. 2nd. The cir-
cumstance which gave rise to the words
under consideration was this: There were
present with Jesus at that time, scribes and
pharisees, who told him (Jesus) of certain
Galileans, whose blood Pilate had mingled
with their sacrifices. And Jesus answer-
ed and said unto them, suppose ye that these
Galileans were sinners above all the Gali-
leans, because they suffered such things?
I tell you nay, except ye repent ye shall
all likewise perish. Or those eighteen men upon whom the tower of Siloam fell and slew them; think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay, except ye repent ye shall all likewise perish. 3rd. These words were spoken to the unbelieving scribes and Pharisees, doctors of the law and vain philosophers; and may be righteously and truly applied to the unregenerate part of Adam’s family, including the hosts of new lights, and all the antichristian kingdoms.

4thly. Altho’ the term convict or convicted is not used in the language of our text, yet notwithstanding it emphatically breathes that doctrine. Conviction for sin is a preparatory work, and leads to repentance; and as such, I shall set it down as the first stage or degree of repentance; which implies an affecting sense that we are guilty before God, which produces genuine repentance unto life, which needeth not to be repented of. 5thly. Except ye repent, ye shall all likewise perish, &c. Repentance implies sorrow for sin; a godly sorrow, which God alone can produce in the heart; & godly sorrow worketh repentance unto salvation not to be repented of. 6thly. Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. Converted or conversion signifies a turning from one principle or manner of life to another. This term seems to present two very striking features; 1st, the word in the gospel signifies the entire change which godliness or in other words grace produces in the disposition, principles and behavior; without this change, we cannot enter the kingdom of heaven. 2ndly. Conversion implies a cleansing and healing, which I will prove in time and place.

7th. Lastly, but not least. Become as little children, &c. This clearly shows, that grace is a levelling plan, & that all her subjects shall be brought down into the low grounds of humility, and taught their dependence on God. In a word, they are as dependent on him for life and salvation, nay, for all things, both temporal and spiritual, as the little child is on the mother for support.

Dear brethren, I have laid down my rule, and set my figures to work by; so I shall proceed to offer you such views and thoughts as I think God has given me. Except ye repent, ye shall all likewise perish. True and genuine repentance, which is unto life eternal, is the unmerited gift of God. Know ye not, that the goodness of God leadeth men to repentance. Rom. 2 e. 4 v. (Pause a little, my brethren,) while I bring up the rear. To convict or convince, is to pursue one of the truth. Prove it, if you please. For he mightily (meaning Paul,) convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ. This is the work of the Holy Spirit. The Holy Spirit applies the law to the conscience with all its rigorous, inflexible, stern commands; demanding of the sinner a perfect and sinless obedience in all things. Yea, demands his life and says, cut him down as a cumberer of the ground.

Thus the Holy Spirit convinces him of sin, of all its beneful and horrible influences and awful consequences. Yes, sir, the Holy Spirit shows him the exceeding sinfulness of sin, and also that the wages of sin is death; which produce evangelical repentance, sorrow for sin, because of sin a godly sorrow, which worketh repentance unto salvation. This is genuine, evangelical repentance. The truth convinces men of sin, (i. e.) gospel truth, and carries the barbed arrows of converting grace to the heart; which produces repentance, sorrow for sin, mourning because of sin, and an earnest desire for deliverance from sin. All this is wrought by the Holy Spirit.

You recollect that I remarked, that repentance was the gift of God. Yes, sir, the free, unmerited gift of Jehovah; for the goodness of God leadeth men to repentance. God begins the work, and where he hath begun a good work, he will perfect it. But to return a little. I said that conviction, true, genuine, evangelical, saving conviction, was the first stage or degree of repentance, and implied an affecting sense that we are guilty before God, and can do nothing of ourselves to gain his favor; and that we deserve and are exposed to the wrath of a sin avenging God. Thus the Spirit powerfully applies the law to the sinner’s heart, which works repentance unto life.

Except ye repent, ye shall all likewise perish. Thus are the arrows of convicting grace fastened in the heart as a nail, (I reckon, brethren, that that will do to call a gospel nail,) fastened in a sure place by the master of assemblies. Mark that word, fastened in a sure place by the master, &c. Fastened in the heart, in a sure
place. God hath taken hold of the heart, there he begins his work by fastening the nail of conviction in it; which extorts cries like this: The arrows of the Almighty God are within me. Job, 6 c. 4 v. This corresponds with the nail fastened in a sure place. The arrows of Almighty God are within me; the barbed arrows of keen, heart-piercing conviction are fastened within me, by the master of assemblies; fastened in a sure place. Yes, brethren, when the barbed arrows of keen, piercing, heart-felt, convicting grace are fastened in the heart by the master of assemblies, it is safe, because it is fastened in a sure place; it is so fast, that the devil with his claw hammer cannot draw it out. (pardon my drawing) Let me metaphorise a little on the nail. Suppose you drive a nail through a four inch beam of well seasoned hickory timber, and clinch it on the other side. I ask the question, could you draw it out? No, sir, you might work till you were tired; you might pull and tug, wring and twist, until you wrung the head off, but the nail would still be in the beam, fast enough. Just so with the gospel nail, when fastened by the master of assemblies. The devil may try in vain to draw it out, and tell the poor creature a thousand lies, but it all avails nothing; God has begun the work, and will carry it on in spite of wicked men and devils.

I will close this communication, by subscribing myself yours in hope of eternal life which God that cannot lie, promised before the world began. Farewell for a night or two, when if God will, you shall hear from me again.

FACIAL D. WHITELAY.

TO EDITORS PRIMITIVE BAPTIST.

Salem, Russel county, Ala. } September 7, 1840. }

Dear Brethren Editors: Having had it on my mind to give you some of my scattering thoughts on the church of Christ, I shall ask the question and give you my views on it.

What is a Christian church? The word church signifies an assembly. In the New Testament it applies to persons, not to places; it means not the building in which the assembly is convened, but the assembly itself. It has an enlarged and also a more confined signification, in the word of God. In some places it is employed to comprehend the aggregate of believers of every age and nation. Hence we read of the general assembly, and the church of the first born, and of the church which Christ loved and purchased with his blood. Acts, 20 and 28. In its more confined acceptation, it means a congregation of professing Christians, meeting for worship in one place. Hence we read of the church at Corinth, of the Thessalonians, of Ephesus, &c. These are the only two senses in which the word is ever employed by the sacred writers; consequently, all provincial and national churches, or in other words to call the people of a province or nation a church of Christ, is a most gross perversion of the term, and rendering the kingdom of Jesus more a matter of geography than of religion.

The sacred writers, when speaking of the Christians of a whole province, never imply the term in the singular number; but with great precision of language speak of the churches of Galatia, Syria, Macedonia, Asia, &c. A church of Christ, then, in the later and more usual acceptation of the term, means a number of professing Christians united to each other by their own voluntary consent, having their proper officers, uniting in one place for the observance of religious ordinances, and who are independent of all other control than the authority of Christ expressed in his word. This company of professing Christians may be few or many in number, rich or poor in their circumstances, and may unite either in a mean or magnificent building, or in no building at all. Those things are pure inventions, for provided they answer to the above definition, they are still to all intents and purposes a church of Christ.

The members of the church should be such as make a credible profession of their faith in Christ, or in other words, such as appear to be regenerated by the spirit of God, to have believed in the Lord Jesus for salvation, and to have submitted themselves in their conduct to the authority of his word. To these the head of the church has limited the privileges of his kingdom. They alone can enjoy its blessings, and perform its duties, and to such the Epistles are uniformly addressed. Read Romans, &c. First Corinth. If these passages are read, it will be found that the members of the first churches are not merely admonished to be saints, but are addressed as such; which is a circumstance of great weight in determining the question about the proper
subjects of fellowship. But who is to judge in this ease? I answer, the church. For although no instance can be brought from the New Testament, in which any one of the Primitive churches can be proved to have exercised this power, yet as it is a voluntary society, founded on the principle of mutual affection, it seems reasonable that the church should judge of the existence of those qualifications, which are necessary to the enjoyment of communion. The very act of obtruding upon them any one without their own consent, whether by a minister or by Elders, is destructive of one purpose of Christian association, i.e. the fellowship of the brethren. Nor is the power of searching the heart requisite for those who exercise the right of admitting others, since we are to judge of each other by outward conduct. This company of professing Christians must meet in one place for the observance of religious institutions. A society that cannot associate, an assembly that cannot assemble, are perfect socleums.

A church of Christ has its scriptural officers. Here two questions arise. First, how many kinds of officers does the New Testament mention? Secondly, how are they to be chosen? As to the kinds of office bearers in the Primitive churches, there can be neither doubt nor difficulty with any one who will impartially consult the word of God. He has instituted but two kinds of permanent officers in his church, bishops and deacons; the former to attend to its spiritual affairs, and the latter to direct its temporal concerns. That there were but two is evident, because we have no information concerning the choice or duty of any other. The bishops of the Primitive churches correspond with the pastors of modern ones. The bishop, elder, and pastor, are only different terms for the same office, as is evident from Acts, 20, 17, compared with the 28; and Titus, 5, 7; and 1st Peter, 5, 12. They are called bishops, which signifies overseers, because they overlook the spiritual concerns and watch for the souls of their brethren. Acts, 20, 28. First Timothy. Pastors or shepherds, because they feed the flock of God with truth. Ephes. 4, 2. Rulers, because they guide the church. Heb. 13, 7. Elders, because of their age, supposed. Titus, 1, 5. Ministers, because they are the servants of Christ and the gospel. The deacons are appointed to receive and distribute the things that belong to the church. All other kinds of officers than these two, are the inventions of men and not the appointment of Christ.

On the mode of electing them to their office, the scripture will justify the practice. If the Acts of the apostles were studied, we should find that nothing was done in the Primitive churches without the co-operation of the members; not even when the apostles were present. And as the decrees were past in Jerusalem by them, and went forth with their names, we shall say by the voice of the church. A Christian church with its office bearers is complete within itself, for the observance of divine ordinances and the exercise of discipline; and is subject to no authority or tribunal on earth. Such a church is bound by the authority of Christ in their associated capacity to observe all the institutes, to obey all the commands, and to cherish all the dispositions which relate to their social union, in the order and manner they are enjoined by Christ Jesus.

Such, in my view, is a very concise view of the nature of a Christian church. And now I say, away with that morbid insensibility which exclaims, it is of no consequence to what church or denomination a man belongs, provided he be a Christian. Such a spirit is a conspiracy against the throne of truth, and is one step towards a complete abandonment of the importance of right sentiments in the temple of truth. Not only the foundation is to be valued and defended, but every point and every pinnacle. Then do our sentiments appear and look like gems set in gold, when they are supported by a spirit of Christian love. O, divine love, the sweet harmony of souls, the music of angels, the joy of God's own heart, the very darling of his bosom, the source of true happiness.

Brethren, I must conclude; for the more I write, the more I want to. But just suffer me before I quit to say to you, that I want my papers continued as I dearly love to read them and to hear from Old School brethren, how they are wielding the sword of truth and contending for the faith. Besides, I think this little Primitive does more good than any other periodical in the United States. So I conclude by saying, I remain yours in the bonds of love.

JOHN BROWN.

Innocence confers ease and freedom on the mind, and leaves it open to every pleasing sensation.
THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 27, 1841.

TO EDITORS PRIMITIVE BAPTIST.

COLUMBUS, N. C., Feb. 27th, 1841.

DEAR BRETHREN: Having closed my few remarks with a much esteemed friend, Howard, who stands as an organ for God's children to speak through to the great comfort and consolation of each other, and that to the building up the broken altar that were broken down by the prophets of Baal; seeing of these things, my Christian brethren, in the Primitive Baptist, it revives my poor drooping spirits, and I can say of a truth, our God is not a sleepy God, neither doth he delay his coming, as Elijah saith unto them. But, brethren, the eyes of the Lord are over the righteous, and his ears open to their cries. Therefore, my dear brethren, he not sparing of crying to the Lord, for a poor sin-defiled and polluted world.

For, brethren, the first thing that brought me to think of a future life, was the prayers of an old man who was thought to be a bad man, who requested me to go home with him. I refused. The next day I heard that he prayed for me that night, while I was on the dancing floor. This began to shock me, to think he should pray for me and not for myself. I flew to the Methodists, and immediately became their class leader. They told me I was a Christian, but I doubted it so much, that I never communed with them at all, though a member for the rise of six years. Although, my dear brethren, it has been about eighteen years ago, well do I remember the day and hour of 12 o'clock, that I was meditating on the state of the ungodly, that died without an interest in the blood of a Redeemer. Then it was conveyed to me with power, that I was condemned already, I stuck down my hoe, being alone, I was ready and willing to say, Amen, to my condemnation; for of all men I was the most miserable. Before that, I thought I was a praying character, but here I saw my prayers were swift witnesses against me; for they were introduced in point of merit, instead of point of duty.

While in this agony, my parents blew the dinner horn for me. I first thought I would not go. Second thought, if I did not go, they would come to see what was the matter with me; and I did not want to put any person on earth to any trouble, for I never expected to eat anything more in this life. For hell was my portion, and I was made willing to take up my abode with devils; where it is said, the worm dieth not, and the fire is not quenched. Therefore, my dear brethren, I started home in this agony, and having to pass through some woods, a voice wrung through my head, to go on my knees and pray. I instantly fell on my knees and tried to pray. How loud I uttered my voice I do not know, but I thought my voice was not heard above my head. But, brethren, in a short space my tongue was loosed, I thought the echo of my voice wrung in heaven, while a voice wrung through my head most loudly and shrill, thy sins be forgiven thee. Here I lack language to express my joy. I prayed, I praised, I sung, and that almost all at the same time.

Brethren, I should be glad to tell you how the devil took the advantage of me to keep me out of the church, from family prayer, and many other cases; but have not room. So farewell for the present.

ISAAC MELKINS.

TO EDITORS PRIMITIVE BAPTIST.

TEAYSES' VALLEY, VIRGINIA,

Feb. 15, 1841.

DEAR EDITORS: I have got hold of one of your papers by a friend, and have perused them with care and find they describe the old path as nigh as I ever seen one in my life; only in one part I think is left rather hard to be understood, though I think I understand the brother's meaning, where he speaks of the doctrine of unconditional election and reprobation. For the benefit of weak minds I should like for it to be more explained, suitable to the capacity of the weak mind. You that are strong ought to bear the infirmities of the weak, and not to please yourselves. Strong meat belongs to men of strong minds, and babes must be fed on milk, the sincere milk of the word, that they may grow and thrive thereby. Paul says, he had rather speak five words with his understanding, than ten thousand words in an unmeaning tongue. Peter says, Paul wrote some things hard to be understood.

I am a member of the Pocatalico Association. We have been separated from the Teays' Valley Association about four years, and are about 300 strong. We have had a smart increase in four years, but we are weak in the ministry. We have only five ordained preachers among us, but we are in peace among ourselves, but are like lambs among wolves; we are surrounded with the missionaries on every side, and are often solicited to forsake the good old way, but we feel more unwilling as the day approaches. The money system is at a low ebb in this country.

We are glad to hear of our brethren at a distance, and to hear that they are earnest-
ly contending for the faith once delivered to the saints. We would be glad to correspond with you, and to hear from you often, as we are weak in the ministry. We want information.

Our Association will commence on the Saturday before the third Sabbath in August next, at the Taycys' Valley meeting house, in Cabell county, Va., and we wish you would send us some help in the ministry on that day, as we expect to be surrounded with the moral institutions of the day, as it will be held in a very popular part of the world. I hope there will be some brother that will feel himself so much interested in the good cause, as to visit us; and we can only promise him a visit again by some of our brethren in the ministry, to pay him for his trip. The Association would be overjoyed to see one or more of our strong brethren in the meeting ground on the day of our annual meeting. You will please make some intercession for us among the ministering brethren in the circle of your acquaintance, and get some one or more to come and visit us. I think it would not be labor in vain, but believe they would be well paid for their trip and will be received with Christian friendship in the Lord. I hope you will use your influence as much as you can with convenience, as we wish to obtain help in particular at this meeting above mentioned.

Dear brethren in the Lord, the time is not far hence, when contention shall cease and all controversy shall cease; when the toils of this life shall cease, when the kingdoms of this world shall become the kingdoms of our God and of his Christ. But while we are in this vale of tears, we are often assailed by the enemy of our souls, and should be often carried about by every wind of doctrine was it not for that blessed hope as an anchor to the soul most sure and steadfast, that enters into that within the vail, where our forerunner is gone. My soul is made to rejoice when I can hear of faithful soldiers of the cross, marching in the good old way; for there are so many ways pointed out, and from the old path that was trod by the Saviour and his apostles, that it becomes the Christian to watch and pray lest he should be drawn away and enticed to go in the forbidden paths of vice and folly, and so pierce himself through with many sorrows.

I now must come to a close by subscribing myself your unworthy brother in Christ. JOHN CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Anderson C. R., South Carolina, Feb. 1st. 1841.

Dear Brethren Editors: And readers of the Primitive Baptist. This is the first time I ever have wrote for publication in your paper. I have been a regular reader of the Primitive for three years and a half, in which I have found a vast store of very comforting communications. And in the course of which time, I have often been impressed to mangle my pen with the worthy writers in your columns; though from a sense of my inability I have forbore.

Dear brethren, I might send you a volume filled with a description of our difficulties with the society folks; but suffice it to say, we have waded through similar conflicts to that which we find to have been common with our brethren and sisters in every direction in these United States.

Though, as I have said, I have often thought of writing, so I commence under the encouragement of Elder Biggs's request. He advises his brethren, in the 1st No. 6th Vol. and 6th page of the Primitive Baptist, to relate our experience of grace to each other through this happy medium. When I read this part of that old brother's letter, a thought crossed my mind is it indeed so, that the well of water that Christ causes to spring up in the souls of his children, continue to be refreshing to the spirits of those who have almost climbed to fourscore years in this life? Yes, brethren, I think that rich blessing not only continues to old age, but remains to be living water to the saints of God when this body is dying; yea, and after death, and to the ceaseless ages of eternity. Then, brethren and sisters, let us speak oft one to another of the glorious riches of God's grace, and of the free gift of the blood of Christ as an atoning sacrifice for our sins.

But oh, my brethren, when I think of telling you my experience, I hardly know how to begin; for it has often been suggested to me, that I am a poor deluded mortal, yet I think I can say, that I have been made sensible of my state by nature as being far from God. And I think I saw that evidently in the tenth year of my age. And I think I saw the justice of God in the separation of the precious from the vile at his bar in the day of judgment. And finding myself so unholy that I thought I could almost hear him pronounce, Depart, and that sentence directed to me. For my
conscience also condemned me, though I being young I strove to stifle those thoughts, and brave it off; which I somewhat succeeded in, though not entirely, until I think in the 17th year of my age, I became again much alarmed at my situation, for I had all that time been adding sins to sins. I often tried to pray that God would have mercy on me. Sometimes I thought the day of grace was gone from me, but my prayer was, that I might be assured that the wrath of God was appeased, and he reconciled with me; but I could not see how he could be just, and save such a sinner as I was. I thought I felt myself going into a state of delirium, and I really thought that every body that saw me knew it: which often made me secretly retire to myself in solitude, for my earthly comforts were forever gone, (as I thought,) and to hope for happiness after death I could not, for I read that nothing unholy could dwell with God.

Till at length I remember well, on one beautiful afternoon, I think in the month of September, as I was pulling fodder, all nature appeared on a sudden to my beholding eyes wearing a new aspect. Joy sprung into my heart while tears flowed from my eyes. All was peace, and my love to every creature was inexpressible. I opened my mouth to call to my father, (for he was in sight of me,) to praise God; but before I spoke this reflection fell on my mind—If I speak to my father, he will know I am deranged; so I forbore speaking.

Brethren, I do not think it entered my mind at that time, that this was conversion; and although I found my situation to be changed from what it was, I could not own myself a child of grace. And as my limits will not admit of my telling you much of my next twelve years’ experience, (for it was almost that length of time before I made known to any person what had past on me;) in which time I heard many able ministers of the gospel preach, and when they treated on the travel of the contrite sinner, I could witness it. But when they spake of cutting off from the old stock and grafting into the new, I thought that did not suit me; for I found there was so much of the nature of the old stock in me, that I could not own the new ingrafting.

But I finally related some of the outlines of my travel to the church, and was received and baptised in June, 1821. And although I have been a member for almost twenty years, yet I find much depravity about me; and I believe if I am saved at all, it will be a sinner saved by the grace and mercy of God alone. O that we all may be made willing and obedient subjects of God’s grace, is my prayer for Christ’s sake. Amen.

I subscribe myself a Primitive Baptist and unworthy deacon of Salem church.

DANIEL GENTRY.

P. S. Salem church is a member of a newly constituted Association, known by the name of the Fork Shoal Association; and one article of its constitution reads as follows:

“We believe the Baptist State Convention, with all her train of kindred institutions, are unscriptural and cannot be supported from the word of the Lord, and therefore have no fellowship for them; and no question relative thereto shall be introduced or discussed in this Association.”

And our next Association will be held at Salem m. h., six miles n. w. of Anderson, C. H. So. Ca. on Saturday before the first Sabbath in October next; and we earnestly desire to see some of our ministering brethren at our Association, for the most of the preachers in this section have gone off with the effort party, while we as a feeble band greatly need the assistance of preachers clothed in the strength of Christ. So farewell for this time.

D. G.

Hickory Grove. Bibb county, Ga. 7 January 1st, 1841. 8

DEARLY BELOVED BRETHREN OF THE OLD SCHOOL ORDER: I have again taken my pen in hand to let you know, that through the kind providence of God our heavenly Father, I still remain in the land of the living. And as we learn from holy writ that those that feared the Lord spake often one to another, and we learn that the Lord hearkened and heard, and a book of remembrance was written for them, that feared the Lord, or that thought upon his name; this, my brethren, is encouragement for us to go on to seek to know the Lord, and to practice what we know.

Now, brethren, I will offer you a few of my scattering thoughts on the goodness of God, and his sovereignty in the creation of the world. Now, my brethren, God Almighty, the great sovereign, and first cause of all things, had the unquestionable right to make just such a world as he plea-
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sed; and all things else, according to his own will. Now man was the last of the creation, and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. In the likeness of God made he him, male and female created he them, and blessed them and called their name Adam, &c.

Now, brethren, God had the undoubted right to give his creature man a law for a rule of life, and to Annex the penalty of death to the violation of that law. Now God put Adam into the garden of Eden, which he had planted with all manner of fruit trees which was good for food, and told him that he might eat freely. But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die. Now, brethren, it seems like this was a very reasonable law. Now we learn that the serpent was more subtle than any beast of the field, and in the absence of Adam tempted Eve to eat the forbidden fruit. Now, brethren, it looks like the woman ought to have been able to have withstood the temptation; but we see she was not, for the great thirst to be wise, and to be as gods knowing good and evil, overcame her strength. Now we do not learn that the serpent ever offered any temptation to Adam, for he knew that the surest chance was to begin on the weakest side; therefore he undertook with the woman first and succeeded, (the woman being the weaker vessel.) Now he retires well pleased to think that he had ruined this happy pair, and fully believing now that Eve would be a greater temptation to Adam than he or all his infernal crew possibly throw in his way. And now it appears that Adam was not able to withstand this great temptation. He saw now that the happy union heretofore existing between him and his wife was now broken, and the temptation was so great that he was not able to withstand it. No doubt but Adam had serious thoughts of forbearance, but all to no purpose; the temptation was so strong that he lost all power to withstand it, and partook of the forbidden fruit from the hand of his wife.

Now, brethren, I have heard it said from the pulpit and the press, that Adam was made able to stand, but subject, or liable to fall. Now this I never could believe, for if we are made able to do a certain piece of work, or a certain thing, and we know performing that will be to our everlasting advantage, and we know if we fail to perform this, that death is our portion, we are just as sure to do it as we live; and especially when this was a very easy thing, to forbear eating of a certain tree when there was a plenty of fruit without it. Now perhaps some will say, by this your idea you make God the author of sin. By no means, for the devil is the author of sin; and if there had been no temptation to beguile Eve, she would not have violated the command of God.

Now, brethren, in our absence if our wives contract a debt, or violate a known law of the land, we of course are accountable for their conduct. Now Adam no doubt felt his accountability for his wife’s conduct. Now there was but one way for Adam ever to unite with his wife again, for she could not undo what she had done and come to him; his only chance now for a re-union was to partake of the forbidden fruit and go to her. And Paul says, and so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit; he says the first man was of the earth, earthly; but the second was the Lord from heaven. Now we see the great contrast between the two, and so high as the heavens above the earth was the last Adam above the first; for he was able to stand and withstand all the fiery darts and temptations of the devil, and to make a complete atonement for the sins of his chosen people, that they might be justified from all things, by which they could not by the law of Moses.

Now a word or two to our enquiring friend, McCleless. Now, my friend, man is not what he was when created; for God made him in his own image, but man violated God’s law and fell under its curse, and is already condemned; So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? Read the 9th chapter of Paul to the Romans. Now for instance we will say that you have predetermined to build you a house, you own the land and all the trees upon it, will you not go and take such trees as you please to make this building, and leave such as you think are so crooked that they won’t do? Now are you unjust, because you did not take these ugly crooked trees? O no, by no means. Well, then, it is by
The first and second Adam.
Adam the first was made of earth,
The second was of heavenly birth;
In Adam's fall we all did sin,
And as we grow we soon begin.
In the first Adam all did die,
The second Adam brings us nigh;
So we come forth to life again,
From sin and Satan's heavy chain.

God knew that Adam would not stay,
Nor keep his law from day to day;
Appoints the second to fulfill
All things according to his will.
In Adam then we all did die,
But Christ the Saviour from on high;
A quickening spirit he was made,
To raise us sinners from the dead.

Adam the first a type was made,
Of Christ the church's glorious head;
On him the church is firmly built,
And saved from death and sin and guilt.
The little righteous few did stay,
Safe in the ark from day to day;
Whilst the wide world was lost and drown'd,
And not a living soul was found.

In Christ our ark we safely hide,
In him alone we all confide;
In him alone we all are blest,
He is the Lord our righteousness.
On Christ our rock we firmly stand,
Upheld by his all-powerful hand;
Nor death nor hell can ever remove
His chosen children from his love.

Elect and precious in his eye,
He laid his robes of glory on;
Descends to earth our debts to pay,
And guide us in the narrow way.

To bring us sinful rebels nigh,
He on the cross was lifted high;
Amazing love how rich, how free,
That Christ should die for such as we.

We now a building firm and fair,
Of lively stones we do appear;
This spiritual house doth firmly stand,
The bulwark of our native land.
Now let us watch as well as pray,
And bear the cross from day to day;
That we may worthy prove to see,
The saints in full prosperity.

And now, my brethren, time and space
warns me that I must desist for the present.
So farewell in the Lord.

To Editors Primitive Baptist.

La Fayette, Chambers Co. Ala.
March 1841.

Dear Brethren: Please to publish the following notice in your paper, and oblige yours in the bonds of the gospel, &c.

I hereby give notice to the Primitive Baptist church and the public in general, that I have made preliminary arrangements for the publication of a Hymn Book adapted to the use of the Old School Baptists, and all who are friendly to the promotion of the Redeemer's cause. The Hymns will be classified and embodied under appropriate heads, adapted to singing on all occasions. And in presenting the contemplated work to the public, I do not expect to exceed others who have made similar publications; but that duty has for some time rested with weight on my mind, seeing that no one of the Primitive denomination had stepped forward, as well as a disposition to gratify and yield to the solicitations of my brethren, who seemed to be impressed with the importance and utility of such a work.

And in addition to the foregoing I would add, that I am not like one of whom I have an account, who was about to enter upon the arduous duty of publishing a certain book; he wished to have assurances that if his production was not acceptable to the public, that he would be rewarded for his labor and time, at least that he might obtain a support. But I rely with confidence on the Lord, and cast myself upon the lenity, liberality, and favor of my brethren and generous public; and hope that I shall be able to make the work so interesting, that it will be acceptable to all, and that the work may tend to the glory of God and the prosperity of his cause, and give suitable facilities to ministers and all the dear children of God, in the great and glorious privilege of singing to his praise. And the righteous shall return with songs and everlasting honors, &c.

Benjamin Lloyd.

To Editors Primitive Baptist.

Grooverville, Lowndes county, Ga.
Sept. 10, 1840.

Dear Editors: With fear and trembling I pick up my pen to write a few lines, which I thought I never would be guilty of any more, for fear I should dishonor that glorious cause, or name. Father
Moseley and father Bennett, your names and a great many others have charmed, strengthened, & comforted me: and I hope it was accompanied by the Holy Spirit. For though their writings lashed me, I was constrained to say, Truth, Lord. I was by some means made willing to kiss the rod, and acknowledge I have sinned greatly.

I have the honor to belong to New Providence church, in Florida, as a lay member. I think the Primitive is on the gaining hand. There are a great many Primitive brethren in this part of the country, but they have not got in a way of taking these papers.

Dear brethren, there is one thing that has lain on my mind with great weight, which compels me to mention that which makes me shrink at the thought of it. About five or six years ago, there was given me a dream, which has been at times like fire in my bones, I have often thought that I never could give my views on that passage of scripture, but I was afflicted last night with a violent fever, and if I ever suffered in mind, it must have been last night, in consequence of disobeying the command that was given me with the dream, which was this: (I thought I saw the likeness of a man, he said unto me, Go, preach from these words; Who was delivered for our offences, and rose again for our justification.) This was showed me in a night vision, whether in the spirit, or out of the spirit, God knoweth. I now will give you my view on it. The first, I will try to show who the apostle meant. 2ly. What he was delivered for. Thirdly Why he should be raised again for our justification.

See Gens. 5. 15: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Luke 1st, 31, 32: And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name (JESUS.) This is he of whom the apostle speaks. John said, behold the Lamb of God, that taketh away the sin of the world.

Secondly, I shall notice something of his mission, and of his being delivered or sent. We understand that when the Lord God created man, he created them in his own image, pure and holy, and pronounced them good and very good. Well, as long as this was the situation of man in the creation, the apostle must be right when he said, by man came sin and by sin came death; so death passed upon all men, for all have sinned and come short of the glory of God. For it was said in the day that thou earnest thereof, thou shalt surely die. And as long as Adam did not die temporally in that day, he must undoubtedly have died spiritually and become subject to death temporal, and death eternal. This situation of man was deplorable, yet they had no one to fault but themselves, although they tried to lay the blame on the serpent; for God had given them a command, and they could not deny it. Therefore they became guilty before him, and had sold themselves for naught, although the promise was, that they should be redeemed without price.

We will now notice the deplorable situation of man, and the holiness of that law of God. The law says: Cursed is every one that continueth not in all things that is written in the book of the law to do them. Paul said, that the law was holy, just and good; but he was carnal, sold under sin. Now as the law is holy, it certainly demands a perfect obedience, which is without the least blemish of sin. For the Father cannot behold sin with the least allowance; and we carnal, sold under sin, what a situation, what a doleful pit man has plunged themselves into.

But behold, the lion of the tribe of Judah hath prevailed to open the book, and to loose the seven seals thereof. Was this what he was delivered for? I think it was. For God so loved the world, that he gave his only begotten Son, that whosoever believe on him should not perish, but have everlasting life. But love and mercy could no reach the sinner’s case until justice were satisfied, and her demands were great. But see, Christ has stepped into the law room and side of his church, stooped under the law to redeem them that were under the law. Did not he know what it would cost him, from the covenant that was with or between him and his Father? For he said, what king that go to make war, or build, and sit not down first and count up the cost, &c. Was it for to pay the debt that his church owed to justice? I think it was.

What a glorious Saviour, what love. O that we could lay it to heart more than we do, to think that he give his life for our lives, split his blood for our ransom, bore our reproach that we might go free. For if the Son shall make you free, you shall be free.
Indeed. For he has become the end of the law for righteousness to every one that believes. Now if Christ is the end of the law, for them that believe in him, then justice is satisfied and has no more demand on his church, for he (Christ) has become surety for her. Now since justice and all her demands are paid, a perfect obedience is rendered, according to all her demands. Now what hinders righteousness and truth saluting each other? Love, wisdom and power, rejoicing together, in the salvation of his bride. This is what he was delivered for, that she through his salvation might be saved. Now God can be just, and the justifier of her. (Why?) Because she believed in his son. For it is written: They that believe on him, hath passed from death unto life, and shall not come into condemnation. (Why?) Because God for Christ's sake hath forgiven them their sins.

I now will try to speak something on the 3rd proposition. And was raised again for our justification. Now to justify, is to clear any one from imputed guilt, or defend the person that has violated a law from the penalty thereof. Now if Christ has rose again for the justification of his bride, in that day when he comes to make up his jewels she will surely be vindicated from the charge of transgression, as if she had never committed it. For she is to be presented to the king in needle work, not a spot nor wrinkle thereon. For he will be our advocate, our righteousness and redemption; for in him and through him she will triumph over death, hell and the grave. For blessed and holy are they that hath a part in the first resurrection; on such the second death hath no power.

These are some hints of my views. I am sorry that I had to be so lengthy. I have hardly touched the subject at last. I hope the brethren will look over all slips and charge them to my imperfections. I shall hereafter desist and leave it for abler pens; but I hope they will not stop blowing their rams horns, until iniquity is compassed seven times. May the Lord be with you all in doing much good, in the name of Jesus of Nazareth.

DAVID ROWELL, Jun'r.

TO EDITORS PRIMITIVE BAPTIST.

Kosciusko, Attala county, Mi. 
March 20th, 1840.

DEAR BRETHREN Editors: I have been a constant reader of our little desipised paper by some, yet delightfully read by many of God's little ones. As some of the brethren wish doctrinal views, I will offer some of mine; you can then judge of me as you please. By the grace of God I am what I am.

Man, depraved as he is, without doubt is an idolator, or worshipper of the true God. I am clearly of opinion, that man with all his worldly wisdom and literary knowledge, never his nor never will worship God in that way the Saviour told the woman at the well. Furthermore, the Saviour says, ye cannot serve God and mammon. Look, my brethren, through all the Christian era. Wise men who profess to serve God, have brought into the family of Christ, almost all the difficulties that have ever annoyed his children; and by allegories, and metaphors, and prophecies, all of their own liking, are still disturbing the peace and harmony of God's little ones. The devil, I presume, never was better pleased with man, than when (he) the devil could get man to be religious under a cloak of deception.

But, brethren, notwithstanding all these fail to serve God aright, yet God is worshipped on earth; but it is by his own children. It is clearly revealed in the scriptures, that God made but one man, and in him was life for all his family; for surely we have come by ordinary generation, as such Adam must have had our life in him. Even when coming out of the land of God, he could be nothing more than God's good creature, not an heir of immortal glory, but of the earth, earthy; and by his own act has forever ruined his own family. Be not deceived, brethren; God has not changed, he still requires Adam's family to live as holy as Adam was, when he became a living soul and was condemned forever for one act of disobedience. Under those considerations none of Adam's family ever can see God's face in peace. Be not scared, brethren. Paul says, the children of the flesh are not the children of God. Again, he says, flesh and blood cannot inherit the kingdom of God. Be astonished, O, lost family of Adam.

Brethren, God is not bound to man to save one soul; and thus I conclude all that have ever been or ever will be saved, is in consequence of the agreement between the Father and the Son. Therefore, I conclude, that it pleased the Father that he the Son should have life within himself. Now, brethren, the scripture saith, that Adam
was only a figure of him that was to come. 
Do you not clearly see, brethren, that
Christ had in himself an eternal life, and
that life is the life of all his little ones. I
would ask any wise man, or ignorant man,
if they were active in their natural genera-
tion? All agree they were not. I ask
which is the greatest work, generation or
regeneration; the one done on permission,
the other done from heaven purposely?
If I were to ask any woman how many chil-
dren she would have; if not irritated by
the unpopular question she would say,
the Lord only knows, I know not. There-
fore, if God knows how many children a
woman will have, he surely knows how
many he will have.

That which is born of the flesh is flesh;
that which is born of the spirit is spirit.
In view of this, the doctrine of the gospel
is clear. According as he hath chosen us
in him, before the foundation of the world.
The Holy Spirit being sent of God, finds
the strong man fully in possession of one
of his chosen ones. Does he ask for en-
trance, or do they compromise and each
take a part? No, he the Spirit lays hold
on the strong man, and now the stronger
divides the spoil, qualifies the soul to serve
God, and the flesh is constrained to serve
the soul; and makes an honorable division,
qualifies even the flesh to render to Cæsar
the things which belong to Cæsar, and to
God the things which are God’s. In this
kind of renovation, I think the soul a pas-
sive recipient of the Holy Spirit, and strug-
gles under the weight of guilt until born in
the kingdom of grace, which may be fully
said, one of wisdom’s children. It is not
by chance, like some of Adam’s missiona-
aries, still born children, &c.

I will now give some evidences, togeth-
er with my own experience, why I thus
believe. My sheep hear my voice, &c. I
give unto them eternal life—your life is
hid with Christ in God—that God hath
given to us eternal life, and this life is in
his Son—born not of blood, nor of the will
of the flesh, nor of the will of man, but of
God—being born again, not of corruptible
seed, but of incorruptible, which liveth and
abideth for ever.

No room. O God, our Father, keep thy
little ones. Serve God, my brethren.

JOEL HARVEY.

Moral and religious instruction, derives
its efficacy, not so much from what men
are taught to know, as from what they are
brought to feel.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga. Nov. 15th, 1840.

DEAR BRETHREN: I will now send you a communication copied, which seems to correspond with the true spirit of Christianity, and also with the present times, in exposing the evil in some of its odious forms. The foundation of the subject is to be found in Isaiah, 40th chapter and 1st verse, which reads as follows: He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Now, dear brethren and friends, it is not easy for those whose habits of life are insensibly formed by the customs of modern times, to conceive any adequate idea of the pastoral life, as it is obtained in the eastern countries, before that simplicity of manners which characterized the early ages, was corrupted by the artificial and false refinements of luxury; and wealth in those days consisted principally in flocks and herds; and Abraham, Isaac, Jacob and others, who were to speak in modern language persons of high distinction, were likewise shepherds. The book of Genesis, which is an authentic and infallible history of the most ancient times, exhibits a manner of living so different from our own, that perhaps few persons are qualified to enter fully into the spirit of the description. The poets seem to have derived their idea of the golden age from some imperfect tradition of this primitive state; and if we compare it with the state of things around us, methinks we have reason to say, How is the gold become dim, and the fine gold changed. Lam. 4th c. and 1st vs.

The opulence of Jacob may be conjectured, from the present he sent to his brother Esau. Gen. 32d c. 14th and 15th vs. Yet Jacob attended his flocks himself, in the drought by day, and in the frost by night. Gen. 31st c. 40th vs. The vigilance, the providence, the tenderness necessary to the due discharge of the shepherd's office, have been frequently applied in describing the nature and ends of government; and it has been esteemed a high encomium of a good king, to style him the shepherd of his people. This character, Messiah, the Saviour, condescends to bear; and happy are they who with a pleasing consciousness can say, We are his people, and the sheep of his pasture. Psalms, c. 3d vs. The passage will lead me to speak of the shepherd, the flock, and his care and tenderness over them.

1. Our Lord expressly styles himself the shepherd; the good shepherd of the sheep. John, 10th c. 11th and 14th vs. And the apostle Peter styles him the chief shepherd. 1 Peter, 4th c. 4th vs. His faithful ministers have the honor to be under shepherds, he appoints and qualifies them to feed his flock, they are the messengers of his will; but they can do nothing without him, they can only communicate what they receive, and cannot watch over the flock, unless they are themselves watched over by him. Psalms, 127th, 1 t. For with respect to efficacy, he is the chief and indeed the sole shepherd; the eyes of all are upon him, and his eye is upon and over all his flock. The Old Testament church had a shepherd, and their shepherd was Jehovah. Psalms, 23 c. 1st v. Unless, therefore, the shepherd and bishop of
our souls likewise be Jehovah, we fall un
speakingly short of the privileges of ancient
Israel. If their shepherd was almighty,
and if ours could be but a creature, surely
we could not then say what the apostle af
firms that we have, a better covenant, es	ablished upon better promises. Heb. 8th
c. 6th vs.; since Messiah himself is ex
pressly declared, to be the surety and the
mediator of this covenant.

But would it not be better, upon this
supposition, with David who could say,
Jehovah is my shepherd, than with us
who are entrusted to the care of a delegated
and inferior keeper, if Jesus be no Jehovah.
Besides, who but Jehovah can relieve the
necessities of multitudes in all places in the
same moment, and be equally near and
attentive to them in every age. The sin
ner who is enlightened to know himself,
his wants, enemies and dangers, will not
dare to confide in any thing short of an al
mighty arm; he needs a shepherd who is
full of wisdom, full of care, and full of
power; able, like the sun, to shine
upon millions at once, and possessed of
those incommunicable attributes of deity,
omniscience and omnipresence. Such is our
great shepherd, and he is eminently the
good shepherd also; for he laid down his
life for the sheep, and has redeemed them
to God by his own blood.

2nd. A shepherd is a relative name. It
has reference to a flock. This great and
good shepherd has a flock, whom he loved
from everlasting, & whom having loved he
will love to the end. John 13th e. and 1st
vs. He humbled himself for their sakes,
submitted to partake of their nature and
their sorrows, took upon him the form of a
servant, and was made in the likeness of
sinful flesh. He died for his sheep, the just
for the unjust. 1st Peter, 3d c. and 18th
vs. To redeem them from the curse of
the law, from the guilt and dominion of
sin, from the power of satan, and to bring
them to God. They by nature are all
gone astray, every one to his own way.
Isaiah, 53d, 6th. But having thus bought
them with his blood, in his own appoint
ted time he seeks, finds and restores his
sheep by the power of his word and spirit.
He makes himself known to their hearts,
causes them to hear & understand his voice,
and guides them into his fold. Then they
become his sheep, in the sense of my text;
young are under his immediate protection
and government.

Considered as individuals, they are
fitly described by the name of sheep.
A sheep is a weak and defenceless crea
ture, prone to wander; and if once goes as
try, is seldom known to return of its own
accord. A sheep has neither strength to
fight with the wolf, nor speed to escape
from him; nor has it the foresight of the ant,
to provide its own sustenance. Such is
our character and our situation, unable to
take care of ourselves, prone to wander
from our resting place, exposed to enemies
which we can neither withstand nor avoid,
without resource in ourselves; and taught
by daily experience the insufficiency of ev	rey thing around us. Yet if this shepherd
be our shepherd, weak and helpless as we
are, we may be of good courage; if we can
say with David, the Lord is my shepherd,
we may make the same inferences which
he did: Therefore I shall not want, there	fore I need not fear. Collectively they
are a flock, they are not indeed in one
place, they are scattered abroad, dispersed
through different ages and countries, sepa	 rated by sea and mountains, and too often
by misapprehensions and prejudices, by
names and forms; and only a very small
part of the flock are known to each other.
But they are all equally known to him,
and equally under his eye. In his view
they are one flock, one body; they are an
imated by one and the same spirit, their
views, hopes and aims are the same; and
yet a little while they shall all be brought
together, to rejoice and to join in worship
before his throne of glory; for they have
an inheritance reserved for them in heav
en. 1st Peter, 1 c. 4th and 5th vs. And
they shall be safely kept, while they are so
journers upon earth, for the shepherd of
Israel is their keeper.

3d. He shall feed his flock like a shep	 herd. The word is not restrained to feed	 ing, it includes all the branches of the shep	 herd’s office. He shall act the part of
shepherd to his flock. We have a beauti
ful description of what he has engaged to
do, and what he actually does for his peo	 ple, as their shepherd, in the 23d Psalm.
And the subject is more largely illustrated in
the 34th chapter of Ezekiel’s prophecy.
His sheep from age to age have been wit
ness to the truth of his promises. He has
a flock at present who rejoice in his care,
and greater multitudes as yet unborn shall
successively arise in their appointed season
and call him blessed. Psalms, 72. 17th
vs. For he is the same yesterday, to
day, and forever. He feeds them, he leads
them into green pastures; these pastures are his word and ordinances, by which he communicates to them of his own fulness; for in strict propriety of speech, he is himself their food, they eat his flesh and drink his blood. John, 6th c. 5th vs. This was once thought a hard saying. John, 6th, 5th, by some of his professed followers, & is still thought so by too many; but it is his own saying, and therefore I am not concerned either to confirm or to vindicate it. The knowledge they receive by faith of his incarnation and sufferings unto death, of the names he bears, and the offices and relations in which he is pleased to act for them, is the life and food of their souls.

The expression of feeding them is agreeable to the analogy he has been pleased to establish between the natural and the spiritual life; as the strength of the body is maintained and renewed by eating and drinking, so they who in this sense feed upon him in their hearts, by faith with thanksgiving, even they live, John, 6th c. 57th vs. by him; for his flesh is meat indeed, and his blood is drink indeed. He guides them first by his example, he has trodden the path of duty and trial before them, and they perceive and follow his footsteps. Again, by his word and spirit he teaches them the way in which they should go, and both inclines and enables them to walk in it. Isaiah, 30th. 21st. He guides them by his providence, he appoints the bounds of their habitations, the line and calling in which they are to serve him; and orders and adjusts the circumstances of their lives according to his infinite wisdom, so as finally to accomplish his gracious designs in their favor. He guards them—it is written concerning him, he shall stand and feed in the strength of the Lord; in the majesty of the name of the Lord his God. Micah, 5th e. and 4th vs.

If we conceive of a flock of sheep feeding in the midst of wolves, who are restrained from breaking in upon them not by any visible enclosure, but merely by the power of the shepherd’s eye, which keeps them in awe and at a distance, it will give us some idea of the situation of his people. He provides them food in the midst of many and mighty enemies, Psalms, 23d c. 5 h vs. who envy them their privilege but cannot prevent it. If he should withdraw his attention from the flock for a single moment, they would be worried; but he has promised to keep them night and day, Isaiah; the 27th e. 3d vs. and every moment. Therefore, their enemies plot and rage in vain. Their visible foes are numerous, but if we could look into the invisible world, and take a view of the subtlety, malice, machinations and assiduity of the powers of darkness, who are incessantly watching for opportunities of annoying them, we should have a most striking conviction, that a flock so defenceless and feeble in themselves, and against which such a combination is formed, can only be kept by the power of God. He heals them.

Again, a good shepherd will examine the state of his flock. But there is no attention worthy of being compared with his; not the slightest circumstance in their concerns escapes his notice. When they are ready to faint, borne down with heavy exercises of mind, wearied with temptations dry and disconsolate in their spirits, he seasonably revives them. Nor are they in business without a need for it all, his dispensations towards them are medical, designed to correct, or to restrain, or cure the maladies of their souls; and they are adjusted by his wisdom and tenderness to what they can bear, & to what their case requires. It is he likewise who heals their bodily sickness, and gives them help in all their temporal troubles. He is represented to us as counting their sighs, Psal. 56th, 8th vs. putting their tears into his bottle, recording their sorrows in his book of remembrance, and even as being himself touched with a feeling of their infirmities, Hebs. 4th c. 15th vs. as the head feels for the members of the body—he restores them. The power and subtlety of their enemies are employed to force or entice them from his rule; and too often prevail for a season.

The sheep turn aside into forbidden paths, and whenever they do they would wander farther and farther till they were quite lost, if he were not their shepherd. If he permits them to deviate, he has a time to convince them that it was an evil and a bitter thing to forsake the Lord their shepherd, Jer. 2nd e. 19 vs. and to humble them and to bring them back. Thus they become more sensible of their own weakness, and of their obligations to his gracious care; for he will not suffer their enemies to triumph over them, he will not lose one of his true flock, not one convinced sinner who has indeed and in truth surrendered
and entrusted his all to him. They must
and they shall smart and mourn for their
folly, but he will in due season break their
snakes and lead them again into the paths
of peace for his own name's sake.

The flock are not all sheep, there are
among them lambs; these are especially
mentioned, and for these he expresses a
peculiar tenderness. He will gather them
in his arms, and carry them in his bosom;
though they are weaklings, they shall not be left behind. This is a beautiful
and pathetic image. If a poor lamb is
weary and unable to keep up with the
flock, it shall be carried. This clause af-
fords encouragement, 1st, to young people.
Early and serious impressions are often
made upon the hearts of children, which
we are to cherish, by directing their
thoughts to the compassion of the good
shepherd who has said, suffer little chil-
dren to come unto me and forbid them not,
for of such is the kingdom of God. Mark
10th c. and 14th vs. This high and holy
one, who humbles himself to notice the wor-
ship of the heavenly host, hears the prayers
of poor worms upon the earth, and his
car is open to the prayers of a child, not
less so than to the prayers of a king.

2nd. To young converts. These at
whatever age are children in the Lord's
family, lambs in his flock. They are as
yet weak, unsettled and unexperienced; al-
most every day brings them into a new
and untried situation, they often meet with
opposition and discouragement, where
they have promised themselves help and
countenance. Perhaps their nearest friends
are displeased with them, and throw bar-
riers in their way. As such, they are li-
able likewise, while they are inquiring the
way to Zion, to be perplexed by the vari-
ous opinions and angry contentions, pre-
vailing among the different religious per-
sons or parties to whom they may address
themselves. They are frequently discour-
aged by the miscarriages of professors,
some of whom it is possible they have ad-
quired and looked up to as patterns in their
own imitation; add to these things, what
they suffer from new and unexpected discov-
eries of the evil and deceitfulness of their
hearts. The mistakes they commit in judg-
ment and practice, for want of a
more solid and extensive knowledge of
the scriptures, and the advantage the
great enemy of their souls derives from
these various difficulties, to assault their
peace and obstruct their progress, what
would become of them in such circumsit-
ances, if their faithful shepherd had not prom-
ised to lead, and uphold them with the arm
of his power.

There is likewise particular mention made
of those that are with young. These he
will gently lead. If we take the word ac-
cording to our version, it may signify a
state of conviction, of trouble. Many are
the afflictions of the righteous, Psal. 31th c.
and 10th vs. by which they are often wea-
rried and heavy laden; but when their spirits
are overwhelmed within them, he know-
eth their path. Jacob would not per-
im his cattle that were with young to be
overdriven for one day lest they
should die; Gen. 23d c and 19th vs. much
less will this good shepherd suffer the bur-
dened among his flock, to be hurried and
tempted beyond what they are able or what
he will enable them to bear. But the
word signifies those that have young, rather
than those that are with young; two sorts
of persons in the Lord's flock, who come
under this description feel an especial need
of his compassion, tenderness and patience.

1st. He only knows the feelings of the
hearts of parents, what solicitude and anxiety
they have for their young ones, the
sheeplings if I may so speak of the flock;
which mingle with all their endeavors to
manage rightly the important charge com-
mitted to them, and to bring their children
up in the nurture and admonition of the
Lord.

2d. Ministers likewise have painful ex-
ercises of mind. The apostle Paul speaks
of travelling in birth again, till Christ be
formed in our hearts. Gal. 4th c. and 19th
vs. When we know of any newly awa-
kened and beginning to seek his salvation,
how solicitous is our care to bring them
forward, to comfort them, to warn them
against the devices of their hearts and of
their enemies; and how piercing our grief
and disappointment, if they miscarry. How
much is felt in sympathy for the trials of the
flock; what wisdom, faithfulness, courage,
meekness and patience from on high, are
necessary to the due discharge of what we
owe to the flocks of which we have the
oversight. Who is sufficient for these
things? And when we have done our best,
our all, what defects and deficiencies have
we to mourn over. But this is our great
consolation, that he who knows us and leads
us, considers our frame and remembers that
we are but dust.

In this delineation of the character and
conduct of the great shepherd of the sheep, Heb. 13th c. and 20th vs. we have an afflicting exemplar and pattern, for the imitation of those who act in the honorable office of under shepherds; and are called by their profession and engagement to feed his sheep and lambs. Whether there be any ministers in our assembly or not, you will at least permit me to speak a word to mine own heart; which may, I hope, at the same time, impress your minds with a sense of our great need of your prayers. Brethren, pray for us, 1st Thes. 5th c. and 25th vs. and pray to the Lord of the harvest, that he may send forth more faithful laborers into his harvest; Matt. 9th c. and 28th vs. for it is his work alone.

It is not necessary that a minister of the gospel should be in the first line of those who are admired for their abilities or literature; much less, that he should be distinguished by such titles, honors, and emoluments, as this world can give. But it is necessary, and of the last importance to his character and usefulness here, and to his acceptance in the great day of the Lord, that he should have a shepherd's eye and a shepherd's heart; he must serve the flock, not for filthy lucre, or by constraint, that constraint which the apostle attributes to the love of Christ only excepted; but willingly, and with a view to their edification. 1st Peter, 5th c. 2d and 3d vs. And he must indeed serve them, not acting as a lord over God's heritage, but as an example to the flock; not preaching himself, 2d Cor. 4th c. 5th vs. perverting his sacred office to the purposes of ambition, or vain glory, or the acquisition of wealth; but preaching Christ Jesus the Lord, and employing all his powers to turn sinners from the error of their ways.

He who winneth souls is wise. Prov. 11th c. and 30th vs. If it be wisdom to propose the noblest end, the faithful minister is wise; the end at which he aims, in subordination to the will and glory of God, is the salvation of souls. And the recovery of one immortal soul, to the favor and image of God, is and will be found a greater and more important event, than the deliverance of a whole kingdom from slavery or temporal ruin. If it be wisdom to pursue a right end, by the fittest means, he is wise; he knows the gospel of Christ to be the power of God, the appointed, the effectual, the only sufficient means for his accomplishing his great purpose. Therefore, however unfashionable it may be, he is not ashamed of it; he preaches it and he glorifies it.

If it be an effect of wisdom, not to be deterred from the prosecution of a great and noble design, by the censure and dislike of weak and incompetent judges, the faithful minister is truly wise. He loves his fellow creatures, and would willingly please them for their good; but he cannot fear them, because he fears and serves the Lord; he looks forward with desire to the day of that solemn and general visitation, when the shepherd and bishop of souls shall himself appear. 1st Peter, 2d c. 25 vs. Also, 5th and 4th. And if he may then stand among those who are pardoned and accepted in the beloved, and receive the crown of life which his Lord has promised to them that love him, 2d Tim. 4th c. and 5th vs. this thought fully reconciles him to the trials of his situation; and however depreciated, misrepresented, opposed, or ill-treated here, he can say, none of these things move me, neither count I my life dear to myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Acts, 20th c. 24th vs.

There is a counter part to this character described in strong and glowing language by the prophets. There are idol shepherds, who feed not the flock but themselves. Ezekiel, 34th c. and 2d vs. Who neither attempt to heal the sick, to strengthen the feeble, to bind up that which is broken, nor to recover that which has been driven away. Isaiah, 56th c. 10th & 11th vs. Who cannot understand, greedy lovers of gain, and who by a change of metaphor, are compared to slumbering watchmen, and dumb dogs that cannot bark. The New Testament teaches us to expect, that such persons under the name of ministers, will be found likewise in the visible church of Christ; men of corrupt minds, 1st Timothy, 6th c. and 5th vs. Romans, 16th c. 15th vs. destitute of the truth; who serve not the Lord Jesus, but their own belly. Men who are of the world, 1st John, 4th c. and 5th vs. and speak of the world, and therefore the world heareth and favor them. But alas, neither the wretched slave who toils at the galley oar, nor he that is doomed to labour in a deep mine where the light of the sun never reaches him, nor the lunatic who howls in a chain, are such emphatical objects of our compassion, as the unhappy man who prostitutes
the name and function of a minister of Christ, to the gratification of his pride &
avarice; and whose object is not the welfare of the flock, but the possession of
the fleece. Ezekil. 33: I c. 7th and 8th vs. Who intrudes into the post of a watch-
man, but gives no alarm of the impending danger.

Now if the scriptures be true, & who dare say they are not; and if the gospel be
not a mere phantom, as indeed Pope Leo 10th, profanely styled it, a lucrative fable, the
more he accumulates riches, the more he rises in dignity, the more his influence ex-
tends, the more he is to be commiserated; he may have the reward he seeks, he may
be admired and flirted, he may for a season be permitted to withstand and discon-
tenue the efforts of the Lord's faithful ministers or servants, he may shine in the
accomplishments of a scholar or a courtier, but nothing less than true repentance and
faith in the blessed Redeemer, whose name and cause he has so much dishonored, can
finally screen him from the full effect of that terible denunciation, to wit: Wo be
to the idol shepherd, that forsaketh or neglecteth the flock; the sword shall be up-
on his arm, and upon his right eye; his arm shall be clean dried up, and his right eye
shall be utterly darkened. Zech. 11th c. and 17th vs. Awful sentence indeed upon
the false teachers, that will rend churches and scatter the flock of Christ, for the sake
of worldly gain.

I will now come to a close by earnestly begg the prayers of all the dear brethren
and sisters, in behalf of the members composing the little church near Maceon, and also
our beloved pastor.

And now, dear brethren, may the grace of God rest and remain in each and every
one of your hearts at all times until death. Farewell.

JAMES HOLLINGSWORTH.

New Market, Alabama. \{ March 2nd. 1841. \}

Brethren Editors: I expected to have written once and again before this time; but
owing to the affliction in my family and some other causes, have I delayed, tho'
I feel to say a few words now.

In my last piece I offered a few reasons why I could not become a missionary. An-
other reason why I cannot, Paul says, bodily exercise profiteth little. First Thm. 4
&. Now, my dear brethren, it seems to me, that the present missionary system is
altogether an external show; while I fear the internal work of the spirit is known by
but few. And vain is that religion where the judgment is not informed, and the mind
and will renewed. I hear a great outcry about the millennial dispensation, when ev-
ery person shall become Christians. But really it appears to me, that the world is as
full of wickedness, error and superstition as in almost any other age. And indeed, were
it not for the protection of a divine and overruling providence, the church of Christ
together with the glorious truths for which she contends, would long since have
been banished from the world. For when we take up the sacred volume, and see the
many trying scenes through which Zion has passed, when all assistance failed but
that of God, who has through all ages sup-
ported and sustained her.

We then say, brethren, that when we think over these things, we cannot live on
that doctrine or system that rests on the
doos of man. Time would fail us to enu-
erate all her tria's, we will only touch on a few of them and do earnestly request
you to examine the good Book for the
remainder. We think of Moses tried and
tempted forty years in the wilderness, with
a stiff-necked or rebellious people, where
he would doubtles have gone into despera-
tion, had it not been for the mercies and
the protecting hand of God. We cannot for-
bear saying something of the prophetess
Deborah, who dwelt under the palm tree,
Judges 4. 4 and 5, which we think to be
a plain representation of Jesus Christ and
his church. We can but observe, that the
palm tree grew between Ramah and Bethel.
Now, my brethren, Ramah a place of
mourning and Bethel a place of joy, and
right between the two Zion lives. But
thanks be to God, that she is continually
sheltered by the palm tree, which is Christ.
So when we examine the nature of the literal
palm tree, that the greater the oppression
and the more the weight piled on it to
 crush it, the more it flourishes and grows.
And much more so in a divine sense, for
persecution in its most shocking features,
has been tried against the religion of Jesus,
but contrary to nature, it has only caused
it to flourish the more.

Although men tell us, that we may
always have revivals and be rejoicing, on
condition that we do our duty, we admit
that the path of duty is the path of safety.
But duty is so far from being meritorious,
that were it not for the divine principle of
grace implanted in the soul, we should never find her path. Grace brings the dead sinner to life. Grace brings the mourning soul to Christ. And I am sure, that it is grace that comforts and consoles the wandering pilgrim while in this world he stays. And let false teachers say what they may, we know both from scripture and experience, that Zion has her times of joy and of sorrow. Altho' Jacob, when sent away by his father Isaac to Padan-aram, Gen. 28. 5. arrived to the place which he called Bethel, where the Lord was pleased to reveal some glorious things to his soul, yet his moments of joy were transient, and his scenes of sorrow without number. Nevertheless, his God preserved him. And when he had left the house of Laban, and heard that his brother Esau was before him with an host, his heart was made to tremble. But here, even in this case of danger, he did not rely on his own ability; but he prayed the assistance of his constant helper, the God of his ancestors, the best source from which he could ask help, for he was sure to receive protection. And after the anger of Esau was appeased, and Jacob had the interview with him, we see that Esau wished to volunteer his services in assisting in driving Jacob's cattle. Gen. 33. 12. Jacob replied as a good shepherd, that if the flock should one day be over-driven, they must all die. Here it would not be amiss to remark, that Esau knew just as much about driving the flock as do the many false teachers of the day know about comforting and consoling the wandering pilgrim. And to speak of Esau's deformity or rather his external roughness, we must compare it to the rough and unwholesome doctrines of false professoors.

Now, brethren, when we carefully examine and investigate the present missionary system and compare it with the sacred scriptures, we see all the deformity of Esau. And we also find it wishing to volunteer its assistance, in doing the work of God. But here we see none of the weakness and resignation to the will of God, that is found in Jacob. We hear them crying out, about the miserable condition of the pagan world; but what is their remedy for that, the heathen's desperate condition? They call not on God to alter their situation, but endeavor to do it themselves, together with the co-exerations of the heathen instructed by them. And so with the greater number of the religious world, they preach a system of works, they live on it themselves, and instruct their hearers in the same, & delude thousands of the honest citizens of our nation, by instructing them in their pernicious creed. And better would it be for the world without any preaching, than with such as is not true. But we see the scriptures fulfilling in it, for the Lord speaks of a day when seven women should take hold of one man. But at the same time we learn, that they lived on their own obedience, & wore their own apparel, but wished to be called by his name, barely to take away their re-proach.

Now, brethren, all the false religion in the world, we conceive to be only a formal representation of that which is true; and the nearer the counterfeit comes to the genuine, the better calculated is it to deceive, and therefore the more to be feared. And when we examine the various constitutions of the religious world, or rather the confession of faith of each society, and then trace it to the date of its origin and the cause from which it sprang, we find it so plainly proved that it sprang from some corrupt principle in him who first taught it, that every thing reasonable and true must say, that its origin is evil. It being therefore, a composition of the works of man, independent of the divine influence of grace, it will only amount to a system of works; to which the author of it, we may rationally suppose, gave laws and ordinances to suit the convenience of man in nature, or at least such as was best adapted to his own notions of things.

We read, 2nd Cor. 11. 14, 15, that satan himself was transformed into an angel of light. Now brethren, if the devil with all his blackness & deformity, can thus be transformed into the form of an angel, we need not be surprised when we see his ministers transforming themselves into the character of the children of God, and endeavoring by all their actions to mimic them. Brethren, religion has become so common in the world and according to the doctrine of some, so easily acquired, that scarcely any will live without it. And even those who acquire it so easily, seem for a time to enjoy all the comforts that grace can bestow. And indeed they seem for a time to enjoy more than the true Christian. But alas! as their religion is easily obtained, so it is not difficult to enjoy. Their religion and the light they enjoy, is the light of the transformed angel. And I honestly fear, that satan has more ministers in the world than has
Christ. His ministers preach a doctrine that is most suitable to draw people to his cause. And the doctrine taught by Christ and his apostles, they will not endure. And hence we again see the scriptures are fulfilling, for Paul says, 2d Tim. 4. 3, 4: 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; and they shall turn away their ears from the truth.

Now, brethren, we come to one other inconsistency in these professors of religion. Each of those societies, by whatever name they are called, tell the world that their society is a branch of the church. Now if this be the case, all these different societies when united will make the true church complete. Here, brethren, is a plain contradiction as can be; for their doctrine, faith & religious notions are all different, as different as light and darkness. Suppose each profession should arrive in the land of eternal bliss by his particular creed, what kind of union would there be in heaven? Indeed we need not reason on this subject for one thing is certain, that the greater number of these churches are false, or Christ himself is false. And as these societies increase, so the charges against us poor Baptists increase; and they all abuse us for not communicating with them. Yes, brethren, they charge us of almost everything but what is good, and even that our doctrine came from hell, and will go back there; and at the same time they spread their table and invite us to commune with them. Now, brethren, if we commune with them, what better are we than they? But I must contend, that we are more honest than they, for we tell them that they are in error, and we hold them as such; but they tell us that we are wrong, and at the same time and before the same people that they abuse us, they invite us with all our errors as they call it to come to the table with them. I ask, what honesty or faithfulness is there in this?

But they say that we are alone to be blamed for all these divisions. Now, brethren, on the same principles might Paul have charged the church at Galatia of causing all the troubles that she witnessed. But they arose solely from the seeds of discord sown by the Judaizing teachers. Now if the publication of error that day brought forth division, why shall it not do the same now? We believe that there is but one true church, which was furnished by the divine lawgiver with all the laws and ordinances it will ever need; and whoever deviates from these laws and forming others, is guilty of saying these laws are not sufficient, or in other words, that they are not right; and as such, reflects on the character of the divine lawgiver.

Brethren, another reason why we do not hold with open communion is this; we find that communion is a divine ordinance, first administered by Christ to his disciples. And from our best views of the scriptures, we do honestly believe, that the Baptists hold to the doctrine then taught. We therefore hold all who are not of our faith as alien to the doctrine of the apostles. We cannot therefore be honest and commune with them. The false teachers may blunder on the truth, yet live in rebellion to some of the divine laws and ordinances. I expect to write on this subject again, if my mind does not alter. Yours in gospel bonds.

D. A. DAVIS.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 10, 1811.

TO EDITORS PRIMITIVE BAPTIST.

Platty Creek, Pasquotank County, N. C. 7th March, 1811.

My dear brethren Editors: I have once more taken my pen in hand to write a few lines to you, in token of love. I feel so very joyful while I sit reading of so many valiant soldiers marching out prepared for battle, as your Primitive paper gives an account of, that I want to drop a word or two in some corner of your paper, when it will not take up much room and haulk other letters of superior notice. For I think surely the Primitive voice is a voice from heaven, and is calculated to do much good to Zion's travellers.

I remember reading not long since in Rev. 18th chap. 4th ver. where John says, he heard another voice from heaven, saying, COME OUT OF HER, MY PEOPLE, that ye partake not of her plagues, &c. It struck my mind as I was reading, that this Primitive paper was the voice that was meant by John's expression. What think ye? As there are many things spoken of by that Revelator as though they were then, which means, I think, of things to come, surely. But whether or not this is the right meaning of the passage, yet I believe that the Primitive is a voice established by the Lord. So go on, ye valiant soldiers of the cross. Fight on, fight on, fight on; the crown shall soon be given.

I have seemingly disconcerted Satan, prancing up and down the walls of the Primitive, while he
had not thought of being discovered; but when he
was fearful of being discovered he would creep a-
long slyly. Brethren, watch him; for he has been
trying to upset the Primitive. For if one would
sit down to write some good news to his breth-
ren, and satan can happily make his opportunity,
he will creep in to put in his finger, and so cause
many times interruption and discord and con-
troversy among brethren. This, in my opinion,
is the intention of satan, to use his exertions to-
wards the frustration of the designs of Deity. Where-
ever the Lord begins a good work there he will
jump in and try to upset it. And this is our op-
portunity and privilege to watch him, for what
our Saviour said unto his disciples he said unto
us all; watch. It is our duty to watch the devil
and his cruel forces, and if and when it lies in our
power to deprive them of doing us damage in the
progress of our religious exercises, &c. let us
strive to fulfill every part of our duty, and pray
the Lord to enable us to do it in spirit and in truth;
for I think the Lord hath required this of our
hands.

My dear brethren in the Primitive, permit me
to say, that times are getting to be very difficult;
for the devil himself is getting to be so religious
now-a-days, that I have been put to my traps a-
bout this matter; but I think seeing the time as it
is, it requires the more diligence at our hands,
I don't think of trying to teach you at present, but
only aiming to show a small part of my views on
these things. I see so plain how the devil is go-
ing on now in his religious dress, well calculated
to draw the people, and there are many in this
part of the country who are really deceived by his
craft; and a goodly number, I have no reason to
dispute, that have passed through the new birth.
Brethren, ought not these things caution us,
and stir us up to our duties, seeing this is our
privilege! Surely, I have been taught by sore
experience, that the closer I stick to my duties
and privileges in serving the Lord, the more I am
kept from the power of satan; and all he can do to
me then is, to drive me closer and closer. But
nothing of myself can be done to this effect, but
all through Christ; not of him that willeth, nor of
him that runneth, but of God that showeth mercy.
For God so loved the world, that he gave his only
begotten Son, that whosoever believeth in him
should not perish, but have everlasting life. So
when good works show forth themselves in us it
is Christ working in us, which causes us to mo-
tion that way. Let us then march along holdly,
with our weapons of warfare, having Christ as
our captain; for he is said to be a leader for his
people. He leads them about, and instructs them
and keeps them as the apple of his eye.

We are partly destitute of preaching here in this
county, but yet the presence of the Lord is here.
His promise is, never to leave us nor forsake us,
only to visit our transgressions with stripes, &c.
But if we can bear the rod, then are we sons and
not bastards. Here I find another word of encour-
agement: He patient in all things. And when we
have no preaching, be patient; if and when we
have no little assemblies of prayer meetings, be
patient, and if and when we have no opportunity
of meeting with each other in sweet conversation,
be patient; for the end of all things is at hand,
and the time will come when we shall be set at
liberty, &c. Only let us like faithful soldiers bo
in arms and keep our weapons in order; stand
ready, and when we see a way open, move on.

It has not been long since we here at Flatty
Creek church thought we had a young minister
raising up whose name was Benjamin P. Pendle-
ton; he went on so far as to become a licentiate,
and until the brethren began to talk of ordaining
him, when he was snatched away from us to try
the bliss of eternity. Then were our high imagina-
tions of things shum down to nothing, as it were,
seeing we were beareathed of such a blessing. But
the Lord knows best what to do with us. It is
our business to be patient in these things, and
trust the Lord in all things. He can take care of
us, but we cannot take care of ourselves.

So I close by subscribing myself your unworthy
brother in the bonds of love.

ABEL PALMER,

FOR THE PRIMITIVE BAPTIST.

MOSES' ROD.

Now Moses was a man of God,
As we are told he had a rod;
By which he was to firmly stand,
And take them to the promised land.

This rod like faith as we believe,
And thus believing we receive;
And grace for grace is freely given,
By which we're made the heirs of Heaven;

He cast his rod upon the ground,
By which he did them all confound;
And lo a serpent did appear,
Which caused them all to quake and fear.

The king did try what he could do,
And so he made him serpents too;
But Moses' serpent did them beat,
And did their serpents kill and eat.

The king did try to keep them still,
And make them work against their will;
He made their burdens heavy now,
And told them they should surely bow.

We next do see the power of God,
Their waters now were turned to blood;
And now unto their sad surprise,
Their fish did die and frogs arise.

We now do see they were inclin'd,
To let them go as we do find;
But soon they found the frogs were dead;
And would not let them go ahead.
The flies and lice we now do bear,
Which made them wonder, quake and fear;
The fire, and hail, and darkness too,
They did not know what they should do.

But now the pascal lamb did show,
That they could on their journey go;
The blood was put upon their door,
That they might know God's love and power.

Now this a type we do see,
Of Jesus' blood on Calvary;
Which on the cross he freely split,
To save us from our sin and guilt.

The angel now from heaven was sent,
To let them know they must repent;
At midnight now a cry was made,
And all the flower of Egypt dead.

They said they should no longer stay,
And sent them off without delay;
They soon repented as we see,
Because they had them all set free.

They raised an army then so bold,
And followed on as we are told;
They form'd their campment now in sight,
And lay secure through all the night.

The cloud did turn and go behind,
In order that they might be blind;
But light it was on Israel's side,
And they could see the ocean wide.

Now Israel cry'd and Moses pray'd,
For they were sorely all dismay'd;
But soon their fears did cease to be,
Because they soon would cross the sea.

Through the Red Sea he makes a road,
To lead his tribes to their abode;
Now songs of praises did abound,
While all their foes were lost and drown'd.

Their foes were dead whilst they were led,
Quite through this red and ugly sea;
They now did know, they were to go,
To Canaan's fair and happy land.

They now did sing, and praise their king,
Who did such great salvation bring;
They now did say, they would obey,
And walk the strait and narrow way,

Be wise to day and watch and pray,
Be very kind in the narrow way;
Not turn aside, what'ev'ry 'side,
I just think of Jesus crucify'd.

And when we leave this mortal clay,
May angels bear our souls away;
In realms of bliss, O may we dwell,
O may we say to all farewell.

May we all in Christ be found,
And when the trumpet it shall sound;
Young and old and all must stand,
Before the judge at his command.

_BENJAMIN MAY._

_Taylorstown, S. C. Feb. 25th, 1841._

_{DEAR BRETHREN: I consider that there is but a shade of difference between the principles of the Campbellites and those of_}

the Centre or New School Baptists. Both alike seem to hold that _men_ are to effect the conversion of sinners; that human means alone are sufficient to bring about a revival of religion, and that human means alone are sufficient to stop a revival that would go on if there was no opposition made to it. This is a doctrine often advanced by a leading character of the New School party, who has been, as the common saying is, chief cook and bottle-washer in almost all those stirrs in this country, which they call revivals of religion; but which the Old School do not consider as being any kin to a revival of true religion, or as conducing to the declarative glory of God. He has frequently advanced the opinion that revivals would go on, (in many instances when they don't;) if men were not opposed to them: and goes for purging the churches of the Old School members, seeming to think that when the visible church becomes a new lump, God or the preachers will then be able to go on with the revivals; and that the Old School members keep off the millenium, which God will bring on as soon as the churches are purged of those who oppose or control him with respect to his carrying on the glorious revivals.

Another of the New School preachers,* having purged the Crooked Run church of two of its ministerial gifts,† on account

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*This was the Reverend Nicholas W. Hodges.

†It was in consequence of this purging or ejecting from the Crooked Run church, that a brother Marshal McGraw came to be published as in disorder by the Bethel Association in her Minutes of 1840. If to be opposed to the making of preachers by having young men that wish to follow that calling, to study divinity as a science, is disorderly, then is brother Marshal McGraw in disorder, but not otherwise; for this is all the crime with which he has been considered chargeable. And it seems to me that as droll thing to teach men theoretically to preach a spiritual religion. For according to the New School scheme, the young men who are candidates for the ministry, are to study divinity, just as others study law or medicine with the view of practicing them, and they are then to preach to the people that, We are made partakers of the redemption obtained by Christ by the effectual application of it to us by his Holy Spirit.
of their Old School principles, ascended into the pulpit to preach, and in his preaching congratulated the New School part of the church or congregation, that they had got shut of that much of the Old School leaven, so that God could then go on with a revival at that place, and would, no doubt, convert and add ten to the church for one that he would, or perhaps could, while these men, who stood in opposition to the new schemes of the day, were kept within her pale.

Hence, brethren, is the principle attributed to them which you see in the Circular Letter of the South Carolina Primitive Baptist Association, published both in the 24th number of the 5th volume of the Primitive Baptist, and with the Minutes of 1840.

The sentiment attributed to them the Association introduces in contrast with the principles of the Primitive Baptists on the same subject, in the following manner:

"We hold that God does all his pleasure, agreeably to Dan. iv. 35. All the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Besides innumerable other passages of scripture, as Acts. ii. 25. iv. 28. Ephes. i. 11. Heb. vi. 17," (and not Heb. iv. 17, as was by mistake published. The 16th chapter of Hebrews has but sixteen verses: of course there is a mistake in this place made by either the writer or the printer.)

"They hold that you can defeat him; that you can keep back a revival that God could carry on if he had no opposition."

This Circular Letter, and of course these words in the Circular, some of the New School or Centre Baptists are false to attribute to me. But, brethren, I was not at the Association till just before the close of its session. I had a family bereavement, of a very afflicting nature about that time, that detained me at home. But there is a note below, referred to at this item in the Circular, which I am willing should be attributed to me, and which indeed I claim as my own. The Clerk of the Association was authorized to revise the Minutes for publication, and I was called on to assist in revising them. And I was privy to the circumstance of Mr. J. Davis's advancing the sentiment attributed to the New Lights in the Circular, in brother Wm. Stone's family: and I am one of the living witnesses by whom it can be proved.

The note referred to is in these words, "This very doctrine was advocated by Mr. J. Davis at William Stone's, of which circumstance there are living witnesses." I was a living witness of the circumstance, and brother William Stone, who was at the Association at the time the Circular Letter was read and approved, was another. And the note was annexed merely to show that the Association did not attribute a doctrine to the New School Baptists which they had never advanced or advocated. If I am correctly informed, that is not the only occasion on which Colonel J. Davis has advanced that doctrine. The same sentiment he repeatedly advanced to a worthy Old School member of the Rock Creek church, viz. brother H. Adrington.* He often told that worthy old brother, who was deacon of the Rock Creek church, that he stood in the way of the revivals that God would or could carry on, if it were not for his opposition to the new measures, &c. And I am entirely persuaded, that the Association has in her Circular attributed no principle or practice to the New School Baptists, but what they have advanced or pursued at one time or other, or what has been advanced or pursued by one or other of the persons who take that side in the present schism among the Baptists. But the Association was composed of delegates from different and distant districts of our State. They were not all present at the controversy between Mr. J. Davis and brother William Stone, referred to in the note above mentioned, nor indeed was any of them present. But I was present and heard the controversy, (though I took no part in it) And as such are the circumstances, I have taken upon me to discharge a duty I owe to the Association and to the worthy brother appointed to write the Circular. To them you are not to attribute the note which is so personal, but to one who is well acquainted (as well as are many others) how personal Mr. Davis makes it his business to be in his preaching, as well as, how heterodox he is in his principles.

I am, dear brethren, yours in the bonds and fellowship of the gospel.

JONATHAN MICKLE.

*Spelt Edderington in the Minutes of 1825.

The veil which covers from our sight the events of succeeding years, is a veil woven by the hand of secrecy.
FOR THE PRIMITIVE BAPTIST.

Dear Creek, Henry county, Ga. 31 March, 1841.

Dear Brethren in Christ: From my long silence you have perhaps concluded, that I have either left the old corner post or become indifferent about you. But not so. My reasons are these: 1st, I wish to hear from my brethren; and 2ndly, having nothing new that is good, and believing the bad is not profitable in all cases, I have held my peace but have not been idle.

I have nearly completed a Selection of Hymns and Songs, designed for the Primitive Baptist, or any other that may think proper to use them; in the arrangement of which, I have endeavored to exhibit a system of divinity, with an easy table of contents, so that any person may find a hymn directly on any subject, without recollecting the first line. I hope to have them out by fall. The book will contain about 760 hymns and songs.

Dear brethren, I do hope controversy will be kept out of the Primitive, such as one brother writing in opposition to another. If a brother thinks the views of another is wrong, let him write him a private letter. But if brethren are determined to oppose one another publicly, I do hope in future they will support their positions by the scriptures of eternal truth, and not custom, supposition, and determination, &c. And as regards what is called the two seed doctrine, if it is calculated to benefit saint or sinner, let those who think so preach it and welcome; but I hope the columns of the Primitive will not be opened to the discussion. They have Moses and the prophets and Christ, let them hear what they say. Our paper, I thought, was designed as a channel of communication and weapon of defence against our common enemy.

Brethren, let us preach salvation by grace alone, and urge upon all unregenerate sinners repentance toward God and faith in our Lord Jesus Christ, and good works the best evidence of the same we can possibly give. But perhaps some will say, what is good works? I answer, good works are acts of obedience flowing from a principle of love to God, by which we are disposed to take his word for our directory, and do all it requires and leave undone all it forbids, thus evidencing we are reconciled to God. Let us endeavor in our communications, as the great apostle directed, to use sound speech, which perhaps refers more to matter than manner, and avoid foolish and unlearned questions, knowing that they do gender strife.

The Primitive is a source of satisfaction to me, but if brethren are disposed when error is exposed and the ideas advanced supported by the word, to say in effect publicly through the Primitive, I am determined not to take the advice or receive the reproof, or to use it as a weapon against each other improperly, I shall certainly relinquish the gratification in order to get shut of the evil. We should endeavor to make our communications profitable to the reader, whether they consist of historical, doctrinal, experimental, or practical matter; and by this course, and giving evidence of our Christian regard for each other, and avoiding all unnecessary abuse towards others, we may expect the Primitive Baptist to increase, and we long to enjoy the blessing of hearing from each other. May the Lord give us of his spirit to influence and guide us through this wilderness of woe. I remain, dear brethren, yours to serve.

WILLIAM MOSELEY.

P. S. In consequence of some unavoidable circumstances, as the gentleman engaged in printing and binding informs me, Huntington is not yet out; but he assures me it shall be as soon as possible. W. M.

TO EDITORS PRIMITIVE BAPTIST.

Cape Girardeau county, Missouri, March 5th, 1841.

The Baptist Banner and Western Pioneer—its correspondents—the Cape Girardeau Association, etc. etc.

Dear Brethren: A few days ago the Banner, &c. of December the 17th, 1840, fell into my hands, and in perusing it, I found that the Editor together with some of his correspondents had made an unprompted attack upon myself and some of my brethren in this wild country, and in speaking of us, he compares us to a jack-ass. I suppose that the reason of this sage Editor's thinking of the ass, was that he recollected that that animal in old times rebuked a false prophet, and the Editor thinks whenever the missionaries are reproved for their errors, there's another jack-ass.

Next the Editor says, "The anti-missionaries have rent this Association, (the Cape Girardeau,) which is not the fact; but the
The missionaries broke off from the Association in disorder, because we (in the beautiful simile of the Editor) jack-ass like, would speak the truth and repudiate them for the false doctrine. This may suffice as far as the Editor is concerned, by saying as it is said St. Patrick’s Dean said to a chap who sat up for a wit:

"If that be true,
The very best thing you can do,
Is down again to sit."

I shall now correct some of the blunders of the correspondent of the Banner. He says: The friends of missions only urged one regulation, viz: that the separation be no bar to communion, and that individuals of each side should be allowed letters to join the party they might prefer. This if I recollect right is a small mistake. For there was no such a proposition in the Association. Individuals might have talked about such a compromise, but I know of no such a proposition being before the Association; and if this had been the case, we could not have consented to it, for they left us in disorder, and nothing was left for us but to drop them from our fellowship. The fact is, we have borne with these society men for a long time, and have labored to bring them into the right path, but they have left us because they were not of us. The children of the free woman, and those of the bond woman, cannot live in the same house.

He then says: How they (meaning the anti-folks, as he calls us,) are to get along is another matter. Their leader, brother Thompson, is very aged—between sixty and seventy years old—a pious old man, of very circumscribed talents, who has always denied himself the advantages of information, and whose mental energy is now flickering in the socket, as a candle just dying away. Now it is all a mistake about the brethren’s being led by any man, for they have not moved from the platform upon which they were constituted, and acknowledge no leader but the word of God, and his Holy Spirit, and as they cannot find any thing in the word of God to justify the doctrine or practice of the missionaries, they are not willing to follow them in all their extravagancies and antible notions.

As to the charge of age and ignorance, I plead guilty. I was sixty-eight years old last fall, was born in North Carolina, and removed to Kentucky in the early settling of that State, which was called the dark and bloody ground. I then moved to this country, about thirty years ago. From this you will see, that I have always lived in the buck woods; have had to labor hard to support a family, but I have made my Bible my companion, and my views on religious subjects are drawn from its sacred pages. And as old as I am, I never have found that Book leading me astray; and as I have found by many years experience, that the Bible will not lead astray. I believe I shall not forsake it in my old age, and the older I get, the more I find my need, of the presence of him that has promised to be with his servants always, even unto the end of the world.

We are called the do nothing party; well, be it so, as old and drudging as I am, in the last year I rode four hundred and odd miles, and preached fifty-seven sermons; and have never asked for a dollar, but assist in raising my crop, and through the blessing of the Lord I have always had plenty for myself and family, and some for my brethren when they came to see me. And if I am one of the servants of the Lord, I am not afraid of starving, or of my seed’s begging bread.

Brother Newkirk is also named by this correspondent of the Banner, in a way to prejudice the people against him. He is a good brother, and is highly respected by the churches that stand on the old foundation; but the correspondent of the Banner is a little mistaken when he says that Brother Newkirk and myself are all the preachers we have, for we have a brother Hollis and brother G. M. Thompson, who are young and able to labor.

But it is useless for me to attempt to correct all the mistakes of this correspondent; suffice it to say, that the whole communication is a tissue of misrepresentations and perversions, calculated to give the public a wrong idea of our condition, and of the causes of the division in our Association.

As old as I am, this is the first time I ever appeared in the columns of a paper; and I hope it may be the last time I may be compelled to thus in public correct the errors of men who profess to be the servants of God. I am much pleased with your paper, and I hope that God will make it useful to Zion’s pilgrims in giving them confidence and courage, while passing through this barren wilderness of sorrow and conflict. I feel that my work below the sun is almost done. I shall soon quit those bleak
and chilly climes, and it warms my heart. when I read your paper, and find that the Lord has faithful ministers yet, who have not bowed the knee to Baal, nor received his mark in the forehead. As an old and unworthy brother I say, go on, be faithful, be strong, be unmoveable, always abounding in the work of the Lord. And may the grace of God be with you, to bless your labors and crown your work with divine success. Your brother in Christ.

BENJ. THOMPSON.

_Cotton Plant, Mississippi, 7._
_March 14th, 1841._ 

_Brethren Editors: Beloved in the Lord, suffer your unworthy brother in tribulation to address you in a letter, as it is the only way that correspondence can exist between us.

Brethren, I must and can inform you, that your unworthy writer has been reading your communications through the Primitive, which my very dear brethren I admit have extolled my mind as it were to the highest heavens, when I hear them singing the same song and speaking the same thing, contending for the faith once delivered to the saints. But, my beloved brethren, whilst we are chucking the missionary and the other Arminian principles of the day, let us examine ourselves, to see whether we be in the faith or not. My brethren and sisters in Christ, my dearly beloved, how or in what way should we contend for the faith? Should we take up the armor of the spirit of antichrist to wage war with? Should we take our natural weapons to contend for the faith? God forbid, that we that profess to be Christians of the little flock, should use any such weapons.

But, my beloved brethren, let us take the sword of the spirit of our blessed Redeemer, to wit, Jesus Christ, the chief corner stone. Let us contend for the faith in the spirit of love, in the spirit of meekness, in the spirit of humility, and in the spirit of Christ. And in so doing, my dearly beloved brethren, we shall not offend neither in word nor in deed.

We know, my Christian readers, that many difficulties & divisions have taken place for the few last years in the Baptist church; many of the brethren that were legally received into the Primitive faith have now separated themselves from the Primitive faith, and have become members of the other societies of the day. And now, brethren, let us take heed and contend for the faith in the way that the Lord has commanded us, and let us not render evil for evil; but let us overcome evil with good.

My dearly beloved brethren and sisters, let us further continue to examine ourselves to see whether we be in the faith or not. Are we Christians? Do we visit the sick? Do we clothe the naked? Do we feed the hungry? Do we divide our goods among the poor? Do we lodge strangers without pay? O, my brethren, where is clarity? I fear, brethren, whilst we persecute others that all is not right at home. Brethren, if there is prejudice, envy, malice, existing among us, let us pray God that we may be enabled through his divine spirit to trample such things beneath our unhallowed feet, and that our minds may be exercised on divine things; that in the place of speaking hard sayings against our fellow creatures let our minds be lifted in prayer to God for them that the Lord would grant repentance unto them, that they might be made to see through the medium of the spirit the awful dilemma which they are now in by nature. And O, may sinners return unto the Lord, for he will have mercy upon them, and to our God for he will abundantly pardon. Cease to do evil, learn to do well, fear God and keep his commandments, for this is the whole duty of man.

Dearly beloved brethren and sisters, my heart's desire and prayer to God is for your welfare both in this world and in the world to come. Pray for me and mine, pray God that your unworthy brother may have a heart of conception and a mouth of utterance, that he may proclaim the truth to a lost and dying world. I shall add no more, but subscribe my name as your unworthy brother in tribulation.

_Moses Bumpass._

_Brown's, Fairfield dist. S. C._
_Jan'y 27th, 1841._ 

_Beloved brethren Editors: It has again become my duty to drop you a few lines. We still gain ground in this section. The churches chiefly appear in peace and harmony, and we receive additions by baptism. I was at a union meeting in Kershaw dist. which commenced Thursday night before the fifth Lord's day in Nov'r last, and continued till 11 o'clock Sunday night. There were three sermons and an exhortation delivered at the church in the day, and two at private houses at night. I believe the gospel was preached in its pu-
ity, and simplicity, with power, according to the word of God; and from the oneness of sentiment, union, love, and harmony manifested by brethren, and the excitement in the congregation, I believe the word was rightly divided, and each got their portion in due season.

We have reason to hope the good seed sown at that meeting, will bring forth much fruit to the glory of God; we were made to say, surely the Lord is in this place and I knew it not; and truly our fellowship with the Father and with his Son, and one with another. In a word, it was one of the best meetings I ever was at.

In bro. J. L. Simpson's last communication it is stated, that the S. C. Primitive Association was constituted Octr', 1830. (It is only a mistake of ten years,) it was in Octr', 1840. I know not where the mistake originated. I wish some brother who is a member of the Springfield Primitive Association, to give me particular information either by private letter or thro' the Prim. paper, when and where she holds her next session. Also, how many churches compose her body, as the S. C. Association appointed bro. Vincent Bell and myself to correspond with them by letter and minutes. If it is the will of God, we will be with them.

Brethren, let me say to you, take to yourselves the whole armor of God, press forward, be always at your posts; for we have to wrestle not only with principalities and powers, but with spiritual wickedness in high places; but the victory will be ours. I say no more, but remain yours in the best of bonds.

MARTIAL MCGRAW.

FOR THE PRIMITIVE BAPTIST.

Elder P. Puckett is expected to preach at Red Banks, on the 3d day of June; 4th, at Greenville; 5th, at Great Swamp; 6th, at Coneto; 8th, at Tarboro; 9th, at Town Creek; 10th, at Upper Town Creek; 11th, at Tossnot; 12th, at Continea; 13th, at Old Black Creek; 15th, at Memorial; 16th, at Nahunta; 18th, at Pleasant Plains; 19th and 20th, at Sandy Bottom.

Elder Wm. Burns, from Virginia, is expected to preach at Richland Chapel, on the 24th May; 25th, at South West, m. h.; 26th, at the Bay; 27th, at Youp's m. h.; 30th, at Stump Sound; 31st, at Wardsville; June 1st, at North East; 2d, at White Oak; 3d, at Hadnot's Creek; 4th, at Bell's; 5th, at Newport Chapel; 6th, at Shemns's Creek; 8th, at Swift Creek; 9th, at Galloway's m. h.; 10th, at Red Banks; 11th, at Greenville; 12th, at Great Swamp; 13th, at Coneto; 14th, at Tarboro; 15th, at Town Creek; 16th, at Upper Town Creek; 17th, at Falls Tar River.

AGENTS FOR THE PRIMITIVE BAPTIST.


Louisiana.—Ell Headen, Marburyville. Thos. Paxton, Greensboro.

Missouri.—Joel Ferguson, Jackson.


Illinois.—Richard M. Newport, Grand View.

Thomas w. Martin, East Nelson.


Ohio.—Joseph H. Flint, Trenton, John B. Moses, Gerningam.


Pennsylvania.—Herzkiah West, South Hill. Joseph Hughes, Gun Tree.


Massachusetts.—James Osbourn, Wabans.

RECEIPTS.

Jas Hemberg, Sr. sf 34 | Thos. J. Rice, s 1
Samuel Moore, s 2 | John Bonds, 5
Rufus Daniel, s 5 | Edwin Harrison, 1
Josiah Gresham, 12 | John Scallorn, 1
E. A. Meaders, 15 | Joshua Wilburn, 1
Cynthia Whatley, 2 | Nich's Gammon, 1
Purra Ivey, 5 | Brinkley Bishop, 1

TERMS.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.


Beloved Brethren: You may think it a little strange, that you have not seen my name in the little "Prim." during the past year; but if you were acquainted with the bounds of my labors in the ministry, you would not be much surprised. We have a scope of country at least sixty by forty miles, that there is only one ordained minister of the gospel besides myself of the Primitive order: and consequently, my time has been given entirely to preaching the word; unbiased by the traditions and opinions of men. In consequence of which, all of the antichristian church in these parts has been arrayed against me, & you may depend upon it, that the Ashdod family or Ishmaelites are numerous in many places here, "for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise; but as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."

From the course pursued by the Ishmaelites toward me, I have to say of them as our Saviour said to the Jews; they are of their father the devil, and the works of their father they will do. And the devil being a liar and the father of lies, we need not be surprised if his children act in accordance with him, being influenced by his spirit. For when they found that they could take no advantage of the doctrine held and preached by me, they would strike at my private character, going before and endeavoring to prejudice the minds of the people against me, and would say any and every thing that their old dada would tell them; but all to no purpose, for congregations have increased instead of decreased. I have endeavored amidst every opposition to pursue a straight forward course in the work of the Lord, determined to know nothing among men save Jesus Christ and him crucified; and contend for the faith once delivered to the saints, by giving the trumpet a certain sound, so as for the saints to rally around the standard of King Emanuel.

During the past year I have been preaching from sixteen to twenty-five times a month; and although persecution has raged, yet it has pleased the great head of the church to smile upon us, and give increase to his words; for it has been fully manifested, that the Lord was with us, and that to bless. In the bounds of our infant the Macedonia Baptist Association, we have had a gradual increase the past year. The churches that I supplied being six in number, have experienced a refreshing from the presence of the Lord, and some added to the churches. Almost every meeting we have met at the water side to perform the ordinance of baptism, and can truly say, that we have realized the promise of Jesus, "Lo I am with you always, even unto the end of the world." Saints were made to rejoice while sinners would cry and say, what must I do to be saved. And some of our new-fangled folks, or half Baptists,
would look on with astonishment, and say, I cannot tell the cause of Sorell’s travelling and preaching as he does, and will not have any recompence for his services."

Here was a secret that they could not comprehend, did not know any thing, only, as natural brute beasts, had not learned that it was of necessity that we (the ministers of God) preach; and that God never was, no, nor never will be, frustrated in his designs; and that he has the prerogative of calling, qualifying, and sending whom he will. Hence it is, that we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. As it were in the days of the apostles so it is now, they had to preach under all and every circumstance; and just so now, whenever God calls a man, he may make excuses, but all to no purpose, he has to go, and I am persuaded that he will preach at the very time, and to the same people that God intended, even if in graduating he should have to suffer what Jonah did. So then, when he goes he preaches the preaching that God bid him, and goes with a thus saith the Lord, bearing tidings. So then I have to acknowledge with saint Paul, "If I do this willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, what is my reward then? verily, that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

We have many willing preachers in those days, but not very many that preach of necessity. We may always know the one from the other, the one that goes of necessity has the honor and glory of God at heart, the good of immortal souls, and peace of his own mind; consequently, love is the main spring to action; love to God, love to man, love to an eased mind; so that he may have a conscience void of offence toward God and toward man; and not for the sake of filthy lucre. And instead of talking about dead babies, dead fathers and mothers, he will tell about the love of God in the gift of his Son, to die that we might live, and what it cost him to procure eternal redemption for us, and that he ever lives to make intercession for us, according to the will of God, and that we (the church) are blessed with all spiritual blessings in Christ Jesus, and that these blessings are predicated upon us being chosen of God in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love, &c.

The willing preachers, or wool gatherers, have a certain mark so that you need not be deceived by them. If you will only notice for the mark, when they appear before a congregation, you may see that they vie with Lucifer himself for pride, with a great deal of apparent sanctity, and appear, really, more like a New york dandy, than a minister of the meek and lowly Jesus; and after taking a text, have very little use for the Bible, but endeavor to display their talents, talk a good deal about Sabbath breakers and their punishment, appear very zealous for the law, tell the good effect of Sunday schools and of the society system generally, preach much about people dying, and what such, and such a saint said just before they died, and the advantages of becoming religious, and then tell about some reprobate dying and his doleful situation; and in a word, use all of their ingenuity to operate on their animal passions. And as soon as they get them raised to a proper height, having obtained the desired end, now for the reward, consequently, under agents to carry the hats round, & urge the people to contribute liberally, without which they will have to desist from preaching and go to work; some how or rather it always happens, when the congregation is the large on Sunday, consequently no pay no preach. When I see this, I say, filthy lucre; men, and devil made preachers, cursed children, false apostles, deceitful workers, transforming themselves into the apostles of Christ; no marvel for Satan himself is transformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; who end shall be according to their works. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.

Brethren, stand fast in the liberty wherein Christ hath made us free, and be not entangled again with the yoke of bondage. I am yours, dear brethren, in hope of eternal life, which God that cannot lie promised before the world began.

W. J. SORELLE.
Barnesville, Monroe county, Ga.

Feb. 23rd, 1841.

Dear Brethren: While our blessed Lord and Master was tabernacling in the flesh, he was pleased to call poor illiterate fishermen, to be his disciples and send unto them, follow me, and I will make you fishers of men; ye shall catch men, &c. &c. This plainly argues, that those men though they were poor illiterate fishermen, should be ministers of the New Testament, that should preach the gospel in power and demonstration, that they should be the instruments in his hand in bringing men to the knowledge of the truth, and catch men in the gospel net.

Now in order to illustrate our view, we will notice the literal fisherman. Behold the lad with rod in hand, bending over the flood; others with nets and seines, and so on to the large fishing vessel. Will you but criticise a little on these fishermen, and see how ingeniously their means are connected with their plan. The hook is made fast to the line, and the line to the rod, and the rod in the hand of the fisherman, the hook concealed in a tempting bait. Behold how beautiful the means are connected with the plan. But to the great fishing vessel that ploughs the briny deep in quest of whales. The watchman is stationed on deck with harpoon in hand—a harpoon is an instrument of iron or steel, with barbs or beards something similar to what fishing boys calls gigs, only on a larger scale, and is used by fishermen in taking whales—the harpoon is fastened to a large cable, and the cable is made fast to the vessel. Thus are the means connected with the plan. The watchman or harpooner is stationed on the walls or deck, with the harpoon in his hand; whenever he has an opportunity, he throws the harpoon into the fish, which is made fast by its barbs in the flesh of the creature; thus is the poor fish safe, the harpoon fastened in him, and that to the cable, and the cable to the vessel. Vain are all his exertions to escape. He may plough the foaming billows, force himself to the bottom of the briny deep, seek to escape by flight; nay, he may lash the surging billows in vain, for the harpoon is fastened in him, & that to the cable, & the cable to the vessel. By this time the harpooner gives him a second harpoon, which retards his progress and weakens his strength. A third harpoon brings him very near the jaws of death. He next makes for the shore, seeking rest but finds none, being reduced to a low ebb; his mighty strength is all gone, and he unable to escape or help himself. A fourth harpoon guided by skill, gives the finishing blow.

Except ye repent, ye shall all likewise perish. Will you but turn your eye for a moment to the humble penitent, the truly convicted sinner, in whose heart the nail, arrow, or harpoon of keen, heart-piercing, convicting grace, is guided by the spirit of unerring wisdom, and fastened by the master of assemblies in a sure place. Peace has forsaken his bosom, in vain he searcheth for a resting place; peace, the balm of life, has mounted aloof on the wings of the wind and is gone. About this time he receives a second nail, arrow, harpoon, or shaft of conviction from Jehovah's quiver, which makes him cry, O, wretched man that I am, who shall deliver me from the body of this death? To work this man goes, and that in his own strength; he flies to the law for justification, but there he receives the third arrow, or shaft, from Jehovah's quiver; which lays him low, for it is written in the law, that cursed is every one that continueth not in all things written in the book of the law to do them; and he that offends in one, is guilty of all. Here the sinner is stripped of all his good works, and his garments of self-righteousness are taken from him, and his hope of justification by the deeds of the law cut off. He will now lay his hand upon his breast and acknowledge guilty, guilty, before God.

Here is a man that will and does pray in good earnest. He seeks God, a sin-pardoning God; as searching for hidden treasures. Sleep departs from his eyes, and slumber from his eye lids; visit him if you please at the lonely hour of midnight, and hear his groans. His bed is a witness to his groaning, his couch is wet with tears. Or behold him in the silent grove, pouring out his whole soul unto God in prayer and tears of contrition; his head wet with dew, and locks with the drops of the night. He returns to his house with a soul overwhelmed with sorrow, godly sorrow, sorrow for sin and because of sin. The night to such an one is of almost endless duration, he can in truth adopt the language of Job and say, when shall I arise, and the night be gone? I am full of to-sings to and fro, unto the dawning of the day. So am I made to possess months, of vanity, and wearisome nights are appointed to me. Even to-day is my complaint bitter, my stroke is heavy-
ier than my groaning. O, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Job, vii. 34—xxviii. 3, 4. This man pleads with God as a man pleads with his neighbor, seeks God by day and by night, and cries mightily unto him. The breathing of his soul is prayer; God be merciful unto me a sinner; if thou wilt, thou caus'st make me whole. Lord be merciful unto me. O Lord save, or I perish; and heal my soul, for I have sinned. Thus he is brought down to the very verge of death, reduced to extreme poverty, brought forth to see and realize his own inability to extricate himself from that awful labyrinth of sin and misery which he sees and feels himself exposed to. He sees and feels his own righteousness to be filthy rags, the last ray of hope of justification by good works or the deeds of the law, is snatched from him, he cries, weeps, mourns, and pours out his whole soul unto God; in prayers and lamentations: O, wretched man that I am, who shall deliver me from the body of this death? wretched, ruined, undone, lost, lost, forever lost. No scope goat to look to for protection, no eye to pity nor arm to save, no daysman betwixt us, that might lay his hand upon us both. Job, ix. 33. VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Farmsville, Alabama, July 13th, 1840.

What is Man?—Psalm 8th. 4. Man was in original state, a very noble and exalted creature; being placed as the head and lord of this world, having all the creatures in subjection to him. The powers and operations of his mind were extensive, capacious, and perfect; and capable of contemplating upon the works of his God, with a great deal of pleasure and delight; and of performing the will of his creator, without the least degree of swerving or deviation.

Man's great excellency at first was a perfect conformity to the divine pattern. God created man in his own image, in the image of God created he him. Gen. 1, 27. This includes as appears to my mind, the similitude of God in the soul, as it is an intelligent, free, spiritual, and immortal being. Some assign this to be the reason of the law, whose shedeth man's blood, by man shall his blood be shed; for in the image of God made he man. Gen. 9, 6. A moral resemblance in its qualities, and perfections. Man was conformed to God in true holiness. The apostle infers, when he sets forth a sanctification of corrupt man, by the expression of renewing him in knowledge, righteousness and holiness, after the image of God, or the creator. Eph. 4, 23, 24. Col. 3, 10. The renovation of things being a restoring of them to their primitive state, and is more or less perfect by its proportion to, or distance from, the original.

Man's understanding was enriched with knowledge, which was neither acquired by study, nor confined to this or the other thing. Besides, he had such a knowledge of God, as was sufficient for his duty and felicity; he discovered almighty power, and admirable wisdom, and infinite goodness from their effects, in creating the world. The image of God was likewise resplendent in man's conscience, the seat of practical knowledge, and treasury of moral principles. The directing faculty was sincere, and uncorrupted; it was free from all prejudices which might render it an incompetent judge of good and evil. There was also a divine impulse on the mind of man; spiritual reason kept its throne, and the inferior faculties observed an easy and regular subordination to its dictates.

The image of God consisted, though in an inferior degree, in the happy state of man; which was the consequence and accession to his holiness and heaven; it resembled that infinite, blessed, and holy being, as he was perfectly exempt from all evil, which might allay or lessen felicity, and enjoyed those pleasures which are worthy of his pure nature and glorious state. This happiness had relation to the two natures which entered into man's composition, the animal and sensitive; and this consisted both in the excellent disposition of his organs, and the enjoyment of convenient objects. His body being formed immediately by God, was not liable to defects, which proceed from the weakness of second causes. No blemish, or disease, which are the footsteps of sin, were to be found in man; all his senses were quick and lively, able to perform with facility, vigor and delight, these operations. Not only were his organs excellently disposed, but there were convenient objects to entertain his mind; he enjoyed nature in its original purity, crowned with the benedictions of an
all-wise God, before it was blasted with the curse, the world's harmony & beauty, becoming the goodness of the eternal creator; and not as it is since the fall of man, disorder and deformity in many parts, the effect of his justice. The earth was liberal to man of all its treasures, the heavens of their light and sweetest influence, and he was seated in the garden of Eden, a place of great beauty and delight. But his chief happiness consisted in union with God, by knowledge and love. He saw the admirable beauty of the creator through the transparent veil of creatures; and from hence there arose in his soul a pleasure solid and satisfying.

There was in man's dominion and power over the creatures, a shining part of God's image. God gave him the solemn investiture of his dignity, when he brought the creatures to receive their names from him; which was a mark of homage, and a token of his empire, to command them by their names. Psal. 8. 6. 7. 8. Thus holy and blessed was man in his Primitive state.

Man of all creatures on earth was capable of a law, for law, being the decoration of the superior's will requesting obedience threatening punishment on the failure thereof. There must be a principle of reason and choice in that nature, which is governed by it, both to discover the authority that enjoins it, to discover the matter of law, and to determine itself out of judgment and election to obedience, as most excellent to itself, and advantageous to the performer. As therefore reason made man capable of a law, so it was impossible he should be exempt from a law; for as the notion of a God, that is of the just supreme being, excludes all possibility of obligation of another, and of submission to a law, so the quality of a creature includes the valuation of dependence and natural subjection to the will of God.

The law of nature, to which man was subject upon his creator, contains those moral principles concerning good and evil which have an essential equity in them, and are the measures of his duty to God, to himself, and to his fellow creatures. This law was published by the voice of reason, and is holy, just, and good. And the obligation to it is eternal, it being the unchangeable will of God, grounded on the natural and invariable relation between God and man, and between man and the creatures, besides the particular directions of the law of nature. This general principle was planted in the reasonable soul, to obey God in any instance wherein he did prescribe his pleasure; accordingly, to declare his sovereign right in all things.

God entered into covenant with man. God forbids him to eat of the tree of knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die. This established an inseparable connection between duty and felicity, disobedience and misery. In his threatenings of death upon disobedience, the promise of life upon his obedience was implied, and easily suggested itself to the rational mind. Man was created perfectly holy, but in a natural, therefore mutable state. He was invested with power to prevent his falling, yet under a possibility of it. He was complete in his own order, but subject to sinful impressions; being set upon by the devil, he was corrupted and seduced by him, and involved both himself and all his posterity, from man's earliest day down to the present moment.

The honor and majesty of the whole law was violated, in the breach of that holy and divine precept; for in that grand apostasy many, very many, sins were included, infidelity and unbelief not excepted. God said: Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. This was the first step to ruin, as appears by the order of the temptation. It was first said by the devil, ye shall be as gods—to flatter ambition. Infidelity is greatly aggravated, as appears to my mind; for it implies an accusation of God of envy, as if he had denied them the perfections becoming the human nature; and they might ascend to a higher one than that wherein they were placed, by eating the forbidden fruit of falsehood. As if God had threatened to inflict a punishment upon man's disobedience, which he had no design to do. And what heightens this is, that when man had distrusted the fountain of truth, he gave credit to the father of lies; as appears by his compliance, the real evidence of man's faith. This sin includes in it, prodigious pride. Man was scarcely out of a state of nothing, no sooner created, but he aspires to be as God; not content with his image, man affected an equality to be like God, in his inmutable attributes. Man would rob God of his eternity, to live without end, to enjoy an immortality not depending on God's will, but absolute, which is proper to God alone; of his sove-
reign to command, without dependence; and of his wisdom to know all things, without reserve.

Horrid ingratitude. Man was appointed heir of all things, yet undervaluing his present portion, he entertains a project of improving his happiness: the excellent state hereby conferred upon him, was a strange obligation to pay so small an acknowledgment to the law. The use of all the garden was allowed him, a tree excepted. Now such variety and plenty, to be inflamed with an intemperate appetite to eat of the forbidden fruit, and to break a command so equal and easy in all its bearings, what is it but despising the rich goodness of his great benefactor? Bloody cruelty to all, himself and his posterity down to the present age of the world. God had made man a depository in a matter of infinite moment, that is, of his own happiness and that of all mankind: but giving a ready ear to the tempter, he betrays, and at once violates his God's law and becomes a sinner; yea, a great sinner; yes, a dead sinner, guilty of the highest impurity and enormity. By voluntary disobedience man fell from, and lost his original rectitude and perfection of nature; which consisted in knowledge, perfection, holiness and happiness. Gen. 3. 10. Eph. 4. 24.

Man's nature was depraved, polluted, and corrupted; his understanding darkened, his conscience defiled, his will obstinate and rebellious, his whole soul ruined and not one part nor particle of grace in it, or the image of that spirit that created it. His affections carnal and sensual, all his thoughts uninterruptedly sinful & wicked; yea, exceedingly sinful. Well might St. Paul say to his Roman brethren, in chap. 3rd, speaking of man in general: Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness, their feet swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known, the fear of God is not before their eyes. And a short way of communication: Man's whole mind and heart is a nest of all manner of abominations.

Man, sinful man, is not able to make any satisfaction to God for his own sins; neither can he make any satisfaction for his neighbor's, nor any part of God's fallen race, by all his acts of benevolence and learning; not by any part of his labor, neither by offering up all his gold and silver. For man thus to act, is abomination in the sight of God, and therefore God will hold such worshippers accountable in a coming day, when he shall judge the world in righteousness, and will not hold them guiltless. Though man being incapable to satisfy for his own sins, or the world of mankind in general, God would not suffer all mankind to perish; because, God intended to make a full display of the terrors of his justice, and his divine resentment for sin, the violation of his righteous law. Therefore he appointed his Son, his own Son, to satisfy for the breach of it, by becoming a proper sacrifice for sin. God being immortal, could not sustain all these principles of the law which man had violated, without taking the mortal nature of man upon him, without assuming flesh and blood. For it is said in Heb 2. 13, 14: And again: I will put my trust in him. And again: Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death; that is, the devil. The divine being received such satisfaction, such ample satisfaction for sin, by the sufferings of his Son, can honorably forgive sin, or his creature man, who was the transgressor. Rom. 3. 25. 26.

Brethren, the above doctrine must be true, if we believe that an atonement for sin is an effectual method to answer the demands of an offended God, is the first great blessing guilty man stood in need of. Mic. 6. 7. The very first discoveries of grace, which was known to man after his fall, implied in them something of this great, full, and complete atonement. Gen. 3. 15. The train of ceremonies, which was appointed by God himself, in the Jewish church, are plain significations of this great, full, and complete atonement made by Jesus Christ, by shedding his own blood on the Roman cross. God by revelation revealed it to the old prophets, and they being immediately under the influence of the Holy Spirit, declared it to the people. A number of the first prophecies explain and show, that Christ was to come and to die for an atoning sacrifice for the sins of his people. Dan. 9. 24-26. Is. 53. 5. Jesus taught his disciples the doctrine of atonement for sin, by his own death. Mat. 20. 28. 1. 6. 51. Luke, 22. 19. For one moment reflect on the terrors of soul and agonies of
death, which our great Redeemer sustained a little before his death, which were sufficient proof that he endured punishment in his soul which was due to sin. Mark 14. 33. Heb. 5. 7.

I say that the apostles preached salvation by Christ, and not by works, least any man should boast, (in their day.) How vain are all the labors of mankind, to attempt to prove salvation in any other way, only through the merits of Christ's blood; for the blood of Christ cleanseth from all sin. More amazingly strange and unreasonable is the doctrine held out by the church of Rome, and the missionaries, when it is only through the merits of Christ's blood that we can have access to a throne of grace; and without it we can never have repentance, and by it we have our very existence and all we have in the present world. And I hope and do believe, that by the merits of that blood we shall wear a crown of everlasting life, and not by the many sought out inventions of the present day. Brethren, I trust the Lord. Amen.

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Troy, Yellabushy county, Mississippi, January 27th, 1841.

Beloved brethren: I have seen a few scattering Nos. of your paper, have observed it to be a medium of intercommunication among churches and brethren of the Old School Baptists, therefore, permit a strange and an afflicted brother to communicate (through the same channel) to your readers and the Christian public, some of the trying scenes that myself, and the Baptists in this section have passed through of late.

It was in March, of the year 1835, that I settled my present residence, in what was then called Choctaw purchase. At that time there were but two Baptist churches, and but two Baptist preachers in this part of North Mississippi; (more than 100 miles square,) consequently calls for ministerial services were frequent and pressing. I responded to these calls to the extent of my ability. Churches were constituted, an Association (the Yellabushy) organized the same year.

The Baptists composing these churches, and Association, were heterogeneous, missionary and anti-missionary; but the subject was not detrimentally agitated for a time, consequently, union, harmony, peace, and happiness prevailed among those recently amalgamated Christians. But things were not permitted to continue in this peaceful condition long, for several zealous missionary preachers coming in among us, new churches were constituted, and constituted on another abstract of faith. The abstract alluded to, was taken from the Encyclopaedia of Religious Knowledge; an abstract very exceptionable both in principle and phraseology. The churches thus constituted, united with the Zion Association, with which the Yellabushy was in close union and correspondence. There were also propositions offered by those churches, as a condition of their joining, to so alter the constitution of the Association as to prevent the exercise of the mission question from becoming a bar to fellowship.

The churches, the abstract, the propositions were all objected to by several brethren, but objections were overruled by numbers and all received. I at that time informed the Association, that the abstract did not contain my faith and was objectionable, but religious zeal, or religious frenzy, prevailed, and the principle contained in the abstract, such as the general provision in the atonement, universal influence of the Holy Ghost; (or the universal strivings of the Spirit, as it is more commonly called,) free will; Arminianism, &c. These with heated missionary sermons were zealously diffused by those preachers through both Associations and country. This course, as in all other cases so in the present, brought on their train of evils; disunion, discord, division and unhappiness; for, previous to the October session of the Yellabushy Association for 1839, four of her churches entered up resolutions, declaring unfellowship with the mission institutions of the day, and shut their pulpits doors against missionary preachers. And one of the churches resolved not to grant, nor receive letters to nor from missionary churches.

When the Association met, so anxious were both parties to get hold of the subject, that it was ushered in out of order; nor did it ever after get in order, for all rules of order, respect for the Association or the Moderator, were disregarded, and the Association closed without any thing like decision on the subject, but to widen the breach and increase the bad state of feeling. A re-union appeared hopeless, at which my feelings may be conceived but
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not expressed; for although I have ever believed the present, or modern, mission system as practiced in this country to be anti scriptural, yet I could not find in my heart at no time a willingness to separate from my brethren for their zeal for the spread of the gospel, though I cannot subscribe to their plan. But why talk of their system, it is their erroneous doctrines and evil practices that cannot be tolerated.

But I had no time to secede, for the next Saturday after the Association was conference day in Antioch church, where my membership then and now is; when brother Wm. Minter, a member and an ordained minister in the church, who was Moderator for the day, not only neglected but actually refused to invite (according to the practice of the church,) brethren members of those churches that resolved as above. This conduct was renounced against by myself, but the church did not interfere. It should be kept in mind, that the church was about equally divided, missionary and anti-missionary. At a proper time on the same day, I objected to the holding a protracted meeting in the meeting house by two missionary brethren; and at the same time gave notice, that it was not in consequence of their mission principles; but for their discordant conduct in the Association. The church again remained neutral. For this objection, as stated by brother Minter himself, he called for a letter of dismission, which was at first objected to, because the church did not wish him to leave, and he was requested to continue; but he continued his request, which was granted next day. All the missionary members have since left the church. Thus it will be seen, that a separation has actually taken place, and that the missionary brethren separated, and that in the face of remonstrances and solicitations to continue.

Since the separation, and at my instance, the church did not represent herself in the Association. This state or condition of the church and myself, has drawn out such inquiries as the following: Where was you at the last Association? To what Association do you and the Antioch church belong? What is the condition of the Antioch church? &c. To meet and answer these inquiries and the like, the above communication is sent forth. It is stated above, that the Antioch church did not represent herself in the Association, and the reason is, so far as I am concerned, that the separating members from the Antioch church have set up and constituted themselves in the immediate vicinity of the Antioch.

Two other churches of the Association have split in the same manner, and constituted under the very eyes of the Old churches; and in one of the cases, they appointed their church meeting on the very day of the old church meeting; but this was looked down by the community at large, and afterwards altered. These, their camp meetings, at which preachers of other denominations are not only invited but written for, these meetings continue for days and in some instances for weeks; and proselyting is carried to an extent hitherto unknown in the annals of Christianity.

These and other things are the evil practices mentioned, in connexion with heterodox principles above, (and not any immoralities; for as a community of Christians, their morals, so far as I know, are as good as those of other Christians,) and constitute in part the reasons why I did not wish the church represented. Another reason is, that by the division and constitution of new churches which were wholly missionary, I knew they had the balance of power in their own hands, and would use it as they did, in planning and carrying into effect their missionary measures, to which I could not subscribe. Another reason is, I never will subject myself knowingly, to the same or the like indulgent treatment by missionary ministers as I received in the October session of the Yellabushy Association in 1839, while acting as Moderator; and that too while I was discharging the duties of the chair as they were pleased to say, with dignity to myself and honor to the Association and cause.

I do not speak of this matter to wound the feelings of any, nor do I hold any charge against any for a word spoken; but my philosophy has taught me, that the same cause may produce the same effect again. That cause is a hatred or mad zeal, which stops at nothing, no not bursting up Associations, rending of churches, nor the fellowship of brethren. Is this the spirit of the meek and lowly Jesus, or is his kingdom to be pushed forward to the heathen at the expense of desecrating the churches of the spirit of Christianity in the rear. The Bible holds no such doctrine. No, that spirit that produces discord and creates division, be it with whom it may, is not
of Christ. No, for "this man shall be the peace"—and so sang the angels at his advent.

Beloved brethren, if the above should not prove a long burden, you may hear from me again; if its publication be too burthensome, let the shades of oblivion cover it from the light. Yours in gospel bonds.

FRANCIS BAKER.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 21, 1811.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C. Aug. 13, 1810.

Good morning to my dear and well beloved Primitive brethren, that are scattered all over the wide extensive world. I have kept in this morning to preach you a short sermon from a short text. My text is: Preach the word. Well, the word says, cursed is every one that continueth not to do all things that are written in the book of the law—or words to this amount. Well, the law of God, given by Moses, the servant of God was, that the Israel of God should not eat the smooth fish that had not fins and scales; but throw it away, or give it to the stranger. But the fish that had scales & fins, they might eat. Also, the beast that did not chew the cud and part the hoof, eat it not but throw it away or give it to the stranger; but the beast that both chew the cud and part the hoof, God's Israel may eat.

Well, Tillery, what next? Sir, I answer in my judgment the smooth fish without fins or scales, is in the spiritual sense of the word the smooth, flattering preacher, with his enticing words of men's wisdom, without the demonstration of the spirit and of power; having men's persons in admiration all for advantage. Now, my Primitive brethren, I want you to throw away all such fish, and eat the good old scaly fish that has both fins and scales, which in my opinion is the rough and plain doctrine of the gospel preached by our old fashioned Baptists. And the preacher that only preaches the dead letter, and don't divide truth and error, flesh and spirit, law and gospel, he only chews the cud and don't divide the hoof. And if he should divide all these things and don't prove it by the word of God, he only parts the hoof and don't chew the cud. Brethren, I believe chewing the cud in the spiritual sense to be preaching the word of God; and the dividing the hoof the true sense and meaning of dividing truth and error. And except a preacher understand both chewing the cud and parting the hoof, I doubt his religion.

Well, our text says, preach the word. Well, the word says, the natural man discerns not the things of the spirit. Again, the word says, the carnal mind is enmity against God. So I take it for granted, all those carnally minded ministers are the worst enemies to the true gospel of Jesus Christ, that ever was or ever will be on earth. Well, preach the word. Well, the word says, he that says he liveth and sinneth not, he deceiveth himself, and the word of God abideth not in him.

Mind, brethren, this is spoken to the outer man. Well, preach the word. Well, the word says, he that is born of God sinneth not; for his seed remaineth in him; and he cannot sin, for his seed remaineth in him. This is spoken to the inner man. Well, the next thing is, if the inner man cannot sin, how is he to fall from grace and the devil get him. Again, the word says, he that has not the spirit of Christ is none of his. Well, if the devil can take the spirit of Christ, why not go to heaven and unthorne the king of glory, and take his dominion from him and reign universal devil above and below both? I just say, who in the name of God can believe such fath as is preached in those days?

Brethren, you that can conquer your enemies by shooting grape shot and works at them do so, I do not blame you; I would to God I could do so, but I find myself hard put to it to stand my enemies, when slapping a match to the cannon continually, I am well pleased with brother Kenton's views concerning rough writing, as it is called. I can only say, that I have never seen any writing too rough in the Primitive paper to please me yet, and with my whole heart I join old father Lawrence in his views concerning controversy in our papers. If any of my brethren don't like my rough work, I want them to write me a private letter and send it by mail. I will freely pay the postage and thank them for their trouble. For it will not do to begin to fight one another in our writings, for it will completely give our enemies our own sword to fight us with.

I see some things in the Primitive, that don't altogether agree with my views; and I don't doubt but what some of the brethren see some in my writing, that don't suit their views; but my principal view in writing is, for my brethren to know that I have taken a decided stand against all the new schemes of the present day, and to support the old fashioned Baptist church to the best of my skill and knowledge, supported by the word of God. And if I am wrong, God knows I cannot help it, for I do know I want to be guided by his word and spirit. And if the new schemes of the day are right, God Almighty have mercy on poor me, for I am gone, gone forever.

Brethren, the fence straddlers are doing more devilment in this country than the full blooded
missionaries; for they will tell you that they are
no missionary, and in less than five minutes you
will see and hear them call a missionary brother,
then invite him up into the pulpit to preach, then
after all this turn round with the impudence of the
devil, and tell you he is no missionary, and at the
same time advocate the mission cause with all his
power. Brethren, I do wish I did know whether
any of you are tormented with the legions of dev-
ils as I am. Father Lawrence, I want you to
pray for me, for I do believe you are an ark of
heaven. Brethren, I crave all your prayers; my
making use of brother Lawrence's name in partic-
ular is, because I think he properly is entitled to
the name of father among us, as I believe he was
the starter of our communications one to another.

Brethren, I am sometimes almost ready to say
there is no reality in man, I have been so deceived
by some of the preachers in this country, who
appeared to be sound in the faith, and now
some of them are gone with the missionaries,
and some a straddle of the fence, and some are
saying, wait, brethren, and let us see what the
Association will do; and you know that the Asso-
ciation will hold all together as long as possible.
And it does appear to me, that those fence strad-
dlers would rather go to hell with the crowd, than
to leave them and join the little flock. But, dear
brethren, hear comes consolation to my soul at
this moment. I do know hell with all her legions
never can frustrate the purposes of Almighty
God.

Brethren Editors, I wish to let my distant friends
and brethren know how much I love the writings
of my dear old brother Joshua Lawrence's piece
in the 14th number of our present volume; for it
fits my heart, soul and body, and that from my
own experience where he says he stood fifteen
years alone, not knowing there was one in the
world to help him to oppose the enemy the mis-
sion craft; and where he says, if he only could have
found one to help him, it appeared that he could
have fought a mountain or world of giants. My
dear old brother Lawrence, had I known that at
the juncture of time, take it for granted I certainly would
have come to see you, or have died on the road a
trying; for myself I stood on the same grounds,
my dear brother, but thro' the kind mercy of God,
I stood the storm unwounded, unshaken, and so
remain to this day. O my soul, praise the Lord,
for his mercy endureth forever.

Bretheren Lawrence, I do believe if it could be
for us to meet together in this vault of
tears, and count our travels over, that there could
not be two others agree better than we could; for
when your pamphlets first came in this country
which I think is somewhat like seven or eight
years ago, I was then branded with being the au-
thor of them; for the people said it was just like
old Tillery's talk and preaching.

One thing more I would like to know, that is,
whether brother Mark Bennett ever was a man giv-
en to intoxication or not; for I can hardly believe
that any man can give as straight an account of
the effects of drunkenness as he has without expe-
rincing the same. But there is one thing I can
say to my brother Bennett, if he has not experienc-
ed it, I for one have, and my experience bears wit-
ness he has told the truth, and has given sweet
and good counsel to all drinking people whether
in church or not.

Another word or two concerning brother A. Kea-
ton's piece in the same number. I for one say,
I love his piece and join his judgment concerning
roughness, as some call it. I for one can say,
that I never saw any thing too rough to please
me yet in the Primitive, so that it is not anything
like controversy with the Primitive writers them-
selves. As the brother says, you know your
grievances and we ought to know ours; for you
are yonder and we are here. All men have not
trials alike, all men have not passions alike, all
men do not understand alike, neither do they see
nor hear alike. But one God's blessing is, all
men have to give an account to God for them-
selves.

Brethren, I have been aggravated by the crafts-
men and their fence-straddlers, until I have done &
said things that I ought not to have done; but what
am I but mortal man. There is a thorn in my
flesh, the messenger of satan, which does often buf-
fet poor me; but one thing we do know, that offe-
cences must come, and the Saviour says, wo be to the
man by whom they come. And, brethren, I do
know the offence did not come by me, for I did
not start nor help start the cursed craft of mission-
ism. One thing I do know, that I do and sincere-
ly believe that missionism is one of the most de-
vouring wolves that ever made its appearance out of
the bottomless pit. And I do sincerely believe,
that the wolf missionism, and all its advocates,
will return to the bottomless pit, from whence it
first originated.

I would like to hear from brother Vachal D.
Whatley, of Georgia, whether he has lost or broke
his mattock, that he grubbed up the lying mis-
sionary spirit with; or whether he has grabbed
out his throw, & is setting down resting. If so, I
think the brother has rested long enough; and if
he thinks there is no other throw for him to grub,
I would be very thankful to the brother to pick up
his mattock and help me out with mine, as I am
an old man and can't grub as fast as stouter abler
men can. Pray, brother, don't leave me too far
behind, for I know my will is good to keep up if I
could.
The French Broad Association, in Buncombe county, has just broke up: and I am told by good authority, that they, the French Broad Association, refused the Primitive brethren’s corresponding letter from Nolichucky Association, and received the missionary in full fellowship. And now, brethren, I wish you to be aware of the preachers in Buncombe, particularly Stephen Morgan, Jess Ammons, Bill Rees, Bob Patterson, with others of the same stamp in Buncombe, for they will tell you anything in my candid opinion except the truth; for I believe them to be any thing and every thing but the right thing. So no more at present, but ever remain yours in love of the truth.  

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Pintlala, Ala.  
March 1st, 1841.

DEAR BRETHREN: I feel thankful to God for the satisfaction I find in reading your communications from the different parts of the United States; for I believe they have proved beneficial to a goodly number of God’s dear children, by advancing the wholesome doctrine of the gospel, the only food for the sheep and lambs of Christ. You know, dear brethren, that sheep are very peculiar in their nature; they can’t live upon any thing and every thing, neither can those that have been brought out of nature’s darkness into the marvellous light of the gospel, live and thrive upon the doctrines advanced now a days by many who call themselves Christians, for they know not the voice of strangers. And now, dear brethren, let us remember that we the Primitive Baptists seem to stand alone; we are considered by other professed Christians as uncharitable & bigoted, by many of the world our sentiments are held in contempt; therefore, while we are making high pretensions in obeying the commands of Christ, we should adorn our profession and prove to the world that we have indeed been with Jesus, and bring not reproach upon that good cause, but contend earnestly for the truth as it is in Christ Jesus.

And may the Lord enable you by his holy spirit to continue your communications, and sanctify them to the good of his people. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

GEO. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

Leighton, Lawrence county, Ala.  
February 12th, 1841.

DEAR BRETHREN: Editors: I am glad to offer you a few of my thoughts, as one that tries to keep my eyes open to see, and I find much that takes my attention. I will inform you of the conduct of these new fashioned folks, that are yet among us.

I was at a protracted meeting sometime ago. There was one there that had been about twelve months from the college, and when they opened a door for the reception of members, there were ten or twelve that took their seats to join, and this new preacher asked leave to act as Moderator for the church. And after he got leave he asked three questions, and they received them. And then there was one that told an experience—after that there was another young man step over the seat and he said, there is another that wants to join the church, I know he does; and they received him in their body and he was baptized with the others.

Brethren, be cautious of receiving such in your houses. We, as the Old School Baptists, don’t want to receive such tidings as Ahemaz brings; and we can do as David done, tell them to turn aside. And when Ahemaz saw that his tidings was not received, he stood still; and so would these new fashioned preachers, if we would not receive them, they would stand still.

On Monday, he (the new preacher) preached to the people; but his doctrine was not received by the Old School Baptists, for it was all new to them. Some of these people have found their way into our Association, and there is one of them that has gathered up the excluded members and heard them, and formed a company of them together, and got a licensed preacher of the day to go with him and constituted them into a church. Now don’t this look like they role on a mule, as Absham did; but when they get too high, they fall by the hand of Joab. And Ahemaz is standing still, to see what will become of the armies of men. But when Cushi came, which is on the Old Side, and had tidings that the enemies of the king were destroyed, there was mourning amongst them until Joab came, and ordered the king to his post again, and then there were pauses all thro’ the army.
Just so it is yet. If these new scheme folks can't carry the away, they stand still, Ahemazz like, to see what the Old School Baptists will do. The next question is, what will you do? Why we will declare an unfellowship with all the new schemes of the day. And then they go out and enter into every house, and beg as they go; and they will take any person's apparel for a pledge, or the widow's ox, or her oil, or any thing that they may have, and try to make us believe that they can do wonders. They are almost as wise as Simon Magus, and they fain would give the Old Side Baptists money as he did; but they are too proud, and think they know too much to ask the Old School Baptists any thing.

Brethren, I see a little too much chastising one another in your paper, if it could be avoided; but if it can't be avoided let it be so, for truth will do away error. Now, dear brethren, may the grace of our Lord Jesus keep you and each of us in the path of duty, is my sincere prayer and hearty wish, that Israel may prosper.

DAVID JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Waverly, Lowndes county, Mi. April 4th, 1841.

Dear Brethren Editors: It has pleased the Lord, that I should meet with your paper in this country; and it greatly rejoiced my heart to know, that there are as many of the children of the promise as there are, scattered abroad through these United States. And I am so well pleased with your paper, that I want you to send me six copies. I want you to send one copy to Spartanburg district, I design that copy as a present to two men, who with some others in that country, hold the mystery of the faith in a pure conscience, amongst whom I wish them to circulate this paper, and I think it will secure several subscribers for the paper.

I know that there are some few in that region of country that have not bowed the knee to Baal, and if your paper can be circulated amongst them to disclose the cunning craft of the craftsmen, they will utterly renounce the beast with his seven heads and ten horns; or in other words, the hydra-headed monster, that is pretending to transform itself to an angel of light.

I am willing to become an agent for your paper, for it teaches the same doctrine that Jesus Christ and all his apostles taught; and the same that I have been trying to teach for the last eight or nine years, although I have met with hundreds and thousands during that time that despise, and wonder, and perish. For the Lord has worked a work in this day, that they will not believe though a man declare it unto them. But, brethren, we can comfort our hearts by feeling and saying as Paul said; If our gospel be hid, it is hid to them that are lost; for the Lord's people is his portion. Jacob is the lot of his inheritance. And while he has been hiding these things from the wise and prudent, he has been revealing them unto babes, out of whose mouths he has ordained perfect praise.

So we need not wonder as though some strange thing had happened, when we find that the secret of the Lord is with them that fear him.

GIDEON WOODRUFF.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga. April, 1841.

Dear Brethren and Sisters: Of the church of Christ of the Primitive faith and order of the Old School Baptists, I have long neglected writing for the Primitive paper, lest I might be in the way of abler pens. I have been reading the paper from the first No. till now, and wish the paper to be continued; for it has been a source of much consolation to me, to hear from my brethren from the different parts of these United States and territories.

Now, dear brethren, as the Primitive paper is for the edification of the body the church of Christ, let us be careful to have this with the Lord for all we say or do in religious matters. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15th c, and 1st vs. And as I see but few of the brethren write upon church discipline, I will say a few things of the duties incumbent on church members, according to the Primitive faith of the Baptists.

A church constituted after the heavenly pattern, is as a city set on a hill, from which the glories of rich and free grace abundantly shine. Ps. 1st, 2nd. The true members of it have the light of the gospel shining in their hearts by the Holy Ghost, and are entitled to all the blessings of the new covenant. Eph. 1st, 3d. And being thus blessed, their faith is a lively
active faith, not only purifying their hearts but working by love: Gal. 5:6. v. whereby they become the light of the world. Mat. 5:14-16 v. which they make apparent by a faithful discharge of the duties enjoined on them by the Lord Jesus Christ, the great head of the church. James. 2:18.

As ministers are the representatives of Christ, and sent by him in a work that is both useful and honorable, there are certain duties incumbent on members of the Church towards them, as (1) they own them distinguishing honor, and to hold them in reputation as the ambassadors of Christ; Phi. 2:27. 2 and Cor. 5:20. and to esteem them highly for their work's sake. 1st Thess. 5:13. (2) They are to contribute according to their respective abilities towards their minister's support; Gal. 6:6. that being freed as much as possible from the cares of life, they may have more time to devote the selves to the duties of their holy function, and have it in their power to use hospitality. 1st Tim. 3:2. and stretch out the benevolent hand of charity to those in distress. Gal. 2:10. Which support ought not be neglected, but done as a voluntary act, due to their ministers; the law of nature requires it. 1st Tim. 5:18. In the Lord's gracious to Israel, there was always a reserve made for the priests; under the gospel, provision is made for the support of its ministers. 1st Cor. 9:7-14. (3) They are to obey and submit themselves to their ministers. Eph. 6:15-20. (4) They ought to stand by and assist them in all their troubles and afflictions. 2 Tim. 6:16. Job. 6:14. (5) Receive no accusation against them, without full proof. Tim. 5:19. (6) Nor to expose their infirmities. Acts. 23:5. 3. (7) To follow their examples, as far as they follow Christ. 2 Thes. 3:7. 1 Cor. 11:1.

2. Deacons being in an honorable office in the church, the members are (1) to respect and esteem them as being employed by their Lord and Saviour to serve in the household of faith; and as men whom (if faithful) God will greatly bless. 1 Tim. 3:13. Mat. 25:21. (2) To submit to their godly and friendly admonitions. 1 Cor. 16:16. (3) To encourage them in their office by cheerful and liberal contributions, for the service of God's house, his ministers, and poor of the church. 2 Cor. 9:6. 7.

3. The members of a church are in duty bound (1) to love all men, but especially to love and do good to them who are of the household of faith. Gal. 6:10. All must be done from a principle of love. 1 John. 4:7-11. John 13:34,35 (2) To follow after the things which make for peace. Rom. 14:19. In order to which they are to put the most favorable constructions on words and actions that are doubtful. 1 Cor. 13:7. And to speak no evil one of another. James. 4:11. And to endeavor to sow the seeds of righteousness in peace. James. 3:18. carefully avoiding whisperings & backbitings. 2 Cor. 12:20. Not to be busy-bodies with the concerns of others, but to walk or lead in the church. 2 Thess. 3:11. Not to take up any evil report against another. Acts. 25:16. Nor to do anything through strife or vain glory. Phil. 2:3. (3) And all you do, let it be for the glory of God and to edify one another. Thes. 5:11. 2 Peter, 3:18. (4) To pray for each other. James. 5:16. To visit each other, when sick or afflicted. Acts. 15:36. James. 1:27. And those visits ought to be improved for edification. Ps. 34:3. We took sweet counsel together, and walked into the house of God together. Ps. 55:14. Warning and admonishing one another. 1 Thess. 5:14. Rom. 15:14. And to labour to find out the cause of shyness in a brother as soon as it is discovered, and try to remove the same. Mat. 5:23, 24.

The duties of members to the church are (1) to pray for its peace & prosperity, and to try to promote its welfare. Ps. 1:22, 6. 9. (2) They ought to attend all church meetings, whether for public worship or business. Heb. 10:25. Psa. 84:4. 10. (3) It is their duty to submit to the order and discipline of the church, so far as it is consistent with the word of God. Deut. 5:1. Heb. (4) They are to employ their talents and freely bestow of their substance for the services of the church. Rom. 12:6-8. Prov. 3:9, 10. (5) They ought carefully to avoid all contentions and quarrels in the church. 1 Cor. 10:32. Rom. 2:8. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Mat. 5:16.

And now, dear brethren and sisters, what I have written I trust has been to refresh your minds with a sense of your duty, that your acts may be for the glory of God and good of Zion. Let your gifts and graces be so apparent to others in your
doctrine and lives, that they may look on you as the true and faithful followers of your Lord and Saviour. And may grace, mercy and peace be with you all that love our Lord Jesus Christ in sincerity, and wake you up to a lively activity in the things of God. Yours as ever in Christian love, looking at the land marks, at the old corner post.

JONATHAN NEBL

TO EDITORS PRIMITIVE BAPTIST.

Mount Hickory, Alabama, {February 1st, 1841.}

Brethren Editors: I send you a few of my thoughts, and after the perusal of the same, you can use your pleasure respecting their publication. And as you are acquainted with the difficulties that hitherto exist between us and the missionaries, I deem it unnecessary to go over them again; and would only say, since the division has taken place brethren that remain on original ground appear to be united in love. And when our preachers come among us, they seem to preach the same doctrine that I heard upwards of twelve years ago in Georgia. And it appears to be the good old bell which the flock have followed for ages, for centuries, yea, from the apostolic age to the present time; that is, the doctrine of sovereign grace and practical godliness.

It does appear to me, that if all the Baptists were to embrace the missionary system, as it is carried on in the present day, that they would not only lay down but would put their feet on that precious and glorious doctrine of grace, which is dearer to the Christian than life; for out of grace springs all the obedience, that the disciples of Christ have ever rendered him.

And, dear brethren, when I hear of the many trials that my brethren and sisters have come through, I feel to have a heart to bear some part of the burdens. Then we learn, and that from divine authority, that it is the implantation of grace, and that by the spirit of God, that enables the creature to think, speak, or act aright. And well may Paul say: It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. And not only Paul, but we see the same sentiment expressed by all the old saints of both the Old and New Testament.

Thus we see, my brethren, this holy & divine principle of sovereign grace in the bosom of Noah, Abraham, Isaac, & Jacob; & not only them, but we see the three Hebrew children traverse the fiery furnace; and the same principle that moved the sons of Zeb- edee to leave their father in the ship and follow Jesus in the way. Thus we see, brethren, that if Stephen would have forsaken this doctrine, the Jews would not have stoned him; and old John might have escaped the isle of Patmos, if he would have given up the doctrine of unmerited grace.

Now, dear brethren, if I may be permit- ted to call you so, when we see all of these faithful men before us, and a great many more that I might name, contending for the same doctrine of sovereign grace, should we not stand firm, my dear brethren, and contend for the same doctrine if it should cost us our lives, our fortune, and all that is near and dear to us of a temporal nature?

So I will close by saying, that it is a cold time of religion in this section of country at this time; and would say as one of the prophets of old said: Is there no balm in Gilead, is there no physician there? Why then is not the health of the daughter of my people recovered? So I remain yours, dear brethren, in tribulation.

R. W. CARLISLE

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga. {March 27th, 1841.}

Brethren Editors: I am yet blessed with the liberty of sending my remittance for your valuable paper, and I hope you may be so blessed of the Lord, so as all your writings as well as your conversation may be according to his blessed word and will. May the Lord bless and keep his children in the way he would have them to go in all things, is my sincere desire, if I am not deceived. THOS. AMIS

TO EDITORS PRIMITIVE BAPTIST.

Gainer’s Store, Alabama, {February 12th, 1841.}

DEAR AND DEARLY LOVED BRETHREN: We have received your letters and communications for a considerable time, and we are well pleased with them.

I am a native of North Carolina, raised within eighteen miles of Tarborough, and it pleases me well to hear from my Old School brethren. I have been a Baptist forty years, and for the first twenty years I
knew no division among them. And now I am prepared to say, that I hope and believe that I have earnestly contended for the faith once delivered to the saints. To all the Primitive Baptists I subscribe my self your unworthy brother.

JOHN SPEIR, Sen'r.

Monticello, Florida. 7

Feb 12th, 1811. §

DEAR BRETHREN: Editors: I now write to let you know, that I want six copies of your much esteemed paper, the Primitive Baptist, the present year. Brethren, I believe it is the work of the Lord, and I hope it may prosper more and more. Brethren, be of one mind, be ye united in the truth, and be of good care; be holy, be humble, and not self-righteous; be as Pharaoh's horses, geared in the chariot; also, be geared in pulling under the gospel yoke with one another. Pray for one another.

Brethren, I am not worthy to write to you; but I hope the Lord will bless us all Farewell for the present. Your unworthy friend.

JOHN F. HAGAN.

Statesboro', Bullock county, Ga. 7

March 21, 1841. §

DEARLY LOVED BRETHREN: Grace, mercy and peace be multiplied to your souls, through God the Father and our Lord Jesus Christ; who give himself for his church, that he might present her holy, harmless, without spot or wrinkle.

Brethren, I feel thankful to Almighty God, that I ever got to see your excellent paper; and the first my eyes ever saw, a friend sent to me two of your Nos. something like 200 miles, and then I sent to you for six copies, which I have received.

Your paper is doing a great deal of good here, but it meets with some old Baptists who think it is a speculation. But I can say of a truth, that they are food to my soul, and I want to read them as long as I live and they hold forth the same doctrine that they now do. So I subscribe myself yours, in hopes of a better world.

JAMES SCARBOROUGH, Sen'r.

Activity, Monroe county, Ala. 7

Feb 7th, 1841. §

DEARLY LOVED EDITORS: Having seen some of your valuable papers the Primitive Baptist, I am very much delighted with it; for I believe it contains the true doctrine of the gospel that was delivered by our blessed Lord and Saviour and his apostles. Therefore I wish you to send me three copies. With my best wishes to the Primitive Baptists.

JOSEPH HOLLOWAY.

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PRIMITIVE BAPTIST.

AGENTS, FOR THE PRIMITIVE BAPTIST.


Louisiana.—Eli Headen, Marrsville. Those Payson, Greensboro.

Missouri.—Joel Ferguson, Jackson.

Arkansas.—John Hart, Pine Wood. M. C.

Burland, Ozark.

Johnson—Richard M. Newport, Grand View.

Thomas w. Martin, East Schoon.

Indiana.—Isaac w. Denman, Gallatin.


Kentucky.—Lew B. Hunt, Manchester.


Pennsylvania.—Hoezckiah West, South Hill.

Joseph Hughes, Gum Tree.


Massachusetts.—James Osborn, Woburn.

**RECEIPTS.**

J. M. Landerdale, §2

W. J. Sorelle, $5

Marshal McGraw, 1

James Cox, 1

A. W. Eanes, 2

Jarred Williams, 1

Preson Gilder, 1

John Brown, 5

James B. Collins, 2

Isham Simmons, 1

Robt. R. Thompson, 3

Nathan Morris, 5

Nathan Times, 10

Luke Stevens, 2

Sion Bass, 2

William Croom, 3

**TERMS.**

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Forsyth, Monroe county, Ga. 
January 31st, 1841.

DEAR BRETHREN EDITORS: For the first time in life I take my pen in hand, to let you know something of my travel in religious matters, though I shrink at the attempt. I see some of my brethren telling their experience of grace, and I thought I would make the venture.

I was born in Columbia county, Georgia. My father moved up to Lincoln county when I was small. I was raised a moral boy. I had my prayers to say every night before going to bed, Presbyterian order. Though born like the rest of the human family under a covenant of works, I had impressions of mind from a child; I wanted to go to heaven, and when I would do my part, God would do his, and so I would become a Christian, and I should be as good a one as ever lived. I should have no hope about it, I should know it and every body else should know it.

So, my brethren, when I got a little scare of going to hell, I would pray; and when my scare was gone, my religion was gone. So I worked on till I was in my 25th year. One day old Elder A. Marshall came up in our settlement to preach a funeral sermon. I took my horse out of the plough, and I went to hear him. His text was: Prepare to meet thy God. Amos, 4.12. That was in 1813. My dear brethren, I never expect to forget that day; it was like the two-edged sword, piercing the joints and marrow.

I never knew what ailed me, I wanted the prayers of every body, but I never could get up to be prayed for. I thought I was deceived, there was no grace in it; therefore I hobbled along alone, kept it a profound secret betwixt God and myself. If any body ever knew it, it is more than I know. If I wanted to find a hypocrite, I would go to a protracted meeting and look on the anxious benches. But to the subject.

I wandered on this way, day by day. Prepare to meet thy God. I saw that I was a sinner, and it was for the love I had for him that I wanted to serve God, not through the fear of hell. My brethren, I was hobbling along so for about three years. I thought every body could be saved, only me. One day I went out in the woods to get me a maul, while I was making it these words rolled in my mind: Prepare to meet thy God. I fell on my knees, and if ever I prayed it was then. These words rolled in my mind: Come unto me all ye that labor and are heavy laden, and I will give you rest, &c. My feelings I could not tell. Well, brethren, before I got home doubts began to arise. So I went from day to day, saying, Lord, am I a Christian; and I only could say, if I am, I am less than the least, if one at all. I must close this part, though not half told.

My dear brethren, I abhorred the doctrine of the Old Baptists. I thought that it came from the devil, and it would return there. I can say, the things I once abhorred I now love. I was baptised in the year 1816, by W. Hillman; and since that time I have sat under five or six preachers as pastors, and they have all gone off on the missionary system. The Lord only knows why I did not go too. O that God would show his people the truths of the gospel, and that they might walk therein,
is my sincere prayer I hope; and that he would banish all false religion and hypocrisy out of the world.

I must come to a close.

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TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi.)
Augt. 4th, 1840.

Dear Brethren Editors: I have taken up my pen to give you an outline of the condition of this part of God's moral vineyard, as is visible to us; and in doing so, I shall try to stick us close to the truth as my weakness will admit of. If I should say any thing contrary to the scriptures of divine truth, throw it by, and I will sit at your feet and be taught; but if what I say should accord with divine revelation, receive it for truth's sake.

We are at peace amongst ourselves and churches, the separation line has been drawn sometime since between us and the theological deceivers. O that all God's dear children would obey to the truth as an important command that says, COME OUT OF HER, MY PEOPLE; wherefore, come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians, 6. 17, 18.

Dear brethren, when I hear so many of God's dear children crying out under the horrible oppression of the prince of the power of the air, I can truly say, Lord, if it be thy will, deliver them from our common enemy; nevertheless, not my will, but thine be done. Lead us not into temptation, but deliver us from evil, for thine is the power, &c.

Dear brethren, when we take a retrospective view of the past conduct of the Old Baptists, I am not at all surprised to see all these plagues that seem to threaten the destruction of the church; but recollect the words of our Lord that say: Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. But I think the Old Baptists have done like the Israelites did in the time of Ezra. Read the 10th ch. of Ezra, and see what the people done then: And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, we have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, (not some,) and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law. Ezra, 10. 2, 3.

Now, brethren, when we see men just from the feet of Gamael, in the place of being from the feet of Jesus, belching out their heterodoxical doctrines, (for they know nothing else,) tell them the command of our God is, to put them away; for their words are as smooth as oil, but alas they have tails, and stings in their tails; and they have a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, signifying a destroyer; but in the Greek tongue he hath his name Apollyon, signifying one who exterminates. Rev. 9. 10, 11.

These fine men must be in the lead, they are well learned, they must represent our churches in our Associations, must always bear letters of correspondence, they must have pay too, and alas! what do they do? The first thing is, for to steal the hearts of the people, as Absalom did the hearts of the children of Israel, by fair speeches and courtesies. And when any man came nigh to him to do him obeisance, he (Absalom) put forth his hand and took him and kissed him. 2 Saml. 15. 5.

And when they gain a majority on their side, they then commence belching out their heterodoxical doctrines, such as missionary societies, Sunday school union, Bible, tract, and temperance societies; which will be all they talk about, or preach about, and the old Primitives cannot live on this kind of food. Well, old Primitives they have got the majority, for they have led you captive at their will; they will take all the church's property, books, &c, and you must come out from amongst them, for there is no other alternative, or go contrary to the command in 1 Cor. 7. 23, which says: Ye are bought with a price, be ye not the servants of men.

I would here say to all those, that are halting between two opinions, that it is evident and that from scripture, that so long as they favor the missionary operations they are the servants of men. Now, brethren, you see that you were bought with a price, and that that price was—what? 500 dollars? No, you know we were not re-
deemed with gold and silver; no, it was
the precious blood of Jesus that cleanseth
from all sin. This you know I could
prove, but I have not room in this short
letter. Search the scriptures, do not riddle
them and say as a man said to me on
last Sabbath, that if he believed any thing
sincerely, it would be right, because he be-
lieve it. Question, if a man wishes to go
to Washington City and starts a wrong
course, (for you know he would most assu-
really start the way he thought was right,) would that make it so, because he thought
so? I think he had riddled the script-
ures through a very coarse riddle, he had
forgotten that all that comes to God must be-
lieve that he is, and that he is a rewarder
of all them that diligently seek him.
There is a text of scripture which may be
found in Paul's 2nd letter to the Corin-
thians, 5. 20. Now then we are emmis-
dors for Christ, as through God did beseech
you by us, be ye reconciled to God. From
this text they, the missionaries, try to
prove, that it is right for them to make
and send out missionaries of their own.
I understand missionary to mean one sent.
Then all God's ministers are missionaries.
Agreed, but whose are they, if they are
sent by man? They are men's—but if sent
by God, they are God's missionaries. And
it is not good sense to say, that God requires
any help for man, for he would cease to be
omnipotent; and to say he left it to man,
is an insult to good sense. Therefore we
must conclude, that God sends his own
missionaries, and that man send their
own.
The missionaries sent by God are those
sent out of that heavenly school taught by
the holy spirit, the same spirit by which
the scriptures were given; and God's mis-
missionaries are always well pleased with the
scriptures, and can bring out things both
new and old. But man's missionaries are
very different from that, they will beg
money and then offer $500 or $1000 (some
of the head ones,) for to have the scriptures
translated. But for my part, brethren, I
think they suit our plan exactly, and there-
fore we cannot give our money to have
the scriptures adulterated with the inven-
tion of men.
Again, the ministers of God all preach
the same doctrine in substance; for I can-
not believe that the teaching of the holy
spirit is different, in any respect. If so,
God is not omniscient, for says Mal. 3. 6:
I am the Lord, I change not, therefore ye
sons of Jacob are not consumed. And
again, all thus taught will refuse to glory,
save in the cross of Christ; whereby the
world is crucified unto them, and they un-
to the world. Why? because they are
dead and their lives are hid with Christ
in God; and when Christ, who is our
life, shall appear, then shall we also appear
with him in glory. Col. 3. 3, 4. There-
fore they have their fruit into holiness, and
the end everlasting life.

But very different are the teachings of
men, for there are no two men on earth
alike in every respect. But we must first
notice the situation man is in by nature.
For ever since the fall of man he has always
taken right for wrong, and wrong for right.
For, says one, they are willing captives, led
by the devil at his will; for they are all com-
pletely in the power of the devil, for he is
a strong man armed, and keeps his goods
in peace until a stronger man than he
comes, &c. And sometimes people talk
about man's having life and death set be-
fore them, now choose which you will take.
I would say, that man has made that choice
almost 6000 years ago, and that to the aw-
ful edamity of the human family. And
since that time, man has always chosen the
ways of sin, why? because they are carnal-
ly sold under sin. For the holy Ghost
by Paul says, that they are all gone out of
the way; there is none that doeth good,
no, not one; their throat is an open
sepulchre, with their tongues they have
used deceit, the poison of asps is under
their lip; whose mouth is full of cursing
and bitterness, their feet are swift to shed
blood, &c. Rom. 3. 12, 13, 14, 15.

And how could we expect men in this
awful condition to teach men how to
preach the everlasting gospel. But, say
they, men cannot preach without having a
classical education. Well, I don't know
where they illiterate fishermen got their
classical education; I suppose, though the
schooling they got was from above, and they
were therefore prepared to preach Christ,
and him crucified. But men must also be
taught, before they can preach to please
their employers; and they must be taught
by their employers before they can preach
to please them, for every spirit begets its
likeness.

My sheet is full, I must close. Final-
ly, brethren, farewell; be perfect, be of
good comfort, be of one mind, live in peace
and the God of love and peace, shall be
with you. Pray for us, for we trust we
have a good conscience in all things willing to live honestly.

Dear brethren, I am a young man, in my 22d year, and was baptized on the third Sabbath in July 1840. I therefore crave your earnest prayers, that I may not fall in the hand of satan, that I may crown my profession with a pious and orderly walk, always rejoicing in the cross of Christ; and that we may all meet where the wicked cease from troubling, and the weary are at rest.

Now may the God of peace that brought again from the dead our Lord Jesus, the great shepherd of the sheep, thro' the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen.

I subscribe myself a lay member and yours in gospel bonds.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

 Prospect Ridge, Alabama, July 29th, 1840.

DEAR BRETHREN EDITORS: And readers of the Primitive Baptist, and all who love the Lord Jesus Christ, Grace, mercy, and peace, be multiplied.

Dear brethren, I address you on this occasion, for the purpose of informing my brethren, how religious affairs are moving in this part of the Lord's vineyard; and I can say to my brethren and sisters, in the language of the apostle John, I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father. I think the Old Baptists are gaining ground, or at least they are enjoying their liberties; they have come out from among the missionary institutions, and do not wish to live under the free will, or Arminian doctrine any longer. And on Saturday before the fourth Lord's day in April, the brethren and sisters, who had felt themselves under the necessity of withdrawing from the missionary Baptists, were constituted into a church, known by the name of Mount Gilead, upon Primitive Baptist principles, by Elders, Elijah Wyatt, William J. Pouncey, and myself, who acted as presbytery, in said constitution. They have also chosen their officers, and commenced keeping house, for the Lord; their number is twenty-four: may the Lord bless them; in every good word and work; and cause them to walk in truth, and enable them to live to his glory, and keep the unity of the spirit in the bonds of peace, and add to their number such as shall be saved. On the day of the constitution, it appeared, that the Lord was in the place; for the brethren seemed to be of one mind, and I trust, they had the mind of Christ, and were willing to walk in obedience to his word, as we have received a commandment from the Father. And on Lord's day, we had a pleasant and comfortable time; the gospel was preached in its purity, Christians were made to rejoice in heart and soul, for the Lord appeared to be with us, by his Spirit's power in love, which it seems to me, was a manifestation of his love to his people, and his approbation to the course they were pursuing, in walking in truth, (that is, according to God's word,) which is the only divine standard, and the only correct rule of faith and practice.

Now, dear brethren, the distress, and difficulties, that we are passing through, as it respects our situation; and the divisions that are existing amongst the Baptists are in consequence of a departure from the word of truth; and when men depart from the doctrine of the Bible, in their doctrinal sentiments, it will produce a change in other respects. Now to walk according to truth, we must act according to God's word, both in faith and practice; we must preach the doctrine of Christ, and walk according to his divine command: and if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. Here we see our course of duty, pointed out in God's word, and our acts of obedience, arising from the principle of divine grace; for it is grace, and faith, that produces works; but works never did, nor never can, produce grace; for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

Again, the apostle Paul says, according as he hath chosen us in him, before the foundation of the world; that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Now, if we be holy and without blame before him in love, the reason is, we were chosen in Christ before the foun-
dation of the world: if we be the adopted children of God, and have received the spirit of adoption, whereby we cry Abba, Father, the reason is, we were predestinated there to; for whom he did foreknow he also did predestinate, to be conformed to the image of his Son: moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we say to these things? If God be for us, who can be against us? Here we are taught, in the word of truth, the glorious doctrine of our salvation by grace, in and through our Lord Jesus Christ. For says Jesus, I am the way, the truth, and the life; and no man cometh unto the Father but by me. Hence we are brought to view unity in trinity; and trinity in unity. All this agrees with the word of truth, meets our case as fallen and helpless sinners; corresponds with the life, death, and sufferings, and resurrection, of Christ, and agrees with the experience of every Christian: for in our experience we are taught the doctrine of grace, for it is the spirit that quickeneth, and the spirit teacheth into all truth.

Consequently, no true believer in Jesus Christ can be an Arminian; for before we exercise a true gospel faith, we are convinced by the spirit and grace of God, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Thus we are brought to view things aright, and as the dear children of God we are enabled, through grace, to walk in truth; as we have received a commandment from the Father, and from holy principles of love, yield obedience to the command of Christ, follow Jesus through the ordinance of baptism, unite with the people of God, and live to his praise in Zion.

Here, brethren and sisters, you had peace of conscience, when you discharged your duty, as duty; and not as any part of a Saviour. For it is from a principle of love, and not from a slavish fear, that the children of God walk in and according to truth. And we are taught, by the spirit and grace of God, to love one another; for this is the message, that ye heard from the beginning, that we should love one another. Then let us cultivate a spirit of love, and let us love not in word, neither in tongue, but in deed, and in truth; for he that dwelleth in love, dwelleth in God, and God in him.

Now, dear brethren, suffer a few words of exhortation, in a few concluding remarks on practical godliness. Let us endeavor to square our lives by the word of truth, live above the elements of the world; ye are the light of the world. Then, brethren, let your light shine, and glorify God in your bodies, and in your spirits, which are his. For ye are not your own, but ye are bought with a price, even the precious blood of Christ.

Brethren, do we live as the redeemed of the Lord should live? Do we fulfill that commandment, that says, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor, as thyself? Do we fill our seats, in the house of God, as the true followers of Christ? Do we shun light, and vain conversation? Are our affections placed on heavenly and divine things? Is the honor, and glory of God, our chiefest object? Does the cause of Christ, and the good of souls, dwell near our hearts? Is the new man of grace in our hearts, in a prosperous state? If so, you feel that Jesus is precious to your souls, yea, more precious than all the perishable objects of time and sense.

Dear brethren, do we pay due regard to the divine command of our exalted head, even Jesus, who has given us every necessary instruction in his holy word for the regulation of our conduct, and should be the man of our counsel and rule of our lives? And let us hear what the wise man Solomon says on this subject: Fear God, and keep his commandments; for this is the whole duty of man. And the Psalmist David says: Through thy precepts I get understanding, therefore I hate every false way.

Then, brethren, let me admonish you, in the spirit of meekness, to faithfully discharge your duty, as pointed out in God’s word: and when you have done this, you have nothing to boast of, but can only say as an unprofitable servant, you have done that only, which was your duty to do. For, brethren, I believe God’s people is a people that is poor in spirit, tempted and tried; and is a peculiar people, zealous of good works. Then, brethren, every evil work is hateful to them. Right here I shall say, no Christian loves sin; and whatsoever is not of faith, is sin. Therefore, when we turn our attention even to the professing part of the human family, and see and hear so many things, that is contra-
ry to God's word, we are constrained to say
with the Psalmist: I hate every false way.
And, my dear brethren, let us examine
ourselves closely, with the word of truth;
take the directions of the Saviour where he
says: Search the scriptures, for in them ye
think ye have eternal life, & they are they
which testify of me. Take courage, my
brethren, in the cause of truth; though many,
I am persuaded, have forsaken the
way of the Lord, and are led away with
the doctrines and inventions of men, for
there is a way that seemeth right unto man,
but the end thereof is death. Wherefore,
my brethren, take the Bible, God's blessed
word, and conform your lives thereto; and
if you are hated, and persecuted, falsely
for Christ's sakes, happy are ye: yes, re-
joice and be exceedingly glad, for great is
your reward in heaven, for so persecu-
ted they the prophets, which were before
you.

But, brethren, let none of these things
move us from our own steadfastness; but
stand fast in the liberty wherewith Christ
hath made you free, and be not entangled
again with the yoke of bondage. Finally,
brethren, let brotherly love continue; be
affectionate one to another, bear ye one an-
other's burdens, and so fulfill the law of
Christ. May we all be united in heart,
and write in love, and avoid bitter words;
but contend earnestly, in the spirit of
meekness, for the faith once delivered to
the saints. And may the time speedily
approach, when all God's children may
walk in the truth, as we have received a
commandment from the Father. In hope
of eternal life, I subscribe myself your un-
worthy but affectionate brother, in the
bonds of the gospel. Farewell for the pre-
sent.

WILLIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.
March 1st, 1841.

Dear Brethren Editors: The last
paragraph of No. 2, will refresh the reader's
memory, where and in what condition I
left the sinner; the last ray of hope of
justification by good works, or the deeds
of the law is snatched from him; he eres,
weep, mourn, and pours out his whole
soul to God in prayers and lamentations:
O, wretched man that I am, who shall de-

tection, no eye to pity nor arm to sav
and no daysman betwixt us, that might lay
his hand upon us both (and plead with
God on my behalf, as a man pleads with
his neighbour) Job, ix, 33.

Thus he is brought down to extreme
poverty. He also acknowledges that it
would be just in God to damn him, but
plead for mercy he does, and plead for
mercy he will. Says Lord, if I perish, I
will perish at the feet of Jesus. About this
time words like these are revealed unto
him: When we were without strength, in
due time Christ died for the ungodly. The
spirit now reveals Christ to him the hope
of glory. Then it was that the Lord brake
in upon his enemies (sins) before him like
a wide breaking in of waters. Then it
was that he received the oil of joy for
mourning, and the garments of praise for
the spirit of heaviness. When, ere he was
awake, his soul was made like unto the
chariots of Ammenah, and he does re-
joice in God his Saviour with joy unspea-
kable and very full of glory.

We now come to the sixth proposition,
as laid down in our text: Except ye be
converted and become as little children, ye
cannot enter the kingdom of heaven. You
recollect that I remarked to you, that con-
version presented to view two striking
features: first, healing the soul wounded by
sin; secondly, the great change wrought by
grace in the manners, disposition, prin-
ciples, and behaviour of the subject of grace.
Now in order that we come to the subject,
I will remark, that the fallow ground of
the heart must be broken up with the gos-
pel plough, Luke, ix, 62, and made ready
for the implantation of grace by a ray of
gospel light shining into the dark benight-
ed mind; the eyes of the blind, or the un-
derstanding, is opened to see the awful
sink of sin, and the corrupt fountain of
iniquity within his own wretched heart
from whence it flows. When thus led
and thus taught by the teaching of the holy
spirit, he cries out in the language of
David: O Lord, heal my soul, for I have
sinned. Psa. 41. 4. This character is
wounded by sin, may, he is a sin sick soul;
he feels and owns, that the whole head
is sick and the whole heart faint; from the
sole of the foot even unto the head, there
is no soundness in it, but wounds and
bruisings and putrifying sores, that have not
been closed, neither bound up, neither
mollified with ointment.

I think I may safely say, that this man
is killed to the love of sin, for grace has had to do with his heart. God hath begun a good work within him by killing him to the love of sin and wickedness. God hath said in his holy word, that I kill and I make alive: I wound and I heal. Deut. xxxii. 39. Again: He woundeth and his hands make whole. Job, v. 18. The breathing of his soul is prayer: Heal me, O Lord, for I have sinned; heal me and I shall be healed. He cries and weeps, sighs and groans, and mourns over his hard, rebellious, sinful heart, until he is borne down the current of despair to the verge of death; yet he pleads for mercy. Have mercy upon me, O Lord, for I am in trouble; mine eye is consumed with grief, yea, my soul and my belly, for my life is spent with grief, and my years with sighing: my strength faileth, because of mine iniquity. Psa. xxxi. 9, 10. This poor man cried, and the Lord heard him, and saved him out of all his troubles. Jesus whispered consolation to his troubled soul, saying in accents of love: I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee. Joy springs up in his soul, and he cries out in sweetest strains: Bless the Lord, O my soul, let all the powers within me bless his holy name. What shall I render unto the Lord for all his benefits? O Lord, my God, I cried unto thee, and thou hast healed me. Psa. xxx. 2. In my distress I called upon the Lord, and cried to my God, and he did hear my voice out of his temple, and my cry did enter into his ears: he sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy, he brought me into a large place. 2 Sam. xxii. 7, 17, 20. He brought me to his banqueting house, and his banner over me was love. Songs, ii. 4.

I am authorized to say to that man, that I shall go well with him. Rejoice ye with Jerusalem, and be glad with her; all ye that love her, ye may lack and be satisfied with the breasts of her consolations, that ye may milk out & be delighted with the abundance of her glory. For thus saith the Lord: Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck and be comforted in Jerusalem. Isa. 66. The last quotation is a digression, for which I hope my brethren will pardon me.

I shall set it down as a given up point, that I have proved to a punctilio, that conception primarily means healing, and that healing to be effected alone by a special application of the precious blood of the Son of God.

VACLAV D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Wacoochee, Russell county, Ala. 1840.

BELOVED BRETHREN: As I have seen but little in your much esteemed paper written from this part of the world, I have this evening summoned up what resolution I could, in order to try to inform you how the poor despised Old School Baptists are going on in this section.

I have just got home from meeting, where I enjoy the pleasure of seeing our brethren monthly, and of hearing the gospel preached in its Primitive purity by Bro. John Blackstone. Notwithstanding I have to day been with my brethren, and was pleased with their company, I must tell you my feelings have been mortified to see what the A-hold is doing.

Early last year this church (Harmony) began to ferment, and soon became so hot that she burst asunder. The Old School were so fortunate, through the mercy and goodness of God, as to hold the constitution and house. The middle grounds, if I may so call them, built a house about a mile off, and the preacher, Joel Nichols, being one of their number, they in order to try and break down the Old School, held their meeting on the same day we held ours. Their number or congregation soon became so diminutive, they concluded to adopt some other plan. About this time, which I believe was in February last, our meeting house door was shot thro' the lock, & a large pitcher broken in pieces; and I am almost persuaded, from language dropped by some of the missionaries of this country, that if we were not for cowards and the laws of our country, not only the little band at Harmony, but all the primitives would soon be assassinated or put to the rack. To-day, when our church met, we found the most of the benches in the house turned upside down. This, brethren, is truly mortifying; but we should be thankful, that we are no worse treated, believing the true followers of Christ shall suffer persecution.

There is a great deal of religion in this part of the world. The middle grounds are quite numerous, and of all people seem
to be the best. Though they do not bawl and cry aloud like some, yet they love every body, brother every body that seems to be religious, and preach, and pray, mix and mingle together; and when they are disposed to make a tremendous effort, get up a revival in a very short time and convert a goodly number at one meeting. This is one evidence they hold forth, of their being in the right way. These, with the missionaries of every class, holding their protracted (or rather distracted) meetings, having such wonderful ingatherings, will boast to a poor Old School Baptist, and almost laugh him out of countenance. But, brethren, these are such who are spoken of who have the form of godliness, but deny the power thereof. For they appear to do all the work themselves, and would have all the glory too. And you might as well command the stars to fall from heaven, as to convince them that any other way is right.

I have at times, when in conversation with these over-righteous professors, endeavored to prove by the word of God, that he does not work in this way to bring his elect from darkness to light. But they will say again, look what ingatherings we have; what powerful stirs; how zealous and numerous our preachers; how affecting their discourses; (or I would say sympathetic tales.) And sometimes they have become so boisterous, that I have been compelled to drop the subject and in my mind say, go ahead. But about this time this scripture occurs to my mind: And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. The delusion certainly is very strong. For you may go to a night or class meeting, and hear one of their little exhorters get up and tell some pitiful story about the death of a child six or eight years of age, that had been converted by the reading of some of their valuable tracts; and you may hear one scream here and another there, until the whole house is in an up roar. Ask one of them what sort of a meeting they had, and the reply will be, wonderfull! a great revival indeed! And this they will call the best of preaching and pure religion. I verily believe it answers a valuable purpose to a missionary money hunter. For soon after one of these screaming frolies, while the fit is on, the hat is very apt to go round and the speaker sel-
such, and forgive me the wrong contained in these three lines only and no more. Again, the same column, a few lines below, in referring to Mr. P.'s letters, it should have been the 4th vol. instead of the 1st. Again, page 60, first column, in speaking of Abraham's promised seed, the word (Jews) I wish the subscribers all to scratch out. This word (Jews) must be a mistake in the printer.

Now may the grace of our Lord Jesus Christ be with you all, and keep you in love and peace and union, and keep you all from error, is the prayer of yours, &c.

STEPHEN B. HAMLET.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 8, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania county, Va. 2
February 1, 1841. §

Dearest Brethren: I wish to give you some of my thoughts concerning the subject of religion. First, I must say to my readers, that I have been accused of making a saviour of baptism, or of saying that I did not believe that there was any person saved but those who are immersed, which I never said. But I do say, that baptism by immersion is the only Christian baptism, or gospel baptism; and I believe it is essential to obedience, and not to salvation. For I say the thief on the cross was saved, and will not say that he had been immersed in water; no, but he was saved, and so are children saved without water baptism.

But this was a Mr. Missionary Baptist, that said I said there were none saved but those that were immersed, and he did not say the truth. And again he said, sprinkling or pouring was as good as immersion. So say I for hypocrites, but not for the children of the free woman. And so I must put the missionaries and sprinklers in one pen, as I believe from scripture they are wrong. And as some of them have said, we the Old School Baptists are like the Roman Catholics, I will if God please, show how much more the sprinklers and missionaries are like the Catholics than we are.

First I will say, that the Catholic priests did not go without money, and that was the great cause that moved them. For they could do any thing, or say they could, for money; which you missionaries will not deny, I hope, that the moving cause of the Catholic priests is money, so I pede not prove it. But now I will say, that the missionaries will not go without money, and so they are like the Catholic priests. But this will be denied by the missionaries, so I must prove it; which I can do from their documents. See the Minutes of the sixteenth annual meeting of the General Association of Virginia, June 1839, page 3, here comes the proof:

Resolved, That deeply sympathizing in the efforts of the American Baptist Board of Foreign Missions, to replenish their treasury and to send to the relief of our brethren abroad additional laborers who are now waiting to go.

Here my readers will see, that the missionary laborer will not go on without money; for you hear the Board say, that there are some waiting for the Board of Foreign Missions to replenish their treasury. So you see they cannot, or will not, or do not go, when there is no money for them, but you hear them say, they are waiting for the increase of their treasury. So money is the main spring of missions in this day, and so it was, & is now, with the Catholic priests. So you missionaries are like the Catholic priests, for I have proved money is what you go for, though you do deny it; but it is so, and your Minutes will prove it, for some are waiting for money, and all that your Board have sent are under pay, from $18 to 30 or $40 per month. So them that have gone to pretend to preach have gone for the money, and your Minutes say some are waiting for it; so you are like Catholic priests and not we.

But now I will give you, my friends, some facts concerning the baby sprinklers, which I will take from the old Episcopal prayer book, page 105. There you can see that they did say, the child was regenerate after it was baptized, and so they make a Saviour of baptism. And yet some of them will say, that the Baptists make a Saviour of baptism, which is not the truth, for they that do this are not worthy of the name Baptist.

But to their prayer book. See page 105 and 106. First they say, if those who present the infant, shall desire the sign of the cross to be omitted, although the church knows no worthy cause of scruple concerning the same, yet in that case the minister may omit that part of the above which follows the immersion or pouring water on the infant.

Here you see, my brethren, in old times those who wanted their children baptised did immerse them, or pour water on them if they were not healthy. And all this was done to save the child, for they say when the child is baptized then it is regenerated, this is the cause that they did baptize children at first, and then that baptism did save them. And this is the cause of infant baptism, for that is what they did it for at the first, so they are like the Catholics.

And again, we hear them say something about the sign of the cross, &c. Here are popish tradi-
ensions, yet you sprinklers and modern missionaries say we, the Old School Baptists, are like Catholics. I think you should be the last people that ever would say the Old School Baptists are like Catholics. But here it comes right from your old prayer book: Then shall the minister say, seeing now, dearly beloved brethren, that this child is regenerate, &c. Here you, my readers, see, that they say the child is regenerated after they have baptised it; which is not the truth, for the child is just as it was before, and there is no regeneration, for what man can do for himself nor for what they can do for their children. For without grace there is no regeneration, and that grace is given to us, the church of Christ, before the world was.

I must come to a close, for my sheet is full. See page 106 of the same book, and you will see that they say again, the child is regenerated after baptism. So nothing more on this wise, but as ever your brother in Christ I hope. Farewell.

R. ROGER.

TO EDITORS PRIMITIVE BAPTIST.

Rocky Mount, Merrimother county, March 23rd, 1841.

Brethren Editors: Having a few moments of leisure time, I sit down to address you a few lines on a subject which has some time lain with no small weight on my mind. And I will begin with writing down this scripture. Nehemiah, 13 chap. 10 and 11 vs. And I perceived that the portions of the Levites had not been given them, for the Levites and the Singers that did the work were fled every one to his field. Then contended I with the rulers and said, why is the house of God forsaken? And I gathered them together, and set them in their place.

Now although these things pertain to the Jewish economy, yet they are applicable in the present day. And for proof of this, read the 3rd chap. of Malachi, and especially the 3rd v. which reads thus: And he shall set as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Now the prophet was here evidently looking forward to the gospel day, and the Levites to whom pertaining the office of the common priesthood, answers to the ministers of the church at this day. Now as Aaron and his sons took the high priest's office by course, and the Levites officiated in the common business of the temple, so the priesthood now being changed, we have a high priest which is not made after the law of a carnal commandment, but after the power of an endless life: made after the order of Melchisedec, and his ministers, so to speak, are the priests that attend to the common business of the house of God while he himself is entered into the holy of holies, now to appear in the presence of God for us.

And I will now set the priests or ministers in their place, and first let every one work in the place that is assigned him of God, and let him refuse to work any where else, and be sure not to try one to do the work of another, neither shall they load it over God's heritage in any wise: (my remarks are principally to those that are called of God, not of men, to the care of churches;) They should also work with their own hand when they can, but never at the neglect of the churches; yet they have a right to forbear working, and they should and God's ministers do study (yes, and while their brethren are taking their repose,) night and day as a parent having the watch care over his children, as one that has to give an account, that they may do it with joy and not with grief. And they feel their duty unto their Lord so to do, and that they should visit them whenever they feel impressed so to do. And if any error should get among them, to study how to set them right; and if any heresy, to be careful to remove it, and not rend a member from Christ's body. To study the scriptures, that is, to read them and meditate upon them; to be so conversant with them as to have them at hand, and always ready to stop the mouths of gainsayers; to visit the brethren more than once a month, and to know if all is well among them, and if any difficulty, to aid in making peace between brethren, and if possible to settle all such and never let it come to the church; to see their ministering brethren, and to bear how the churches do under their watch care. In a word, to study to show themselves approved unto God. This seems to have been the Primitive example, and God's spirit teaches the same now.

Now how can we rationally suppose a minister to do these things, when the church's fail to act their part towards him? And as portions were appointed the Levites under the old covenant, so as we said before the priesthood being changed, there are portions also appointed the
ministers of the church under the new covenant. But alas! is it the case that the ministers of the house of God have been compelled to abandon their work in great degree; and I ask, for what cause is it? Because the churches have forgotten them. O tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised gain a triumph, (I mean false churches.)

Brethren, I would not publish it, were it not that I love you, neither do I speak in respect of want myself, for I have all things and abound, and I have learned if I have food and raiment to be content. Neither do I publish it for their sakes alone, that have suffered wrong, nor for their sakes alone that have done wrong; but that my care for you may be made manifest, and that your minds may be stirred up by way of remembrance. And although it is a painful task to pen the things that I am about to do, in consequence of the reproach that the churches are under, and lest some should say that I was advocating the cause of the missionaries, let them remember, that although the right of the ministry has been abused by the missionaries, this has not diminished the claims of the ministry in the last; for the Lord has ordained, that they should preach the gospel should live of the gospel.

Whoe goeth a warfare any time at his own charges? who treadeth a flock, and eateth not of the milk of the flock? Then shall not muzzled the mouth of the ox that treadeth out the corn. Therefore, if your ministers have sown unto you spiritual things, is it a great thing if they shall reap your carnal things? Say I those things as a man, or saith not the scriptures the same also? But you have disregarded some of your ministers, and muzzled the mouth of the ox that treadeth out the corn, in that you require their labors and exact all at their hands; when in very deed you have in effect tied them to the plow handles, or confined them to the blacksmith's shop, or to some other business, in order that they may make a scanty living for themselves and families. And in so doing, you have indirectly driven the gospel in a great degree away from your houses. I said a scanty living: but what they could do well if they could remain at home at their respective avocations; but then they have the care of all the churches over and above, and when they get home, it is as much as they can do to set things in order, until the time come that they have to go again. And they are compelled to stay at home; when they ought not; and when they go, leaving their affairs to be all in disorder when they return. I speak not of all, but of some; for most of the ministers are men that earn their bread by their labor.

Now take one example among many and let this suffice, lest I be thought on the extreme. I know a minister that has met a poor benefice in life, who has to go a great deal; he has a weakly wife and several small children, and he himself not healthy. In order now to make a living, and discharge his duty towards the churches, he labors night and day; when the time arrives that he must go, he starts with a heavy heart, because he has to leave his children in the rage of winter bare foot and barehead and thinly clothed, for his wife is not able to attend to her own business and his too as it should be; which striving to do has exposed her to the wintry blast until her health has become impaired, and now she is not able to attend to the business as before. Moreover, medical and must be called in, the physician's fee high, and having made nothing to spare and not enough to use, this man has become in debt, and being hereof forced from home at sundry times, his farm going down, his cattle and stock of all kinds which he has neglected. And surely this man's condition resembles much the case of nature, and now I ask, what must he do? Why, the brethren say, come. And when with reluctance he makes known his condition, by way of excuse in some degree, they support him with these promises I have never saw the righteous forsaken, nor his seed begging bread. Now God does not work miracles in this day, nor feed men on manna; and to say this is tempting God, and is not unlike saying, be ye warmed and filled, and at the same time give them not those things which are needful. And what doth it profit? Look not upon us, O Lord, according to our iniquity; but according to thy loving kindness, remember not against us our transgressions, but forgive us for the sake of him that d.e.d for us.

Now, brethren, I praise you that you have distinguished yourselves in a great degree as Primitive Baptists, and have suffered many things for the truth's sake. Then let us not stop here, but let us do
all our duty, and let it not be said that we have invited the gospel indirectly away from us in that we neglect our ministers any more. I know the brethren, many of them, do not know the privations a preacher has to go through; and there are some willing, and not able. I charge them not with neglect, but let us one and all, according as God has prospered us, so give; for our God requires not according to that a man hath not, but according to that which he hath. And now I have confidence in you, through Jesus Christ, that you will be none otherwise minded; but that you will all strive together in the bond of the gospel, remembering what you are called unto, and think not that we have done all our duty, when we have given a small pittance to our pastors. No, but to all the needy in all our ranks. And in so doing, we have the approbation of our God, but in neglect of these things, we provoke his chastening rod.

And now I admonish some of the brethren to quit this striving about certain things to no profit in the Primitive, but rather let us strive who shall excel in good works, and each one set an example of good things for the other. Let our chief end be to provoke one another to love, which works no ill to his neighbor. I have written this scrip, hoping it will find a place in your hearts. May the grace of our Lord Jesus Christ be with you all.

Amen.  

JOHN B. WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county,  
June 6th, 1840.

DEAR BELOVED BRETHREN IN THE LORD: Grace be unto you, and peace be multiplied, from God the Father and the Lord Jesus Christ. I for the first time write you a few lines, for no other purpose but merely to let you know that there is such a being as myself; and to let the world know the reason why I cannot be a missionary.

I am no preacher, nor never expect to be; but I think I know the truth when I hear it, and I know that I do love my brethren that write in the Primitive Baptist. For if it does not contain that living food, which a man may eat thereof and not die I am eternally lost; for I do believe, that the whole church of Jesus Christ was given to him by God the Father in a covenant of grace before the world was, and not one of them will be lost. For we hear him saying: Thine they were and thou gavest them me, and I give unto them eternal life and they shall never perish, neither is any able to pluck them out of my hand. And my Father which give them me is greater than all, and none is able to pluck them out of my Father's hand.

And no man can come to me, except my Father which hath sent me draw him, and I will raise him up at the last day. And they shall all be taught of God, and he that hath learned of the Father cometh to me, and he that cometh to me I will in no wise cast out.

Now he that is a restless let him come to Christ, for we hear him saying, in the last day, that great day of the feast, if any man thirst let him come to me and drink. Hence we find, that the sinner must go to Christ, and not to the missionaries. This is one reason why I cannot be a missionary, for their doctrine is, the gospel cannot go without money and education; but my Bible says, when they persecute you in one city, flee ye to another. And not only so, but let us see what John the revelator says on the subject: And I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. So my advice to missionaries is, to repent therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. For except ye repent and be converted, and become as a little child, ye shall in no wise enter into the kingdom of God. I have not pointed out any of the passages of scripture I have quoted, knowing that my Primitive brethren are Bible readers; and if I have missed any quotation, I beg forgiveness, as my education is limited.

One more reason why I cannot be a missionary, and then I will come to a close. On Friday after the second Sunday in November, (1838) about sun rise, I have a hope to believe that my sins were forgiven, after being much troubled about my situation, from early in the spring of the same year. And if I was forgiven, it was done as quick as lightning, and I verily thought that I never should see any more trouble as long as I lived; for I loved every body, both friends and foes, and if I am not mistaken I have some of these feelings occasionally yet. And now,
thinking that every body were Christians that professed to be, I went and joined a missionary church unthoughtedly. But, alas! how long did my pleasure last.

It was but a little while before the church I was in got a charge, and that from the pulpit, that we should not allow the Old School side to preach at our church, and if we did, he (our preacher) had no use for us; and then said to me that same evening, if one of them preached in that house again, he never would. Now having several reasons to believe, that he was a sneak, I was wicked enough to try him once more; so takes my Old School brother with several other brethren, and up we goes the day being appointed, and occupied the house. But the Ishmaelite never quit, so we see they will sneak.

The next news was, no man could be a Christian that would not give his money to those benevolent institutions; I now became greatly distressed, seeing they were the big side. And a certain lady said, she could not see how so many people could be wrong, and so few right. This bore weight on my mind for several days. I tried to beg the Lord as well as I could, if it was according to his pleasure to show me what to do. After I had given up all hopes, that I never should know who was right, though greatly desiring to know, my mind now being spun out to full length, these words offered to my mind: Have you not read my word through? I answered in my mind, I have. Then it offered: Have you ever found my people any thing else, but a poor little despised set? I answered, I never have; and away went my burden, and I never have been troubled since. Then came these words into my mind: I rather go and suffer affliction with the people of God, than to have all the treasures of Egypt, or to be called the son of Pharaoh's daughter. Here I was made to rejoice, and quit the missionaries.

Now, my brethren, I believe that the spirit of God will guide his people. Let us hear what Jesus says on the subject. When he the spirit of truth is come, he will guide you into all truth; for he shall receive of mine and shall show it unto you. All things that the Father hath are mine, therefore said I, that he shall take of mine and shall show it unto you.

I must come to a close. If you think this worth publishing, you can do so; it not, my feelings will not be hurt at all, as I never wrote for public print before

Now may Elijah's God bless you, and may he save us all in his kingdom, is my prayer for Christ sake. Amen.

EDMUND WHITELAY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Noxubee county. July 9th, 1840.

Dear Brethren: For the first and perhaps the last time, I have set down to send you a few lines about the times in this part of the country; which you are at liberty to dispose of as you think best. You can either publish them in your paper, or burn them at discretion. I am but a plain man and have no learning, but I am in hopes that you will overlook my blunders and mistakes.

There is a people here, who call themselves missionaries. They have taken these grounds, that no one can understand the word of God, (though they may be Christians and Bible readers) unless they have been instructed in all the branches taught in the benevolent schools. This is the means used in this country to pervert the minds of the children of God, and make merchandise of them. They are told by their preachers to read money books, if they wish to understand the mysteries of the gospel. Again, they have found many errors in the scriptures, and say that our present translation is rotten and vulgar, and ought not to be read or spoken in the presence of females. One of their preachers observed to me, that I would be ashamed to read the gospel in presence of my family. But brethren, I think he was mistaken, (if I know myself,) for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

My dear brethren, when we hear them say such things, is it not enough to move God's people onward to their duty? and God bring our strength, so let us do. Let us strive against spiritual wickedness in high places, which is, (in my opinion,) religious science, falsely so called. Then people boast of their wisdom, their learning, and their piety; and rejoice in their might and strength, and deceive themselves, from the fact that the world gives heed to their doctrines and commandments.

My dear beloved brethren, I am often times made to rejoice when I read the word of God and find that not many mighty, or wise, or prudent men are called;
but the weak things to confound the mighty and wise in their own craftiness. But we are told, that these are sectarian principles. If they be, brethren, will they be the doctrine of the Saviour? Read his own words. Mat. 11 chap. verses 25 and 26: 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. &c. What shall we say to these things? If God be for us, who can be against us? Let us therefore not sleep as do others. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Roms. 13 chap. And now, brethren, if we are the children of light let us walk in it, if God will enable us so to do; and I pray God, that we may ever be able to give an answer of the reason of the hope that is in us.

O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord, or who hath been his counsellor? O, brethren, when I see such deep schemes laid to sap (if it were possible) the very foundation of our hope, I am made to wonder how I escaped their hands. I have been in the Baptist church ten years, eight years of the time in confusion. But thanks be to God, I am now from under these tax gatherters & hirelings once more.

The church to which I belong is in peace; we number between forty and fifty members. Though there are a number of churches in our country that are yet enangled in priestcraft or witchcraft; for as Simon was, so are they; because money is their God. One of them told me not long since, that he would preach for his brethren as long as they would pay him well for it; and if they would not give him money for it, that he would quit preaching and make money some other way. He would go to making cotton, and if that would not do he would go to overseeing; for have it he must and have it he would. I reckon, brethren, that he is like Eli's sons were; they wanted the people to give them raw flesh, and if they would not give it them they would have it any how.

Here I will give you a few things from the Minutes of the Georgia State Conven-

It seems from the statements in this piece, that they are hesitating, whether or not they shall call home some of their missionaries for the want of means to sustain them, and then recommend vigorous and persevering efforts to be used throughout the State to raise more money. On Page 6, fifty thousand dollars are reported to be in good stock at interest, and fifty thousand in cash on hand. Oh, brethren, is not this enough to remove the veil from the eyes of every one of God's children.

I will not trouble you at this time about the new translation of the Bible, which I expect is nothing new with you. I will close my remarks by saying, you can use them as it seems good with you. It is the first time my name was ever seen (on paper) on such an occasion. Yours in gospel bonds.

JOHN HAYNES.

TO EDITORS PRIMITIVE BAPTIST.

Hazel Green, Madison county, Ala. October 20th, 1840.

DEAR BRETHREN: Though a stranger in the flesh, yet I hope not in spirit; for I think from the language I hear in the Primitive paper, I feel sometimes, little as I am, that I have been taught at the same school and by the same teacher; who ever has, and ever will, teach all his chosen ones the same lesson, give them the same language.

And this is the reason why they all see eye to eye, and speak the same thing, and are so united to each other, and will not hear the voice of an uncertain sound, because they know not the voice of strangers. See St. John, 10th chap. 2, 3, 4, 5 verses: But he that entereth in by the door, is the shepherd of the sheep; to him the porter openeth, and the sheep heareth his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.

And I find in the Primitive paper, that there is a great sitting in the churches in different parts of the country, as well as with us. See Luke, 12th chap. 32 verse: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. You, the chosen and elected people of God. Not for any merit on our
part, but a rich favor of God, given without money and without price.

Dear brethren, my heart's desire and prayer to God is, that the sitting may continue, until the lively ones are separated from the fifth or the dead ones. For ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up, &c. here on this chief corner stone, elect, precious. And you know the use of a corner stone is for the architect to gather together the materials, and make them as one thereon, which is the work of the husbandman; and I am the true vine and my Father is the husbandman.

And they are brought together not by any married effect of mortals, but drawn by the everlasting love of God the Father to his Son. No man cometh to me, except the Father which sent me draw him. This is the way the ancient sinner were brought to the knowledge of the truth, and I believe it to be God's way yet. But according to the faith that some hold in this country, they have found out a mighty easy way to get to heaven, much nearer than the apostles taught. A footway made with money, that is above all the hills and mountains of unbelievers and quench mires of sin that we Old Britons are so often falling into. And this moneyed way is seen with the natural eye. This way is taught by men-made teachers, and is desired and pursued and occupied, by self-willed men and women.

We have great reason to thank God, that we have peace among ourselves, as an Association. At our last meeting together in an Association, the church generally complained of coldness, but in peace and love. I never saw a more united spirit manifested among brethren, than was during our last Association; every thing was done with the utmost satisfaction. So I close by subscribing myself yours in tribulation.

JOSEPH H. HOLLOWAY.

FOR THE PRIMITIVE BAPTIST.

Elder Wm. Burns. from Virginia, is expected to preach at Richland Chapel, on the 24th May; 25th, at South West, m. h.; 26th, at the Bay; 27th, at Yomp's, m. h.; 30th, at Stump Sound; 31st, at Wardsville; June 1st, at North East; 2d, at White Oak; 3d, at Hadno's Creek; 4th, at Bell's; 5th, at Newport Chapel; 6th, at Shecumb's Creek; 8th, at Swift Creek; 9th, at Galloway's m. h.; 10th, at Red Banks; 11th, at Greenville; 12th, at Great Swamp; 13th, at Comcor; 14th, at Tarboro's; 15th, at Po'nu Creek; 16th, at Upper Town Creek; 17th, at Falls Tar River.

AGENTS,
FOR THE PRIMITIVE BAPTIST.


PRIMITIVE BAPTIST.


COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Huntsville, Madison county, Ala. April 22nd, 1841.

Acts 14 c. 22 v. Confirming the souls of the disciples, and expecting them to continue in the faith, and that we might through much tribulation enter into the kingdom of God. Daniel, 2 c. 44 v. And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Now we notice, that the prophet uses the word shall, five times in this one text. I suppose to satisfy every body, that the power of God is engaged to fulfil it, or confirm it. Now we notice what the power of God is to do, or as the text reads, the God of heaven shall set up a kingdom. No doubt this is the gospel church, set up in the days of the Caesars, and it shall stand forever, and shall never be destroyed; nobody else shall have it, it shall not be left to other people, it is my own kingdom, and I will give it to whom it was prepared; and in its glorious triumphs, shall be a sufficient consideration for much tribulation, (not a little,) that we may be able to bear up under an eternal weight of glory. Romans, 15 c. 8 v.

Now I say, that Jesus was a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers. Now I suppose that every man knows, the way to confirm promises is to fulfill them; for no man can have action at law upon principle of promise. I conclude then, that the confirmation of the promise, rested upon the faithfulness of God, and the ministration of Jesus Christ was to fulfill every promise that God had made in the Old Testament. Then permit me to say, that if that kingdom set up by the Saviour, is not now in existence, infidelity may rejoice boldly, & say, God is slack concerning his promise.

Thus permit me, brethren. In the most perfect good feeling, no spirit of spite, but a sense of duty I own God and man, to ask, is it not astonishingly strange, that any man with the Bible in his hand, ever thought that a society set up a few years ago was the church of Jesus Christ? For the promise was, it shall not be left to other people. The law of God says, honor thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee. I understand this scripture in a literal sense. Jesus says, call no man your father on earth, for one is your father, which is in heaven. I understand this spiritually. I understand, a father to be the author, founder, or beginner, &c. I ask them in the name of my Bible, if any man ever did hear of a Methodist church, until Wesley and Morgan founded the Methodist society in 1724? I ask, if any man ever heard of a Cumberland Presbyterian church until M. Adow, Davie and King, founded the Cumberland Presbyterian society, in 1810. Then I ask, if these are not their earthly fathers? and if they have earthly fathers, I ask, can they have a heavenly father and society? Thus Mr. Buck shows us, though I think a pedobaptist himself, that every society in the world has earthly fathers, but the poor old Baptist; and when he speaks about them, he says, there were Baptists among the Waldenses and Albigenses, but can't...
tell their origin, or where they came from. Mr. Jones says, it cannot be proven that the Baptists have had a regular succession of ministers, from the days of the apostles until now. Mossieum says, if I mistake not, they are buried in the depths of antiquity. Amen.

This just suits Paul's expression, unknown & yet well known; known in God's account, the New Testament, but unknown in the wisdom of this world. Thus I think the poor old Baptist is separated & distinct, dwelling alone, not counted with other people. For these things I may meet the frowns of some of my brethren, particularly my Methodist and Presbyterian brethren, for I hope many of them are the saints of God; but I am glad to know, that my motive is to discharge my duty to God and man in this scripture, not shunning to declare the whole counsel of God. Thus if my views are right in the scriptures, and many dear saints are lead astray, may I not in the spirit of love try to show them the good and the right way, in my very poor & awkward manner.

I remarked that Abraham's circumcision sealed to him what he already had, the righteousness of God by faith. I notice throughout the whole dispensation of sacrifice and offering. God had some body prepared to catch the blood in a bason, that the people might be sanctified thro' their high priest. How is it then, that Jesus Christ fulfilled that dispensation, when not one drop of his blood was saved, but ran down and perished in the dust? Brethren, is it to convict our souls, that as Jesus died eighteen hundred years ago, and his blood alone can cleanse us from all sin, that if ever we do enter into rest, it must be by faith; by the faith of the Son of God, for no other faith can go to Mount Calvary, and catch the blood of Jesus Christ in sanctification & redemption. Surely it is the wonderful work of God, for no man is born heir to it by flesh and blood, or the will of man. May all the saints, in every nation, tongue, kindred and people, admire, love and adore, praise, and serve, magnify, honor and exalt the name of our God, for the riches of his mercy in Christ Jesus our Lord.

I remain yours as ever, a very poor unworthy beggar at a throne of grace, if I know what I am.

WILLIAM CRUTCHER.

N. B. The reason I say nothing about the earthly fathers of missionism, there are so many I cannot count them. W. C.
from their youth. But the Lord showed them that it was not by strength, nor by power, but by my spirit, saith the Lord. Now those five smooth stones, that David chose, I believe to represent the five books of Moses; as they were the only rules, or books, to govern them in that day into the way of the Lord. And the book we understand to mean a running stream which must be a figure of the Lord Jesus Christ, &c.

As my sheet is nearly full, I will come to a close, hoping that the Lord will direct all that do write, to write the truth. And may they ever be enabled to contend earnestly for the faith once delivered to the saints. So farewell, for the present.

R. B. MANN.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Spartanburg dist. July 25th, 1840.

DEAR BRETHREN EDITORS: I have had the pleasure of reading your valuable paper the Primitive Baptist, and it fills my soul with sympathy toward you, when I see that God has reserved to himself some who have not bowed the knee to the image of Baal. I mean you have not taken up with the institutions of the day, and have not put your faith in money as being a means that God makes use of to convert the heathen. Well the missionaries say, that God makes use of men as a means to send the gospel to the heathen. So he does, but he does not make use of men to qualify those men to preach the gospel. Hear what Paul says to the Corinthians. In his first epistle, 2nd chapter, 12 and 13 verses he says: Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, &c.

The missionaries say, that they that are highly educated can preach plainer to be understood than a man that has no learning. So he can, and he is better calculated to paint off his discourse in high colors, and then he is called a great preacher; the people will call for him to supply a church twenty or thirty miles, he sends an appointment that he will attend such a time and preach for them; one time he attends to his appointment and sees a large congregation gathered to hear him, he gets up and he pours out dictionary in whole volumes, and all the grand people, whether they understand it or not, will say that it was the greatest sermon they ever heard. Then the common poor people will say so too, though they did not understand one sentence of his discourse, only just because they heard some grand person say so. Well, when his discourse is over, he tells them he does not know how he can supply them, he lives a great way off and has a family to support; giving them a hint that he wants money, but he will supply them for one year.

When the year is out, the man must be paid for his attending them. Some of the poorest of them will put in 10 & some 15 dollars, and some of the poor class because the rich have thrown in, think they must put in some 50 cents or a dollar, when their children scarcely have bread enough to subsist on, while the high learned preacher fares sumptuously every day, on the hard earnings of the poor children. Well, the preacher gets two or three hundred dollars made up to him at this place, and perhaps as much at two or three more places; this gives the preacher the big head, he thinks to himself what a great preacher I am, they send for me so far and throw in so much money. I reckon I am the greatest preacher in the world. He is not going to preach about in the settlement among his poor neighbors, no, money is what he is after and he will preach where he thinks he can get the most of that; so his preaching profiteth the people nothing, because it is not attended with the holy spirit.

I have been a member of the Baptist church eleven years, and have heard many experiences, and I have never heard one of them date their conversion from hearing one of these high learned, smooth tongued preachers yet; but from hearing of those that preached as Paul did, not with enticing words of man's wisdom, but in demonstration of the spirit. These are the preachers that I want to hear. When the spirit of God appears to be in them, then it is like fire, it kindles from one breast to another, until all Christians present feel it. Then they begin to pray, that the word preached may have its desired effect, and that God would pour out of his spirit upon poor sinners. Then you will soon hear them cry out, what shall I do to be saved? do pray for me. That is the sort of learning I want a preacher to have, taught by
the Holy Ghost; and these are the sort
God will send to the heathen, whenever
he does send any.

I was at the Tiger River Association
last fall, where there was a large congrega-
tion, and the word preached appeared to
have its desired effect. I began to think
that we were going to have a great meet-
ing, until Sunday near 10 o'clock, when
Mr. Spalding got up to preach what he
called the charity sermon. He said he
felt like he wanted to preach Christ to the
people, but the brethren had appointed him
to preach another way; he said he believed
he would preach Christ any how,
and began. Thinks I, well done, you obey
the voice of God rather than man. But
he had the money fever so hot, that he
could not stand it; so he began his charity
sermon, as he called it. If I had to give it
its title, I should call it the beggar's peti-
tion. When the discourse was over, there
went a man round with a hat for the peo-
ple to throw in money, and it raised a
great confusion amongst the people. I
thought this was enough to convince any
person they were wrong.

But, my brethren, Paul has told us, in
his letter to the Romans, the 16th ch. 17,
18 verses, to mark them which cause di-
visions and offences, contrary to the doc-
trine which ye have learned, and avoid
them; for they that are such, serve not our
Lord Jesus Christ, but their own belly,
and by good words and fair speeches, deceiv-
ethe hearts of the simple. Brethren, pray
for them, not as Christ prayed for Peter.
He saith, Simon, Simon, behold satan hath
desired to have you, that he may sift you
as wheat; but I have prayed for thee, that
thy faith fail not. Now, brethren, pray
that their faith may fail them; for they
put their faith in the traditions of man,
laying aside the commandments of God.
But pray that they may turn from their
traditions and put their faith in a cruci-
fied Redeemer, who is able and willing
to save all that will come to him by
faith.

So I close by subscribing myself, yours
in bonds of love. Though you be strang-
ers to me and live at a distance, I hope to
meet you in that place of bliss, where
there will be no jars, scisms and divisions;
but we will join in an everlasting song
of praise through an unbounded eternity.
May God help us to meet there, is my
prayer for Christ's sake.

THOMAS WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

White House, Halifax county, Va.
March 6th, 1841.

Brethren Editors: I have been silent
for some time, in reading the communica-
tions from the brethren with delight; I
have come now to answer my part, and
show mine opinion. And first, my opin-
ion is, that the writers in our paper, are a
part of the church of Christ; and I believe
the ground which they occupy, is holy
ground. One reason why I believe they
are a part of the church of Christ is, be-
because they give God the glory, and it a-
grees with his word; for he will not take
his glory and give to another, nor his
praise to graven images.

Brethren, I shall not attempt in every
case to cite you to chapter and verse, as
I believe you are Bible readers; neither
shall I attempt to confine myself to any
certain text of scripture, but touch on
many parts, as it is all given by inspiration
of God, and is profitable to the church
of Christ. One reason why I believe the
ground they occupy is holy is, because
there are so few upon it; which agrees with
the word, for Christ said, straight is the
gate, & narrow is the way, that leads to life,
and few there be that find it. Yet God
will have his tithes or tenth's, which is his
elect or holy seed. For in it shall be a
tenth, and it shall return and shall be eaten
as atel tree, as an oak where substance is in
them, when they cast their leaves. So
the holy seed shall be the substance there-
of. Isa. 6 chap. 13 ver. And the same
prophet his said, the ransomd of the Lord
shall return and come to Zion, &c. So
you see there is no chance work with God,
for he works all things after the counsel
of his will. And I believe, that all our
troubles and afflictions were weighed in the
scale of God's eternal purpose, and shall
work together for good, to them that love
God. The troubles we are going through
now, on the account of the institutions of
the day; for sure I am, that our good and
his glory are inseparably connected to-
gether, he has the honor of all, and we the
profit of all.

Dear brethren, it seems there is a mys-
tery of iniquity, as well as a mystery of
godliness; and perhaps some of the effort
people think, as Paul did before his con-
version, that they ought to do many things;
but have not found, that it is contrary to
the name of Jesus. Perhaps they have
not found, that Christ is the end of the law for righteousness, to every one that believes. Paul speaks of a people, that had a zeal of God, but not according to knowledge. Christ speaks of a people, that compass sea and land to make one proselyte. Well, brethren, who are they? Get the scriptures, and measure with the measuring reed; for they are yet in the world. For Solomon said, that which is done, is that which shall be done; and there is no new thing under the sun. Somebody is fulfilling that scripture, and it will not apply to the Old School Baptists, for we are charged with laziness, and of preaching the people upon the stool of doing nothing. Again, Paul speaks of some, that would turn the grace of God into lasciviousness. But this will not apply to the Old School Baptists, for they contend for grace from first to last.

Brethren, I spoke a while ago, of a mystery of iniquity; and I remember Paul said, we are not ignorant of his devices; and I think that God's people, with the teaching of God's Spirit, and the measuring reed in their hand, are not so ignorant as some suppose. And if I must give my opinion, the devil has changed his ground and mode of attack on the church, and now appears as an angel of light, and thus deceives them that dwell upon the earth, by the means of those miracles which he had power to do in the sight of men; and is moving large numbers of the lost race down to destruction.

Brethren, I have looked on at some of their big meetings, and observed the trying to proselyte, until I concluded they are the enemies of the cross of Christ. And I think I love them about as good as Paul did the coppersmith, so you may guess whether there is any fellowship or not. I heard one of the learned genity say, that he had determined never to aid in the ordination of a man to the ministry without an education, and that ignorant ministers had been a curse to the Baptist church. And he would have hurt me no worse, if he had said it was wrong in the allwise Jesus to put Peter and John in the ministry, and that they were a curse; and that he could do smarter than Jesus did, and had determined not to follow his example. I would have taken just the same at his hands. My opinion is, brethren, that if all God's preachers would fasten their eyes on all such men, with the same firmness that Paul did when he said: Thou en-

my of all righteousness, thou child of the devil, wilt thou not cease to pervert the right ways of the Lord—I think their great light would go out, & they be as blind as Elymus was, and would have to seek some other leader to show them the way to Birm. I will now come to a close for the present, but I am not done with them yet. WILSON DAVIDPONT.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Little River Baptist Association, held with the church at Fellowship m. h. Johnston county, N. C. on the 16th, 17th, and 18th of October, 1840.

CIRCULAR LETTER,

To the brethren and sisters of the churches composing the Little River Baptist Association.

DEAR BRETHREN: According to the usual custom, you no doubt are expecting an Epistle from us, more particular to your religious edification in these cold trying times, through which the Church of God is passing; & we know of none of more importance than that treated of in first John, ch. 3, v. 1—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—Here, you will observe, the Holy Ghost, through the Apostle addresses us with a note of attention. Behold—look at it—consider it—compare it with all other love, and see how far it excels it in its existence, it powers, its duration, and in its blessed effects upon sinners! First we will notice this Love—what it is. In a word, it is God. God is love—of course its existence is from everlasting. "I have loved thee with an everlasting love." Then this love is to be understood as existing before the world was, as the Saviour of sinners hath said: "And thou lovest them as thou hast loved me, and thou lovest me before the world was." So, dear brethren, you see you were loved of God before the world was; and as this love is everlasting, it will never change.—"I am the Lord—I change not."—No, not even when his children are children of wrath, as others. "But God commendeth his love towards us, in that while we were yet sinners Christ died for us." But the objector will say, How can God love us while in our sins, as he cannot look upon sin with the least allowance? To this we an-
prizer, in Christ and no where else—in Christ, yes, according as "he hath chosen in him before the foundation of the world," &c. "But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins," &c.

Thus, brethren, you were loved in Christ—saved in Christ by the blood of the Everlasting Covenant; Christ as a lamb slain for you, considered in the covenant of peace, which was between them both. In this covenant all the sins of Christ’s people were cancelled, or made Christ’s, to whom justice turned its eye for satisfaction; to the Son of God, who has done according to covenant understanding; and through this channel love, mercy, truth, righteousness, &c. can flow into the sinner’s soul, and his train fill the Temple. Well may it be said, brethren, “Behold what manner of love the Father hath bestowed on us!” O, brethren, it is a source of solid comfort to those that have eyes to see; when we further reflect, that the rich arrangement of wisdom was all done without any foreseen merit in us as the reason why. This manner of love far surpasses any human reason; but we only have to say that before the children were yet born, neither having done good or evil. “Jacob have I loved, but Esau have I hated.” Thus we may exclaim, “O, the depth of the wisdom and knowledge of God,” and power and nature of this love; it is stronger than death, Brethren; for hear the Saviour: “And I lay down my life for the sheep.” O, love, when we look at the ploughers making long their furrows in the dear flesh of Jesus; when we look to that dear head of his and see a platted crown of thorns piercing it; when we look to those dear hands of his, and view the nails rushed through, fastening to the tree of the cross; likewise his feet—do you hear this love say I faint, I can’t go further? No. You hear it, after the resurrection, “O, death, where is thy sting? O, grave, where is thy victory?”

The Lord Jesus Christ is our love, and the Church is his love. Our love has arisen and ascended at the right hand of the Father, and is making intercession for us, according to the will of God. “I have (says Chris) esteemed thee, O, my love, to a company of horses in Pharaoh’s chariot;” and says the Church; “As the lilies among thorns, so is my love among the daughters.” Thus God’s love is the Church, and the Churches love is God—then, “Behold what manner of love the Father hath bestowed upon us!”

This love differs from all other loves. First: because there is no first cause assigned us further than I have loved thee with an everlasting love; but on the Churches part, there is a cause—we love God because he first loved us. All other loves have a cause; Adam’s love to Eve is because she is bone of his bone; and God gave her him a helpmate; all loves that have a first cause have a last end. But the love of God has no end; it is immaterial how dear a husband and wife may be to each other, it ends in death. But the love of God bestowed on us, is not so. There is much lucrative which may be turned into hatred, and is as cruel as the grave; but God’s love is different from this; whom he loves, he loves unto the end; and instead of its being removed for transgression, he chastises and yet loves; it is the love of God breaks the heart of stone; it is this love that draws the soul to him; his righteousness and people in love, which presents holiness beautiful and desirable; which causes it to hunger and thirst after it; it is this love in the morning of your deliverance that made you rejoice with joy inexpressible and full of glory; it is this love of God that faith worked by, that made all things new; it was this love that made you love the brethren. We know that we have passed from death unto life, because we love the brethren; and it was this love that made you love poor sinners; and in fact it made Jesus Christ altogether lovely and the choicest among ten thousands; it is this love that enables you to bear one another’s burdens; and it is this love that draws us to keep God’s commandments. The nature of it, is not to puff up; it thinketh no evil, or intends no evil; but it loves your enemies; it bears long; indeed it is the fulfilling of the law. O, then what manner of love; there is none to be compared to it; it can make a broken heart whole; the same to take up his bed and walk; yea, it being applied to a soul, can make a sick body feel well; yea, it can cause all the sorrows of a troubled breast to cease, and the soul in a state of sweet tranquility in a moment; it is this love that will abide forever, will never leave nor forsake. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us
from the love of God, which is in Christ Jesus our Lord. This love (God) is in you, and greater is he that is in you and for you than he that is against you. So then, brethren, you are kept by the powers of God; it is this love, brethren, that opened the windows of Heaven and showed Stephen, Jesus at the right hand of God; and likewise you, when you come to die, the power of it can welcome death, having the pleasing prospects of eternal life; just before, can cause you to lean your head on Jesus' breast, and breathe your life out sweetly there. It was this love that enabled the Saints of old to bear the fire, gibbets, and death in various forms. We may say, in conclusion, with the Queen of Sheba, "the half has not been told you." Suffice it to say, in the language of the text, "behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." Yes, this love will live when death itself is dead; you will go into Heaven with it, and there to behold its glory, its beauty, and live in the sweet enjoyment of that rest that remains for the people of God; there you will not only be called the sons of God, but be heirs of God, and joint heirs with Christ Jesus our Lord, for ever and ever; to hear no more the voice of your oppressors; and sorrow and sighing shall flee away; and sing in the sweet embrace, the new song, the song of Moses and the Lamb.

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Georgia, March 7th, 1841.

Beloved brethren in the Lord of life and glory: Peace be with thee, and peace be with thy souls, and peace be with thy house, and peace be with all thou hast.

2ndly. I now will call your attention to the second feature brought to view in conversation, i.e. the great change wrought upon the man by the implantation of grace, or incorruptible seed, (as old Peter has it.) As this blessed change is wholly the effects of grace, I will give you a text to the point. Thine ears shall hear a voice behind thee, saying, this is the way, walk ye in it. Isa. xxx. 21. The voice was heard behind, which argues conclusively, that him that heard was going directly from him that spake. But the great change wrought by the implantation of grace in the manners, disposition, principles, and behaviour, is what you was to tell us about. Well the voice said, this is the way, walk ye in it. That voice was the holy spirit, Calling to the sinner; and that call was an effectual call, the same as when our blessed Saviour said unto a certain character, come and follow me. That was an effectual or special call, and such is the constraining influence of this special, effectual calling, that it draws him that hears and and sweetly forces him to walk in the way. A text to the point: I drew them with cords of a man, with bands of love. Hos. xi. 4.

Again: I have loved the with an everlasting love, therefore with loving kindness I have drawn thee. Jer. xxxi. 3.

So there is a drawing in this call, a turning right about, a change of manner, principles, disposition, and behaviour; this change first discovers itself in his manners, he used to profane the name of the Lord without remorse of conscience, was a bad husband, an ill parent, a tyrant of a master, and a wretched citizen; in short, he was just as wicked as the devil wanted him to be. But grace has turned him right about, the change is wonderful, great to astonishment. He is now a lovely husband, a tender parent, a good master, and an upright citizen. Indeed, grace has made a new man of him; old things are passed away, behold all things are new. His old manners are passed away, his old unceut peevish disposition has passed away, his old behaviour, and legal or self-righteous principles are passed away, and all things become new; his manners new, conduct new, behaviour new, and principles new. His wife sees it, she whispers to the old faithful servant, or to some intimate friend, saying, behold the change in Mr. —: grace has made a new man of him; the children can see it, the servants see it, the neighbours see it, and the church sees it and feels it, and rejoices at it. Grace has wrought a mighty change in all his deportment, the things that he once loved he now hates, he was once the servant of sin, but is now the servant of grace; was once blind, but now can see; he was once lame on both his ankles, like Mephiboth, but now he can leap as an hart; he was once dumb, but can now sing a new song; he was once under the curse of the law, but is now under grace; he is made free from sin, has his fruit unto holiness, the end everlasting life. Behold him enquiring for Zion, with his face thitherward, walking in the
good old way. This man is heaven-born and heaven-sent child, one that is humble, teachable and mild, turned into a little child.

Which brings us up to the 7th and last proposition of our text: Become as little children, &c. &c. Now, my brethren, a few remarks relative to becoming as little children. Salvation by grace is a healing plan. Grace brings all with whom it has to do, down into the valley of humility, and teaches them their dependence on an independent God. Being thus led and taught by the spirit, he looks to his maker, and his eye has respect to the holy one of Israel. Yes, sir, he is as dependent on God for every thing, as the little child is on the mother for support, &c. As the little child looks to the mother and desires the breast, so does this man of grace look to his maker and desireth to suck of the breast of consolation; and as the little child cries for hunger, in like manner the child of God cries for the sincere milk of the word. When the mother leaves her little child with strangers, it weeps; even so, when God withdraws his presence from the soul of the heaven-born child, he weeps with bitter lamentations; as the little child will laugh for joy at the return of the mother, so will the child of God leap for joy, when the holy spirit returns to his soul. As the mother’s breast is nourishing to the little child, so is the breast of consolation comforting and nourishing to the child of God; and as the mother’s milk causeth the little child to grow and thrive, so does the sincere gospel milk cause the child of God to grow and thrive in the mysteries of godliness, and knowledge of our Lord Jesus Christ.

But I must hasten to a close, but I wish before I close, to give you a short history of the man of grace; under the idea of my being a wayfaring man, and falling in with him occasionally, while on the teachings of the spirit; or in other words, his travel from a fire to grace. I will also give you the name whereby I shall call him, in my little history. His name is Onesimus, and if any body is curious enough to want to know where I get the name from, I will tell them, by reference to the 4th c. Coles 9 v. which inform you that he is a faithful servant, and beloved brother. And to stop further enquiries concerning Onesimus, I will remark to you that he was a servant, (belonged to Philemon the disciple,) and ran away from him; and afterwards was conveyed by the preaching of Paul, while that eminent apostle was in bonds at Rome. And Paul, in an epistle written from Rome to Philemon and sent by the hand of Onesimus, claimed him as a son. I believe this, (said Paul to Philemon,) for my son Onesimus, whom I have begotten in my bonds, &c. &c. But the history of Onesimus shall be the subject matter of another communication.

F. S. WILLET.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 22, 1811.

FOR THE PRIMITIVE BAPTIST.

To the Friends and Patron of the Primitive, of the old order of Baptists.

I for the second time send a few lines for publication. I have been a member of the Baptist church about forty years, and when I became a member, I knew of no other Baptists but the Unit ed Baptists, except a few free will, and they had no union with us nor we with them. And when I met a Baptist, I thought him of our family; but now when I meet Baptists that I do not know, I don’t know whether to own them as Baptists or not; for some are Fullersites, and some are Campbellites, and a great many of them are nothing more than tradesmen, every one of them looking for gain from his quarter. And they will brother, any body who will give them money, and Judas like will turn any way for gain, and have caused more division among the Baptists than all the wolves that have ever come among them. And they will act all sorts of parts and plans to get money, and tell lies and claim to be Baptists and say they are of the old order of Baptists, and say the Old School brethren have departed from the old path which they have trod for ages. But they lie and tell not the truth, and are creeping into churches and holding conferences and receiving members without the leave of the church, and causing division and discord among brethren; and that is all the good they have done, as I know of. But they are losing ground, and will come to mought when the people will not give them money. And I tell you, my brethren, have nothing to do with them; but keep them out of your churches, and their preachers out of your pulpits, for all their plans are only feathers of the pope’s cap.

But do we lay all the blame of our coldness to them? No, verily, my brethren, there is utterly a fault among us; we have got too much after things of the world, and our minds filled with its vani-
ties. And we have become too negligent as respects the order of God's house, and let too much disorder remain in the churches, & are too remiss in our duty, and have forgot to watch and pray and humble ourselves before the Lord. And we know when the saints in all ages of the world have got in such a state, they have had to be chastised; and we may look out for some visiting scene, to humble us before the Lord. By way of conclusion, I subscribe myself yours, 

W.M. HITMAN.

TO EDITORS PRIMITIVE BAPTIST.

Elizabeth City, Pasquotank county, N. C. 7
May 6, 1841.

Dear Brethren Editors: And all who love and know the truth. Again I take my pen to write a few lines for the Primitive paper, on the perseverance of the saints in grace, God is unchangeable. This is asserted by himself. I am the Lord, I change not. The wisdom of God appears in this doctrine. Where would be his wisdom to appoint men to salvation, and not save them at last. The power of God is concerned in this doctrine. Such are are elected according to the foreknowledge of God, and are regenerated by his grace, are kept by his power to salvation. The mercy of God is from everlasting to everlasting. The justice of God makes the perseverance of the saints necessary. Where could be his justice to punish those, for whose sins Christ has made satisfaction, and God himself has discharged upon it? The perseverance of the saints may be concluded from the purposes and decrees of God.

Isaiah, 11: 21: The Lord of host hath sworn, saying, surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. This truth may be further confirmed from the act of God, the adoption of the children of God into his family. Can a child of God become a child of the devil? I answer, no. Shall an heir of heaven be seen in the flames of hell, or shall one of God's elect come short of heaven? I say, no. Hear what Paul says on this doctrine. Romans, 8: 1: There is therefore now no condemnation to them which are in Christ Jesus. Matthew, 10: 14: Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Having loved his own while in the world, he loves them to the end—John, 13: 1—-to the end of their lives and to all eternity, and therefore they can never perish. They are members of his body, they are his sponces and bride, they are his portion and the lot of his inheritance. John, 10: 27. My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish.

Brethren, faith ever remains; it is more precious than gold that perisheth. Hope, though a lowly grace is a lively one, a living one; love, though it is sometimes cold, and the first may be left, yet not lost. 1 John, 3: 9. Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. I would as soon believe that the devil could get Christ, as to believe he could get one of his elect. Romans, 9: 28: For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

But, dear brethren, there are but a few of us in this country that contend for this doctrine. But what does Paul say? Galatians, 1: 6: 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. Brethren, when the hiring missionary comes around, you receive them not into your pulpits; for they will preach more doctrines than any body could invent but the devil, and he is at the head of them. For such are, that is the missionaries, false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for satan himself is transformed into an angel of light; therefore it is no great thing, if his ministers also be transformed. 2 Corinthians, 11: 13, 14. They are a pernicious encroachment on the rights of men, for which there is no authority in scripture.

Brethren, I would as soon believe Judas was a minister of God, when a devil from the beginning, as to believe that a missionary hiring is a gospel minister of Christ. For my life I cannot see the difference between selling master for thirty pieces of silver, and selling master's gospel for the highest price. When they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them, who live in error. 2 Peter, 2: 18.

As my street is full I must come to a close by saying, remember me when at a throne of grace. So farewell, until you hear from me again.

HENRY J. OVERMAN.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, Richmond district, S. C. - May 3, 1841.

Beloved Brethren: This is the first time I have ever lifted my pen to trouble you with a scrip, not because I feel worthy to address you, but because I am so highly pleased with your paper.
We have received a few packages and they are meat and drink with us; for we can feast on them, for they bring good news from distant lands. Yes, brethren, we love to hear Christians contending for their rights, for he that Christ makes free, shall be free indeed. Fear not, brethren, for ye are dead and your lives are hid with Christ in God. Yet for all this, satan will torment you. See how he tormented Job.

I wish all the missionaries would read the xlii. chap. of Ezekiel, and see what is to become of the lying prophets. I think they are the hireling, who eareth not for the sheep. John, x. 12. I think they had better be upon the look out, if money calls you, and man pays you, take care of the wolf. The missionary is almost upon starvation, they have as many as two hearers at a time.

Beloved brethren, stand to your post, and earnestly contend for the faith once delivered to the saints. Some say, Paul was a missionary; if he was, he says he was chargeable to no man; he worked with his hands. Yes, brethren, ye are not your own, for ye are bought with a price; but it was not money. All power was in his hands, yet the money was taken out of the fish's mouth to pay his taxes. See Galatians, 2: 20. Paul says: I live by the faith of the Son of God, who loved me and gave himself for me. Not money. Simon Magus tried to buy the gift of the Holy Ghost with money. The answer was, thy money perish with thee; for I perceive thou art in the gall of bitterness and in the bonds of iniquity.

I think these would be great men, that are going about and living on the fat of the land, and haggling the poor for money, had better read Proverbs, where it says, he that taketh from the poor to increase his riches, it shall be taken from him and given to another. See 2 Samuel, 6. 6. 7. verse, when Uzzah put forth his hand to the ark of God, and took hold of it for the oxen shook it. For his error God smote him, and then he died by the ark.

I wish the missionaries would cite us to the scripture, that commands them to preach for money; but I think it will put them to their rout. Yes, brethren, they have been riding over us rough shod, but their horse has slipped his bridle and I think they will be at their wits end to catch him again. I think they had better read the last chapter of Revelation and particularly the 18th verse. The preachers thirty years ago could preach without being sent to the seminary. My father was a Baptist preacher seventeen years before his death, he never went to a seminary, nor preached for his dollar a day; he has often been spoken of by our old veterans, & his countenance remarked the last time he occupied the pulpit. His text was in Philippians, third chap. 8th verse: I will give you my name, George Scott, a man well known in Richland. He would wash the saints' feet, for he did believe it was the duty of Christians; and it is firmly my opinion, that Christians ought to follow the example. Religion appears to be set at nought by some, but it is the Christian's food, that makes him grow like the willow on the sea shore. Yes, brethren, you that have come to the stature of a man, know something about it.

I must come to a close. Dear brethren, if I have erred in sending you this, do hide my fault and not disclose it; if not, do as you please.

Good night.

MARTHY HIGGINS,

The wife of William Higgins.

TO EDITORS PRIMITIVE BAPTIST.

Decatur, 
D. kalb county, Ga. 
May 8th, 1841.

DEAR BRETHREN IN THE LORD: I once more take my pen to inform you that I am, through the great goodness of God, still in the land of the living, and hope these lines will find you all well, and all earnestly contending for the faith once delivered to the saints. For there are many in this our day, who are making shipwreck of the faith of God's elect. 1 Tim. 1. 19, by setting up the traditions of men and doctrines of devils, 1 Tim. 4. 1, in the place of the true gospel, and thereby deceiving many; and would, if it were possible deceive the elect of God. But thanks be to God, it is not possible, for they are kept by the power of God through faith, ready to meet God in peace at the great day of Judgment. And though they, the false teachers, cannot destroy any of God's elect, yet they worry, frighten and drive many of the lambs of God into the wilderness. And as our Saviour said in the tenth chapter of John, scatter the sheep.

Oh, then, my preaching brethren, who are the under shepherds of our Lord Jesus Christ, go ye into the wilderness after them; take with you the gospel light, for that frightens the wolves and they will run from it. Blow the gospel trumpet, and the wolves will still run further, for they can't bear light, nor the sound of a trumpet; but the sheep glory in it, for they know it is the light and voice of the good shepherd who gave his life for them. And they will gather to it and glory in it. Then, my dear preaching brethren, it is your most solemn duty to feed them
with that nourishing food prepared by our Lord in his word and no other, for any other will poison the sheep.

Again, brethren, I wish to inform you, that the preaching of the pure word of God, without any mixture of man's works to polish it, (as I do firmly believe,) has been applied by the spirit and power of God to the hearts of some of our hearers, both of the world and of the missionaries, and have made them see their error; and they have come to our churches and confessed their sins, and gained fellowship with us to our great joy, and we hope to the glory of God. Which causes me to believe, that there are many more dear lambs of God yet in the wilderness, that have been by the oily and deceitful tongues of the missionaries, led away from the good old way into the worst of errors, and that ignorantly, and therefore are to be pitied and must be sought for and brought back to the fold.

And now, my dear preaching brethren, one and all, that have been call’d and qualified by the Lord to preach his word, you do know that it is your duty to hunt up the lambs and sheep of God, and feed them according to the command of your Lord. For you do know them, and if you do them not, you shall be beaten with many stripes. The awful thought of and love that should glow in our hearts to God, because he first loved us, should make you forsake all and go preach the gospel. And may the Lord of his great goodness, by his holy spirit work in us both to will and do according to his good pleasure, is my prayer for Christ’s sake. Amen.

ISAIAH PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Pickensville, Alabama, Jan. 12, 1811.

Dear Brethren: Through the Primitive I wish to say some few things on the subject and article faith, and its opposite, which is unbelief. My method will be to contrast the two, as I go along; as I think both words are much perverted from their true meaning, by religious jugglers. Now to the subject.

Now faith is the substance of things hoped for, the evidence of things not seen; which word is used in the Book of God well nigh two hundred times, and is always described as emanating from God—such as: By grace ye are saved through faith, that not of yourselves, but it is the gift of God. Those new light people differ a little in phrase, but none in substance. One will tell the people, that it is just as easy to take the New Testament and read and it will produce faith on the Lord Jesus Christ, as it is to believe the well attested achievements of Gen. George Washington. Another of the same stripe will tell you the Book of God, the precious Bible, is the efficient means of salvation. A third will tell you—indeed they will all unite together in a camp or protracted meeting, prepare their penitent seats and their consecrated altar and straw, and proclaim to the people: Come now, the ministers of the gospel are here, the Christians are here, and lastly, the spirit of God is here; come, give up your hearts and believe on the Lord Jesus Christ, he is as ready now to save you as he will ever be. What presumption! to bring Jehovah down to our time, who has said to every purpose there is a time. Thus they will proclaim to the people, this meeting has protracted from day to day, and is now about to come to a close; the ministers are here, and the Christians are here, and the spirit of God is here, all like a flood or fountain of water to be thrown on the master wheel of a machine. How easy now to embrace religion, unbelief is the damning sin, the time will soon come when the ministers will disperse, the Christians will disperse, and the spirit of God will be withdrawn and form but a speck; then gone, forever gone to be damned, because you will not believe.

Come now to the subject proposed, faith and its opposite, which is unbelief. Unbelief is the old or strong man armed, that keeps his palace, and his goods are in peace, which is the world, the flesh, and the devil, with all their trumpery, which belongs to the corrupt and depraved nature of the human family. Which principle of the human heart, as the strong man armed, will bar the soul out of heaven, now, henceforth, and forever; unless and until a stronger than he comes, (which is grace,) and takes from him his armor in which he trusts, and drives him off his throne and out of his palace, which is every faculty of the soul and the heart. For I understand the heart to be desparately wicked above all things, and we believe sovereign grace to be stronger than he; and when he comes, he takes possession of the heart. For I understand, with the heart man be...
Now does faith create its own object and then act on it? This is Arminian faith, but not the faith of the gospel, or the faith of the Son of God. Faith in the soul is the white stone that John speaks of, that has a new name written on it that none but they that have it can read. It is said, we are justified by faith. Agreed, but we are to consider justification in a threefold light: (in Revelation) first, in the sight of God, for Christ's righteousness we are freely justified from all things; secondly, by faith in our own eye; thirdly, we are to be justified by our works, or fruits, in the sight of men. Salvation is of God, and is sure to all the seed; or, does faith make it sure? Is salvation true in Christ, or does it remain for faith to make it true? We say it was true before, (these are the true sayings of God,) or else faith creates its own object and then embraces it.

Brethren, not so. But those plodders in religion say that unbelief is the damning sin. Was I to say that word, I should expect some one to say, who told you so? If the Book has said it, it has escaped my notice. The apostle has told me, that sin is a transgression of the law. He did not say unbelief is a transgression of the law. I remember what John has said, that ye are condemned already, because you have not believed on the name of the only begotten Son of God. True gospel truth, already condemned, because the means, the only means, has not been applied that can raise the soul from under the sentence of God's most holy and righteous law. Repentance towards God and faith in the Lord Jesus Christ are the requisite qualifications for a believer. The same who has said, you must be born again, the same language would apply in the one as in the other case; that is, condemned because you have not been born again. The creature is just as able to do the one as the other, without divine aid. This is the work of God, that you believe.

So I conclude, that by one man sin entered in the world, and death by sin; so death, or unbelief, has passed on all men, for all men have sinned and are under death or unbelief; and is the exshobad wrote on the family of Adam, until sovereign grace creates anew, and translates the soul out of darkness into light. Then, and not until then, can the soul claim salvation through the mediator of the new covenant by faith; and then faith remains our abiding principle, coupled together with hope, which will abide with this tabernacle when we lay it down. They two will flee away being of no more use, and the soul swallowed up in a full fruition of joy.

Brethren, in conclusion I say to you, brother Lawrence write on, and Brother Mosley hold not back; what I say unto one I say unto all, write in the Primitive, Farewell. W. M. H. COOK.

TO EDITORS PRIMITIVE BAPTIST.

East Nelson, Shelby county, Illinois.
April 22nd. 1841.

Most dear brethren in the Lord: Through the goodness of a covenant God, I am still in the land of the living and place of repentance.

As agent of your paper, duty requires that I should make a remittance to you. For, dear brethren, we do not want to give up the Primitive, while it contains the doctrine of the gospel, and the soul-saving communications that occupy its columns from time to time. Dear brethren, for the Lord's sake, and for the peace of Zion's sake, keep controversy among Old School Baptists, out of the Primitive.

I subjoin the Articles of Faith of the Ohio Association of Regular Baptists, in order to let the children at the South and East have something of an idea what kind of children we are in this far west; as there are the two kinds of children, them of the free woman, and them of the bond, the Predestinarian and the benevolent Arminian. Here are the Articles of Faith.

1st. We believe in one only living and true God, the Father, the Word or Son, and the Holy Ghost; and that these three are one.

2nd. We believe that the scriptures of the Old and New Testament are of divine origin and authority, and are the only infallible rule of faith and practice; and we therefore agree, that the scriptures of divine truth are and shall be by us, considered the only standard by which our faith and practice is or shall be tried, keeping in view the expressions of our understandings therein, as principles upon which we have agreed to unite.

3rd. We believe in the fall of man, and
that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state, by any ability which they possess by nature.

4th. We believe in the doctrine of election by grace, and that God hath chosen his people in Christ before the foundation of the world; that they should be holy and without blame before him in love; and that Jesus Christ was set up from everlasting as the head of his body the Church, and that in consequence of his union or relationship thereto, as the head of the body, his righteousness, life, death, resurrection, and ascension, are the means or the meritorious cause why the church is ever reconciled to God.

5th. We believe that God's elect are chosen in Christ, will in time he effectually called, regenerated and learned of the Holy Spirit; and are justified before God by the imputed righteousness of God, which we receive by faith; and that they are kept by the power of God through faith unto salvation, and cannot finally fall away.

6th. We believe that good works in the act of obedience, are the fruits of the faith of God's elect, and follow after they are born of the spirit as the effect of grace in the heart; which their justification is externally declared to the glory of God, and form one of the main basis of the Christian union and fellowship, which cannot be dispensed with.

7th We believe that the union and relationship of the members in the church, or body of Christ is such, that each member should submit themselves to the Church with a feeling interest therein; that baptism and the Lord's supper are ordinances in the church of God, to be administered to none but believers in Christ, and that to be legally immersed in water is the only gospel act of baptism.

8th. We believe that none have a right to administer the gospel ordinances, but such ministers of the gospel who have received the legal authority from the laws of Zion, by the laying on of the hands of the presbytery, who act under and by the authority of the gospel church; and the church should hold the keys of government in her own hands, and the ministry with which she is blessed are to be considered her servants, as lights and gifts, which God has given her, subject to the government and discipline of the church.

9th. We believe in the internal work of the Holy Spirit, both in experimental religion and the call to and work of the ministry; and that it is duty of the church of God to distinguish herself from all false sects, by the expressions of her faith in Christ, and her understanding in the word of God. Such as her by the divine spirit; and we will therefore have no Christian union nor fellowship with those who are denying these things.

10th. We believe that the church or kingdom of God, set up in the world, is a spiritual kingdom; that men in a state of nature cannot see it, as to its spiritual existence; that it is the door or medium by which the children of God, (the converted soul,) or subjects of the Redeemer's kingdom, may step into their Christian duty and show forth the praise of him who hath called them out of darkness into his marvellous light; and that it is therefore the duty of the church to receive members by their relating their hope in Christ, as their experimental knowledge of salvation by grace, wrought by that divine spirit which the world cannot receive, by which the heart-felt union takes place with those who have been made partakers of the same like precious faith.

11th. We believe that the Lord's day, or first day of the week, should be spent in the public or private worship of God; and on that day we should rest from all our temporal concerns, except in cases of necessity or mercy.

12th. We believe in the resurrection of the dead, both of the just and unjust, and of the general judgment; and that the joys of a righteous will be eternal, and the punishment of the wicked of endless duration.

So farewell, brethren. You can see where we stand, whether it is on the fence or over among the goats. So I conclude by signing my proper name.

THOMAS W. MARTIN.
head sick, the whole heart faint; being alienated from the commonwealth of Israel, and a stranger to the covenant of promise: without hope and without God in the world captivated and led by the devil at his will; being ignorant of God's righteousness and my own sinful heart, without will or power to extricate myself from that situation: at enmity with God, dead in trespasses and in sin.

While in this situation, it pleased God (I hope) to show me that I was a sinner against heaven, and in his sight. I thought if I did not reform my life, and break off from sinning against him, he would send me to hell. But these impressions wore off, till I would be guilty of some large sin, as I often termed it to myself; and then these impressions would return more plaintively and heavier than ever. And while my thoughts were exercised on death and judgment, I would have awful sensations rolling across my mind. The punishment of the wicked and the length of eternity, which caused my heart to ache and tremble, and I often dropped a tear: (the exercise of my mind I would not infringe with my best friends, but kept it entirely to myself.) This again would wear off, and at times I would compare myself with other boys, (being 17 years of age,) some swearing, fighting, and many other crimes I would behold in my comrades, I felt to say I was not guilty of. Often in hearing a preacher point out immorality I could point with my finger, and say, you are guilty of this, and you are guilty of that, and you continue to be so; as for myself, I have reformed, and do not allow myself the liberty to commit such wickedness as you, and you, pointing with the finger. Finally, I thought there were many worse sinners than I, being moral, sober, did not swear, speaking the truth, giving honor and tribute to whom it was due. I felt to say, stand by, &c. And thanked God that I was not as other men, I prayed more, and walked more upright than many that were called Baptists; so kept my book, my good deeds ahead of my bad ones. Often thought how it would please my mother if she could know how I had turned my course, and the peace of mind I felt. But kept all to myself shining in my own eyes about three years.

In the fall of 1820, it pleased God to cause his light again to shine into my benighted soul, and convince me indeed that I was a sinner against him; that my heart was at enmity, there dwelt a root of bitterness within, from which all my actual transgressions flowed; my whole life had been a scene of rebellion against God; my heart as a cage of every unclean and hateful bird. Then I found the lust of the flesh, the lust of the eye, and the pride of life, all seated in my heart; numerous transgressions presented themselves to my mind, that I had forgotten. And the same light conveyed the purity of God, not upholding sin with the least allowance, and the perfect and sinless obedience the law required; saying, cursed is every one, that continueth not in all things written in the book of the law to do them. I had failed in every point. Again, ye are already condemned, because ye have not believed in the only begotten Son of God. The thoughts of foolishness is sin, and the soul that sinareth it shall die.

Here I dropped my own righteousness, and saw plainly that I was condemned and that it was just in God to execute his vengeance on me. My sins arose as a thick cloud. I was self condemned, & owned the sentence just. I read that Jesus came to save sinners, but not such as I was. I had sat his counsels at nought, grieved his spirit; and had committed the unpardonable sin. I did feel that I could not be reconciled to be banished from the presence of God forever, and take up my abode with devils and damned spirits forever and ever. I did not believe that any was merited to heaven, but went on the strictest terms of justice.

In this situation I remained for some weeks and the breathing of my soul was, Lord, have mercy on me, a wretch condemned to die. And in this act alone there appeared sin enough to condemn me. But this I resolved, that if I went to hell I would go praying though I heard it said, cut it down, why cumbereth it the ground? I expected every hour to be the last, it seemed that my prayers did not go above my head, but the breathing of my soul I could not help. I have never found language to express the exercise of my mind, the tortures of my soul, under the condemnatory sentence of God's righteous law. My soul continued to cry, Lord, have mercy. Here I folded up my arms, stood and gazed as I thought my last, and felt that I had got to the end of my row. Here I got a glorious view, for God who commanded the light to shine
out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. God revealed himself reconciled through the death and suffering of his Son.

Down went my banner of guilt and sin, and my soul stood alone within me, glory to God in the highest. Glory to God was the theme, and every thing around me seemed to join in praise to God for dyes love and redeeming grace. The love of God was shed abroad in my soul, I loved every body, and every thing around me; and I verily believed that I should see no more trouble, I should commit no more sin, but always have the presence of my Saviour, and feast on his love. Now I thought I could not exchange my hope with another, for I verily believe that I had seen for myself & not another. But this was not of long last, for I was brought to believe that I was deceived; for when I would do good, evil was present and the things that I would do, I done not; the things that I would not do, I done. And I thought surely that if I had passed from death to life, I should not feel thus.

My sheet is nearly full, and on examination of what I have written I find so much imperfection, I hardly can afford to lay it before my brethren; not one half touched at. But you may hear from me again. Yours in hope of eternal life.

(to be continued.)

JAMES MURRAY.

TO EDITORS PRIMITIVE BAPTIST.

Black Water, Kemper county, Miss. May 5th, 1841.

DEAR BROTHERS: Editors: Through the mercies of God I am permitted to address you with a few lines, in order to request you to continue to me your valuable paper; as I have been reading it for the last twelve months, and can say it has afforded me great consolation, as it advances the doctrine I heartily believe. And it has often made my heart rejoice within me, to hear the sentiments of so many valiant soldiers so earnestly contending for the faith once delivered to the saints; and who have not bowed to the unscripturn men-made institutions of the day.

I will come to a close, by subscribing my self yours in the bonds of brotherly love and affection.

G. W. MCDONALD.
RECEIPTS.

Wm. Gray.

Charles Blunt.

John H. Duval.

Jos Biggs, Sen'r.

R. D. Hart.

Isaiah Parker.

Green W. Pugh.

Thomas Dixon.

John Bonds.

Wm. Stewart.

Peter Cuba.

THE PRIMITIVE BAPTIST.

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"Come out of her, my People."

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A SERMON,

Preached by John Youmans, at the Primitive Baptist church, in Fairfield district, So. Ca. before a large congregation, for the introduction of the Primitive Baptist Association, October 24th, A. D. 1840.

St. John, 7 chap. 37 v. latter part. Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink.

This Jesus that stood and cried, was the son of the virgin Mary, the son of God. God man. Emmanuel, messenger of the new covenant, the mighty God, the everlasting Father, the prince of peace. The Advocate, intercessor, redeemer, and salvation of his church. He cried with inviting voice saying, if any man thirst, let him come unto me and drink. The place where this was done, was at a feast of tabernacles; where the Jews kept a feast for eight days. A holy convocation was observed in the first, and eighth days thereof. And on the last day thereof, the Priest ascended a high place, and poured down water; (the figure of the purifying spirit) Jesus being the object looked for, at that time. While the water was pouring, Jesus stood and cried, if any man thirst, let him come unto me, and drink. If you drink of the water I give, you shall never thirst again. John, 4. 10—15. Jesus says, come to me; not, to any other man nor school, who have no water to spare. But come to me, I have a plenty and to spare. Jesus coming into this world to answer the great and glorious end. To give dying sinners the water of life, that they might drink and live to God purified. Therefore, he earnestly cried in the gospel, come to me; I am the giver of that water; I do not sell it, but freely give it to the thirsty, and none else. Them that can obtain it anywhere else, will not come to me. I am the way, truth and life; no man cometh to the Father, but by me. John, 14. 6. No man can come to me, except the Father that sent me draw him. John, 6. 44. Therefore, Jesus the only way, truth and life, stood and cried, saying, if any man thirst, let him come unto me, (the river of life, the fountain opened in the house of Judea,) and drink, and never die.

This word let, is not used amongst our late school boys, they say you may go if you will, at any time. But we do not believe their doctrines, for they are many. One says, if I go to Jesus, I shall by all wise, great and learned men of this world be despised, and laughed at. But I will go to school and learn the arts and sciences of men, then I shall be made welcome in society; and they will give me something to eat and wear. Another says, it is time enough yet, I have a dancing floor to attend. Another, I have a racing ground. When all these things are ended, and I get plenty of money, I will go! For, there is such a cry for money to convert the world, they make me think that Jesus would not accept of me without a pocket full of money. But, my dear hearers, there are worse things to hinder you than all these follies. For you love this world and all these vanities, more than you do this despised Jesus; therefore, you have no will to come to the crying Jesus.

Now, it will be good to give the char-
acter of them Jesus cried to, (thirsty.)

Man in his natural state does not thirst, or desire the things Jesus has to give; he, like Esau, has enough. Therefore, he must be made to know himself, what he is by nature, before he will know Jesus. Man must be made to know his misery, and a self-destructed condition; before he desires any of the blessings Jesus hath to give. There must be an internal work of the spirit to make man know this. When the spirit strives with a man, he can resist it; but when the spirit enters in a man to work this internal work, it brings the man or woman down to yield to its divine influence. The Holy Ghost is come to improve the world of sin, of righteousness, and of judgment, (the world of the heart, Eccl 3. 11.) When this spirit enters in a man, its aim is to go to the inner man where the soul lies dead in sin and trespasses, to make the soul alive to himself, and the Father. And when the spirit enters in the carnal mind, there is much opposition against it: there Mr. Pride meets the spirit in great resentment. But the spirit being the power of the Son and love of the Father, he forces pride, which is the devil himself, to give way. The next enemy is obstinacy. This Bunyan calls in the holy war, loth to stoop. But the spirit taketh him and flings him out: when this is done, there is the appearance of reformation, and humility in the man. The spirit going on conquering, and to conquer all before him, till he comes to the heart of this spiritual, celestial inner man. And when the spirit comes to the heart, there lies a great rock of unbelief; this is the sin the Lamb of God came to take away. John, 1. 29. The power of the spirit takes it away and casts it into the great deep. Micah, 7. 19. This opens the heart, like the vail of the temple, from the top to the bottom, and there lies the soul dead; the spirit says to the soul live. John, 6. 63. The soul being quickened and made alive, the soul sees now its horrible, and dreadful situation, that sin has brought it to, and sees no way to escape; it is made to believe itself the worst of all, and acknowledges its error, and lamentably cries for help and mercy, but none comes! The soul is in a court of justice where mercy never came. Justice stands sword in hand, waiting for the command, cut it down. The soul owns its doom just. For I have consented to every evil, and disobedience to all the commands of God.

The soul is brought to a reconciliation with the God of justice. If he cuts me off, and appoints my portion in this gaping pit beneath my feet, I justly deserve it: if he saves me from it, it is an act of his free choice; therefore I cheerfully submit to his divine pleasure. In the midst of this woful case, the soul thought he heard a cry, come to me and drink; but the soul knew not where, nor who it was. The soul fain would go, but knew not where, nor whom to go! My tongue cleaveth to the roof of my mouth with thirst of relief. I am confined in the prison of justice: my feet fast in chains of inability, I cannot go! O, that I had a friend to comfort me, or give me some relief. I cry, I promise never to do again as I have done, but all this does me no good! I am here grieved, and lament my folly, but it remains. The spirit moves to the soul to cry to Jesus, for none but him can do you any good. Acts, 4. 12.

As the spirit gave direction, so the soul cried to Jesus, and Jesus came. For the spirit knew where Jesus was, and Jesus knew what the spirit was doing. When Jesus came to the soul, the spirit made the soul know who he was. And Jesus stood and cried, if any man thirst, let him come unto me and drink. The soul then leaped for joy, but said, I cannot come, for the law curses me, justice condemns me, truth saith the soul that sinneth shall surely die! Jesus then went to that soul, and saith, be of good cheer, your sins shall be forgiven. This gave the poor soul some encouragement of hope, but it is not done yet, sin hangs heavy on that distressed soul! The soul seeing the majestic authority of Jesus, it is made to cry to him for relief. O, Jesus, thou canst save me, if thou wilt. The devil made me do all this evil, and will make me do worse, if you do not take me out of his cruel hands. When the soul is completely conquered, and gives all up for loss, and entirely dependent on this Jesus for its salvation; this spirit takes the love of the Father and sheds abroad in that heart. Rom. 5. 5. The spirit then takes the faith of Jesus and gives it to the souls Eph. 2. 8, 9. Jesus then taketh possession of that heart, and is in the soul, the hope of glory, and becomes the life of that soul. Colos. 1. 27. Jesus Christ drives out of that heart all the abominations of sin and the devil and prepares it as a dwelling place for himself and his Father. Grants a free and a full pardon for all sins what-
ever. Jesus then washes that soul from all sin and guilt in his own blood. 1 John, 1. 7. Rev. 1. 5. And recommends it into his Father's court, without spot or wrinkle Eph. 5. 26, 27. The Father adopts it into his family, and says; I will be a Father unto you, and you shall be my sons and daughters. 2 Cor. 6. 18. Love unites them altogether, faith that works by love enables you to believe the truth, and you never could before.

Before this work was done in and for the sinner, he had inexpressible pain, and misery. Now, he is filled with inexpressible joy, and love. When the sinner experiences, and believes Jesus done all this for his own joy and salvation; and finds Jesus a friend, the best of friends, and a friend that sticketh closer than a brother. Prov. 18. 24. When the man or woman was brought to feel and believe all this, and that it was the work of grace; it cut him down to ashes, and to lament his folly, for living all his lifetime in sin and rebellion against the best of friends; this godly sorrow leads him to evangelical repentance, never to be repented of. This I call a repentance unto life.

I have given a little of the character of them, that Jesus calls unto him to drink. Jesus goes to them. Eze. 16. 1—15. Next, how Jesus bids all opposers to let the sinner drink of the water of life, none giveth the water of life but himself.

Jesus subdued this proud, obstinate, rebellious, and unbelieving will, and made a will to do the will of God. Before the rebel wanted God to do his will; but now he is willing to do God's will in all cases. Jesus takes these regenerate ones to himself, and under his care, to lead them through the gates into his reign of grace. First, Jesus leads him to the gate of God's righteous law, when about to enter, the law objects; this sinner disobeyed all my lawful commands, therefore I cursed him every way. Deut. 27. 14—26. And without a personal, continual, and perfect obedience, he shall not enter. Jesus says, you were very right, but I have done all this for him; I honored, and magnified you in all points, whatever was required. I did this for him, let him come; and all thy curses were lain on me at Mount Calvary, and I turned them into blessings, therefore let him come. The law takes him by the hand, and invites him and welcome.

Second, Jesus leads him to the gate of justice, and asks for entrance. Justice says, I am the basis of the law, and the law cursed him, and I will have his heart's blood before he passes my gate. True, says Jesus, I have honored the law and opened my bosom for you to plunge in your sword into my side, and you did so, and come out blood and water, the water proved it to be the heart's blood. I did do this for him, let him come in. Justice takes him by the hand and leads him through the gate.

Third, Jesus leads him to the gate of truth, and asks for admittance. Truth answered, the soul that sineth shall surely die. Truth, says Jesus, on Mount Calvary I did die; I died for him, therefore let him come. Then truth taketh them and leads them through the gate and welcome into the kingdom of grace. Jesus says, without me ye can do nothing. John, 15. 5. The Christian believes it.

I have got through the doctrine contained in the text. I come now to make a difference in the text. Jesus at that time stood and cried, he cries to this day; Jesus cries in his gospel, he cries by his ministers, by the many blessings he gives to the children of men, by your conscience, by his providence, by his threats of judgments, and his continued mercy. Yet you pay no attention to his cry. He stood and cried for you to be cleansed and saved, but you say there is no danger. Then you disregard his cry, your ears are shut against his cries and invitations. Therefore, your destruction cometh upon you as a mighty whirlwind, you will be overtaken in your follies, when and where all your expectations will perish and you will be made to cry for want. Then Jesus will laugh at your calamity, and mock when your fear cometh; his ears will be turned from you, as you turn your ears from his cries. Jesus cried when none pitied, and you will cry when there will be none to pity you. Prov. 1 24—32.

So I conclude by commending you to the word of God, (Bible) praying God to bless you, and what hath been said agreeably to his will, for Christ's sake. Amen.

JNO. YOUALNS.

Blackville, S. C. April 7th, 1841.


BELOVED BRETHREN EDITORS: I feel impressed to give some of my thoughts on Arminianism or free will. I think it the
duty of the Primitive Baptists, as long as they are in this tabernacle, to stir up the minds of each other by way of remembrance, lest they be led away by the errors of the wicked; and so fall from their own steadfastness. If God of his infinite mercy keep us from Arminianism, Arianism, and Antinomianism, I shall think we are Christians indeed. I rank the errors of Arminianism at the front, because the others are not so well marked. The Arminian is robbing us of the doctrine of sovereign grace, and he is teaching us to resist the sovereign will of God, while he endeavors to charm our ears with freewill. May God turn their hearts to the truth, and keep out souls from turning to their errors.

The sovereignty of divine grace displayed in the revelation of Christ to my soul, was the first saving truth that ever God made known to me. I have since been more confirmed in it, because it was revealed to me, who never expected it, and is withheld from thousands who are working hard for it. These things led me to believe, that the race is not to the swift, nor the battle to the strong, but of God who showeth mercy. This, and the other connected doctrines, being revealed by God himself to my soul, I think I am in duty bound to enforce and defend, with such abilities as God has, or is pleased to furnish me with. To my own master I stand or fall.

Arminianism at present sadly obscures the truth of God. Pupify and that system, will one day unite under one displayed banner, and out of each host the elect of God will be called; and a light sufficient will be given them, to discover the enemies of their liberties, to which by a covenant of sovereign grace, they were predestinated. God's love, which in every age has appeared discriminating, is fixed upon all the human race, the Arminian tell us, when the Saviour declares it to be sovereign; many are called, but few chosen. Mat. 22d, 16th. And the Saviour says, he chooses his people out of the world. John, 15th, 19th. Free-will says, that Christ died for all men alike, when the scriptures declare that God redeemed his elect from among men. Rev. 14th, 3, 4, 5. If God redeemed some from among others, then those that the elect were redeemed from, were not redeemed. Christ says, I lay down my life for the sheep. John, 10th, 15th, for as many as were ordained to eternal life believed. Acts, 13th, 48.

Christ called them hirelings (do you not see them now, brethren,) and then told them that they were not of his sheep; therefore, the gift of faith was withheld from them. Saul was a man very fond of his own righteousness, being established before men. His royal self was so delicate, that he could fed on nothing but human applause; he could not make a meal of Christ revealed in every sacrifice which he saw offered; but, though he could not sup on the datted calf in the scripture, yet he could eat one dressed by the witch of Endor. 1 Sam. 28th, 25 v. Free-will was partial in nature then, as well as now; it hates the poor old Primitive Baptist, yet it loves hypocrites. This appears in Saul. He will pursue the life of David, through all the thousands of Judah; but if he finds the witch of Endor, he swears by the Lord God of hosts, not to put her to death. 1 Sam. 25th, 10 v. Ambassadors of peace are here called children of the devil, and because Christ said he did not pray for the world, nor die for the goats, and told some men that they were not of his sheep, we, adhering to this in the Bible, are called listeners to satan; and preaching these truths is called, shooting for the devil.

This wonderful charity is so tender about the fall of man, that it cannot allow him to be totally depraved, but insists upon it; that man has power to do good, to come to Christ, and to improve that talent that he brought into the world with him. Free-will says, that Christ's invitation for sinners to come to him, implies that they have power to come, or else Christ mocks them with a fruitless call. Yes, they are called, come unto me, all ye ends of the earth and be ye saved. And why do not all come? because they are of their selves the devil, and his will they will do; they are not called with that special call as Adam was, also Peter and all the apostles, and all my Old School brethren. Do you not recollect that special call? Yes he calls them out of darkness into light, and sees his mark upon them and they follow him, and they are known of him. I read that he called Lazarus from the grave, who had been dead four days. And I believe a sinner to be as dead in soul, as Lazarus was in body. I know Christ says, no man can come unto me except the Father draw him. John, 6th, 44 v. Howbeit, free will says he has a
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power, or he is mocked with a fruitless call. Christ says, without me ye can do nothing. Eternal life is in Christ, but free-will won't accept it; ye will not come unto me, that ye might have life. I know none makes fairer promises than free will, nor performs worse. Son, go work today in my vineyard; that's enough for a free agent, he wants no promises nor help. I go, sir, said he. (Matth. 21st, 30 v.) But we are informed he went not. The whole work of pretended charity seems to be nothing else but reconciling Christ and satan, truth and error, saints and sinners together. But the throne of iniquity shall have no fellowship with God, nor they who frame mischief by a law. Ps. 94th, 20 v. Surely the Saviour's family, or bride, which he received in eternity, and redeemed from among men, are not to be thus jumbled together with devils, pagans and devils. But all this is the noble effect of free-will, free-thinking, and pretended love. They talk wonderfully about faith; but, finding they deny the doctrine of election, and fight against it, we readily conclude theirs is not the faith of God's elect. The faith of God's elect fights against, and overcomes the world; but Arminian faith fights for the world, and tries to overcome the righteous. A heinous crime committed by free-will is her counterfeiting the graces of God's spirit. But I suppose their labels are tied to the mouth of the sack, in order to vend the tares the better. O wretched delusion! Brethren, fare ye well. I remain yours in gospel bonds.

WILLIAM C. THOMAS.

N.B. I see brother Wm. Moseley is about publishing the trial of Universal Charity. I subscribe for the book. Brethren, patronize the work, its worth your attention.

W. C. T.

TO EDITORS PRIMITIVE BAPTIST.

Blackville, Barnwell Dist. S. C.  May 21st, 1841.

Dear Brethren Editors: I once more am permitted, through the goodness of a merciful God, to write you a few lines; which I should not do, as I do not wish to be in the way of abler pens, only as it is my duty as agent to send on some money. Also I beg leave to correct a mistake in my last letter, which you may find in vol. 6, January 9th, 1841, No. 1. which reads thus: Art. iii. Any person may become a member of this society, by contributing annually to its funds; thirty dollars paid at one time shall constitute a director for life—it should read thus: thirty dollars paid at one time shall constitute a member for life—one hundred dollars paid at one time shall constitute a director for life.

So I shall conclude for the present by saying, that I believe the Old School side stands firm and is gaining ground; though there is not much done as to division among churches. I suppose the time is not yet come for that to take place. So, brethren, may the Lord enable us to stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage—by the new schemes of the day. Brethren, pray for me, a poor old afflicted sinner, that the Lord will grant me a portion of his grace to bear me up under every trying scene of life. And may the grace of our Lord Jesus Christ abide in us all, is the prayer of your unworthy brother, for his name's sake.

LEVI LEE.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren: I am yet here, and it is by the kind permission of God and according to his purpose, yea, according to his eternal purpose, that I am thus blessed. And as brother Chandler has given us a mess out of the missionary pot, I will give you a mess out of the Minutes of the Baptist General Association of Va. which was held at the first Baptist church, Richmond, Va. June, 1839.

This body might well be called a missionary pot—why? because they live from it, and it is full of mission food, so it is their pot. And what is their food? it is lies, and lies is what the missionaries live by. And I will show in time and place, that this Minute has lies in it. And one reason why I wish to show they do lie is, because they or their friends have said to me, that you say they tell lies and do not prove it. But it is so plain that they do lie, and live by the same, that I need not bring one witness but what I can get out of their Minutes; and so you missionaries have saved me the trouble of proving you, for your Minutes will prove it. And I think the old proverb has come to pass, that the devil has daggered himself. So I will proceed to show how they have lied in their
Minutes, and say to my readers, that I know they have lied, and if there is any missionary that will deny what I may say here about them, I say to him that I can prove it to the satisfaction of any honest man.

First, see Minutes, page the fourth. Here they say, the Pig River Association has but three ministers; which I know is a lie, for I belong to that Association and will say to you, my readers, this is a small Association of not more than 14 or 16 churches, and that this Association has 10 ordained regular Baptist preachers, besides, Methodists; and 2 or 3 located missionary Baptist preachers, which I think are worse than none, for they are like a drunkard at a house raising, when he is drunk, and you know he is only in the way, so are those preachers. But nevertheless, God knows them that are his, and their foundation standeth sure. So you my readers can see, that they have not told the truth.

And again, they say, speaking of our Association, that opposition to the General Association is fast diminishing, and friends are increasing throughout this region; which is like telling two lies with one breath, for that of friends increasing to the General Association, is as near the truth as three is to ten and others, so both are wrong. And in proof of this, I will say to you, that there were nine brethren came to our Association from a missionary Association, to join us to get clear of the missionaries. Our Association was the first sundy in May, beginning the Friday before. And again, at our church meeting at Fairfield in February, we received five by letter, and they came some eighteen miles to get out of the missionary church or Association. And again, there are divisions and sub divisions in their Associations, until there are three sorts of Baptists in this section, to wit: the missionary Baptist, and the anti-mission or Old School, and the go be tweeners. So I say unto my friends, that the red-boned missionaries are not gaining friends here, as they make out they are; no, they are not, but it is by this craft they have their wealth. What craft? why lying, and therefore we hear them crying out, great is the General Association—for from there they get their cash. But how does the General Association get this cash? why by sending out missionaries to beg the honest laborer out of his earnings, and tell them that such a county or State is without preaching, and say they all will be lost if we don't send them money. Now, my friends, don't believe them; for if I could believe that I could be the means of saving one soul from hell by giving my money, I should give liberally. But this idea of saving sinners by giving your money, is an abomination to God; for it is written, that you are not to be redeemed with corruptible things such as silver and gold, but the precious blood of Jesus Christ. And again, it was said to Simon, thy money perish with you. So you can not get one sin pardoned for all the money you give to the missionists. But I could point out many lies that they have published in their Minutes, but I have not room here to tell half; but will say to them, that their Minutes, are just like the author of them, and that is, all wrong.

Here, brethren, I will tell you and the missionaries how they do fool the people; they go and say, the Lord sent them to preach, when in truth the Lord had no hand in it, for they tell us, that such a committee laid off or appointed each one his field to labor in, then when they come among us they tell us that the Lord called them to preach, and they must preach. But the Minutes say, such a committee did appoint to each missionary his field to labor in, and the committee does say what they must have for their preaching. So it is of the committee that they preach, and not of God. So, my friends and readers, when you hear them say their God sent them to preach, think of me, and I will say, there is a lie out, and the missionaries told it. For in their Minutes they tell us, that the committee appointed to each missionary where he should go, and what he should have for going to do what they call preaching; and some get $30 per month, some $33 per month, and some $600 per year they say for preaching. I say, if they do preach, they do preach lies, and not the gospel of Christ. But they tell us, that we are a highly favored people here, and that just over the mountains, or somewhere else, the people are starving for the gospel; and you highly favored people ought to give your money to send them preaching, and that one over there or some, will beg the people for money in the same way, by telling the people that they are the highly favored of the Lord, but over in the Pig River district are not any preachers, or none but three; you surely ought to give your money to send them
people the gospel. And so you see, they
beg money here, to pay a man to go some
where else to beg for that one that is here;
and so this committee sent John S. Lee to
the Pig River Association, and gave him
$30 per month, to preach or tell the people
lies about destitute sections; and say, like
their Minutes do, but three preachers
when there are ten.

Here I will ask the people of this region,
if you will be so priest-ridden? I answer,
no, no, we are a free people and have a
right to get such a preacher as we want,
and give him what we please and do not
want the General Association to send us
any more of their $30 per month preachers
here, to carry a lie to the General Asso-
ciation and say, we the Pig River district
have but three ministers, when we are
blessed with ten that do contend for the
faith once delivered to the saints.

And that is a faith that no red boned missionary
ever had, for it is the faith of God's elect;
that faith that sweetly works by love, not
by money like your mission faith.

I must stop, and say to brother Walker,
that I have received his friendly letter,
and I am glad that he did think enough of
me to write to me and advise me; which
I hope my old brethren will all do, as I am
a young Baptist, and am not an old man.
So I shall always think it from love my
old brethren have for me, when they cor-
rect me; but my views of scripture I get
from no man, therefore I cannot give
them up, until I am convinced by scrip-
ture. But do not understand me to mean,
that I did not approve of your letter; but
I will say, you should not put Rev. to my
name, for I never did try to preach when
I was awake, nor never will if I can get
on without it. So my brethren may
know, that I am a poor stumbling Baptist.
As ever your friend and brother in Jesus.

Rudolph Rorer.

To Editors Primitive Baptist.

Tennessee, McMinn county. April 20th, 1841.

Dear and Well Beloved Brethren:

When I think of writing a piece for your
columns, I fear it will only be in the way
of better counsel; but having to write for
one new subscriber, I will give some ac-
count of the Primitive Baptists in this
section.

Time past put me in mind of Israel in
the wilderness coming near to Moab, and

Balak saw all that Israel had done to the
Amorites, and Moab was sore afraid of the
people. And Balak was the king of
the Moabites, and now to prevent them
from taking the land, he sent for Balaam
to curse them. But with all his magic,
and all his sacrifice from the tops of hills
and the rocks, and looking down on Israel,
he could not curse them but contrary to
his will (I believe) blessed them. Yet he
advertises Balak how he might get a small
advantage over Israel, but he never could
subdue them; but enticing Israel to sin by
disobeying their law, would give him some
advantage. This was a literal circum-
stance, and will be spiritually fulfilled in
due season.

And now for the means. Take your
fairest daughters, dress them well, send
them out, let them pass before Israel; they
being enamoured with their beauty and
dress, broke their restriction; for God
had forbid them marrying strange wom-
en.

Now, brethren, they were not all spi-
ritual Israel that were of the national Israel;
and those sons of belial that were among
them, took those women among them,
and directly they were found at Baal Peor,
worshipping the gods of the nations. This
seems to be the case with the Baptists in
this section. Some years since, there was
a revival of religion in this section, and
the Baptists threw open their doors very
wide, lost their discipline, and almost good
order, received all that offered, and with
mighty little experience and no grace be-
came numerous. Then here comes Balaam
from the east, blows a gale from the west,
and such a tornado never has been seen in
my day. But God had some children in
this country, that could not be moved with
all the storm; but we separated in 1837,
and they, the New School folks, have by
their protracted meetings a numerous set of
long eared children. And some of them
are proposing to put away the daughters of
Moab, and come to the church by com-
promise, if the church would give them
one half the number of delegates, and leave
out the minister, and exclude all that won't
agree to the terms.

Brethren, the devil never invented a
more complete dead fall to kill the church,
than this. If he could get it to effect this
unscriptural terms of restoring excluded
members, and to bring all their illegiti-
mate children into the church by com-
promise, it would destroy the union worse
than it now is. But I am not afraid he will, for he can't deceive the elect.

Brethren, the Arminian spirit is the worst spirit, and has bred more confusion, and has brought more new forms of worship, than any I know of. It once made a call, it made two golden heifers, it made Ahab's prophets, it made the convention, and all its train. It has proposed a compromise with truth and error, and I don't know what it would not do, if it had the power.

And now, brethren, when God convicts those people and they repent, let them come to the church, who has the power to restore. If they can satisfy the church, I say amen; this is all the way I know of, agreeably to scripture, and all the way I want.

Brethren, I am well pleased with the writings in the Primitive. Some write, as it is termed, hard things; well, we want some to use the battering ram. I would say, well done, brethren Tillery and Rorer, and all the brethren who use those weapons of war. I must now come to a close, as it is time to go to rest.

ROBERT GREGORY.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 12, 1841.

FOR THE PRIMITIVE BAPTIST.

Reply to Isaac Tillery, in vol. 6, No. 8.

DEARLY BELOVED EDITORS OF THE PRIMITIVE:

Suffer me in our valuable paper to write my old brother Isaac and yourselves a public letter. For the design of our paper in the first instance was, to defend ourselves against the aspersions and calumnies of a gang of money hunters, who as the old brother says, will be found in a bad place. I say so, if I am not much deceived, both from scripture history and experience.

My dear old brother Isaac Tillery, old Lawrence is not dead yet; my love to you for your candid way of writing, for if you shoot a missionary, you must shoot him with silver or bank notes, and then you will find him as hollow as a horn. It will stick, but not go through, for they carry deep pockets as a certain woman had hers made in times gone by, to steel corn out of her neighbor's field to hold a half bushel; for a missionary's pocket never says enough.

The devil, the world, flesh, and missionaries, have tried to put down our candid writings in defence of the church of God; but I ask you, who is the devil, but Christ's dog to drive the sheep together? who is the world, but sinners that know not what they do, who are to be pitied by us and prayed for? what is the flesh, but a cursed mass of sinful corruption, that teases us from day to day, so that we (the inner man,) cannot do the things we would. Who are the missionaries and money hunters of all the societies of the day, that have destroyed the peace and union of the Baptist churches throughout the States, but a hand of fortune hunters and purse plunderers? This I well know, and, Isaac, I don't value every missionary between sky and earth in defence of scripture truth.

I am here in Corn Neck when wanted. I say, gird your sword on your thigh, because of fear in this night time of the church of God. For I tell you, if you wield it well and as you have done, it will cut joints, marrow, heart and thoughts. Don't be discouraged, for God is on our side and will fight our battles for us; for if nothing else will do, he will send hail stones and hot thunderbolts to discomfit our enemies, that he may fulfill his promises to his elect Israel. You hear the work of division is going on, and it will go on whether you lend your aid or not; or else God has not begun this work by me, to call Israel from among the Egyptians.

Now, brother Tillery, you are half right and half wrong in calling me the father of the Primitive. I feel free to own, that my dear and beloved William Mosely of Georgia, whom I should be glad to see, and myself, are the rightful and the original fathers of this publication; and that Mark Bennett and George Howard are worthy of much praise, for nursing the children.

One thing more. You say, my old brother Tillery, you should like to know whether Mark Bennett was ever given to intoxication or not. I tell you, my old brother, that I have been acquainted with Mark Bennett for about twenty years. I have been at his father's when he was a goslin boy, and knew his mother, sisters and brothers; and his father and I were contemporaries in our ministry, until the cursed mission plan broke our union, peace, and good feeling, which that abominable plan of money hunting has done in all the States. Mark Bennett, after he had acquired his education, came within five miles of my house to teach school, and has many times sat under my ministry. The first time that I ever heard him preach, I said in my own bosom, well, young man, I can lay my hands on you as a minister sent of God; and I assisted in his ordination. I refer you to my writings, titled Tom Thumb toggling with the wolves for the sheepskin, as proof how I knew. Mark Bennett, as has come to my knowledge, has never been guilty of drunkenness; and if this accusation was started by a missiona-
ty, you may tell him from under my own hand he is a downright liar. If you, brother Tillery, have suspected him from the false description he has given of intoxication, you are mistaken. I tell you, Mark Bennett is a man of learning and reading, and of a cool head and sound in the faith; and as to his views of correctness of the plan of the gospel, stands second to no man in the United States, if I am a judge. If you have felt the power of his remarks on intoxication, which by experience you know, I would say as Paul said: Let him that stole, steal no more—not doubting but God would forgive the penitent, on his confessing and forsaking his crime.

I now would caution all the Old School churches throughout the States, not to admit a missionary into their pulpits. This was my opinion when I wrote the declaration to the churches. I then saw its evil tendency, and have seen it all along; but of late it is verified to a demonstration, that churches had better not. For of late some of the churches of the Kehukee Association have suffered it, and it never fails to breed confusion more or less in every instance. (COME OUT OF HER, MY PEOPLE, be separate.)

My advice to the churches farther is, not to go to hear them, nor give them money, and they will die in your neighborhoods like the frogs of Egypt, for money is the life's blood of frolicky preachers. But if hungry, feed them; if thirsty, give them drink; if naked, clothe them; for they are the enemies of the Old School Baptists.

As to what you are pleased to call some men, fence straddlers, they put me in mind of the refugees in the Revolution; they were neither wigs nor tory, friends to the British and friends to the Americans, and then plundered both sides of all they could get, by being spies for both sides. I tell the churches, these are the meanest men among the whole missionary gang; for they neither serve God nor devil, church nor State, but their own ends for gain. Of such beware, as deceivers and take into; for these kind of people's god is their gain out of both sides.

And further, brother Tillery, I tell you I am in my 63rd year, and have read both books and men for forty years, and I tell you, when I find a man of a honey and pancake mouth, beware of that man, he is no account for church or State, but a take in. And when you find a man of religious profession, that can brother any body and every body that professes religion, he is a hypocrite and of no account but to deceive the heart of the simple for gain and applause. And I tell you further, that in all cases where any church is part Old School Baptists and part missionaries, the sooner they divide the better; for not in one instance as I know of, but on division the Old School have had peace and union. Read the Primitive, as proof of this fact. For I tell you, that missionary Baptists are a bad breed, and won't do to cross with; if you do, look out for mongrels in the churches.

And of this no man can doubt, that the Baptist churches throughout the States were in union and peace, before the introduction of missions into the Associations. Since that time all has division, discord, strife and jangling; and confusion in Associations and churches. This you know to be the truth. And however some churches of the mission order may bolster up themselves, that they are all in peace and union, I tell you missionary churches it won't last long; for missions is of the devil, and God's people and the devil's professors will fall out, and there is no help for it. For God's people are the same in every age, and are taught by the same spirit of God to know the truths of God; and the holy fire of divine grace will make them contend for it.

I tell you, brother Tillery, whenever I am wanting, call me forth, I am in the battery; shoot you cannon balls, and not grape shot. I wish brother Moseley with his cannon would come to my assistance, and all the writers for the Primitive to continue, and all others that may feel a disposition to write. We don't say so in respect of want of matter for publication in the Primitive, we have always had a plenty on hand and have never been under the necessity of ransacking old mouldy files to fill up our paper. Yours in tribulation in defence of the truth of Jesus Christ and his church.

JOSUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.


DEAR BRETHREN EDITORS: I for the first time write you a few lines, to let you know how times are here. We are surrounded with the Ashdod and Ishmaelites on every side. One of them, on 23rd instant, came with his party, ascended our pulpit without prudence or manners, used our books, preached his sermon, in which he charged me, with the church, of rejecting the gospel: then went down from the pulpit, sang up his party, tried to pray for a few that came forward; and, at the close of which I asked an aged brother to make some closing remarks, to wit, William B. Villard. While those remarks in truth and candor were making, this preacher and his party became so much offended, that he rose up, published two appointments for himself at the same place, without my leave or the leave of the church.
and then he with his party left the house as if they were afraid the devil would catch them; while the church and friends of truth kept their seats, until the closing remarks in truth were made.

Brethren, it does seem to me, that the devil is by his means so deceiving the people, that if it were possible he would deceive the very elect. But, thank God, it is not possible. For this reason, we the children of God should rejoice, for we are kept by the power of God through faith unto salvation. Therefore, we do not fear what man can do to us, when the Lord is on our side. So go on in the strength of the Lord, and may great grace remain and abide with all my Primitive brethren and sisters, is my prayer.

I have three churches of the Primitive faith, one in Barnwell, one in Edgefield, and one in Lexington; these aim to live as brethren in the faith of the gospel, not fearing the rage and persecution of these new fanglers, although they are casting out our names as doers of evil: not reckoning the suffering of this present time, worthy to be compared with the glory that shall be revealed in us. For if we will live righteous in Christ Jesus, we must suffer persecution; for blessed are you, saith the Saviour, when men shall persecute you, and revile you, and speak all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.

Brethren, we the poor Primitives in South Carolina, desire all your prayers for us that we may not be devoured by the beast of missions. I am now in the fifty-fifth year of my age, I have been engaged thirty of them in my poor way trying to preach the gospel; for the last twenty-two years, now going on twenty-three, had the pastoral care of from one to four churches a year. I subscribe myself your unworthy brother in much tribulation.

JOHN GALLOWAY, Sen'r.

FOR THE PRIMITIVE BAPTIST.

Leighton, Alabama, April 19, 1841.

Job, 32nd, ch. 17th vcr. I will answer also my part, I also will show mine opinion. 1st. That John the Baptist was not a Levitical priest, but that he was a gospel preacher, and that with him commenced the gospel church. 2nd. That Christ's baptism was no part of his inauguration into his priestly office. And 3d. That baptism did not come in lieu of circumcision, or at least the apostles did not think so.

1st. That John was not a Levitical priest, will appear from the following passages of scripture. Luke 1st, 80th: And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. Math, 3rd, 1st: In those days came John the Baptist, preaching in the wilderness of Judæa, and saying, repent ye, for the kingdom of Heaven is at hand. We have no grounds to believe that the Levitical rites and ceremonies, which were necessary to constitute him a priest under the law, were ever performed by him; if they had, the Jews would not have sent priests and Levites from Jerusalem to ask him, who art thou? John, 1st 19. Again, we have no account of him ministering about the temple and altar, as was invariably the duty and custom of the priests. But we learn, that he was a man sent from God to prepare the way before Christ.

We now proceed to show, that he was a gospel preacher. Mark 1st. The beginning of the gospel of Jesus Christ the Son of God. The apostle here alludes to the preaching of John, as was predicted by the prophet, and calls it the beginning of the gospel, (he certainly knew.) Therefore we rationally conclude, that he was a gospel preacher, and that his first address to his hearers was the beginning of the gospel of Jesus Christ. He taught them a doctrine different from what they had ever heard before. He told the Pharisees and Sadducees, to hire forth fruits meet for repentance, and to claim no church privileges, because they were the descendants of Abraham. And that the axe was now laid unto the root of the tree, and that every tree that brought not forth good fruit, was to be hewed down and cast into the fire. Thus shewing, that children were not entitled to membership in the gospel church by virtue of their parent's faith. But that they must repent and believe on him that came after him, i. e. on Jesus the Saviour of sinners. The Lord himself taught the doctrine of repentance and faith, he instructed his apostles to go out and preach, that men should repent and believe; and every gospel preacher from that time until now, has preached the same in substance.
the gospel that will be preached to the end of time, in all nations, for a witness unto them. Paul says, if any man preach any other gospel, let him be accursed.

Now we conclude, that we have clearly shown that John was a gospel preacher; we now go on to show that with him commenced the gospel church. Luke 16th, 16: The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it. This kingdom of God was certainly the gospel church, and had its commencement with the preaching of John. A part of John's mission in preparing the way before Christ, was to baptize with water. John 1st, 33d: And I knew him not, but he that sent me to baptize with water the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

Thus we see the Lord, by his messenger John, had prepared the way before our Lord. And he came, and was baptized of John in Jordan. Thus he suddenly came to his temple. Mal. 3d, 1. Now if his temple was not in existence, how could he have come to it? The church was the temple, and Christ became a member of it by baptism. The righteousness he fulfilled in the act of baptism, was complying with a gospel ordinance, which he established by his own example, and which he requires to be observed by all his people or followers. Heb. 10th, 1. The law having a shadow of good things to come, John preached Christ as the substance. There is no intervening space, between the substance and shadow of any thing; if there was, the shadow would not be a certain guide. The twelve apostles were baptized by John, or they were not baptized at all. For Christ baptized not, and there was no other person sent from heaven to baptize.

It is clear that John's mission was to prepare the way before Christ, and make ready a people prepared for him. This John did, by opening the way by which Christ entered the church. He also had a people prepared for him, out of whom he chose twelve. Mark, 3d, 14. Whom he ordained, that they should be with him, and that he might send them forth to preach. Another evidence that the gospel church commenced with John, is found in John, 3d, 22 and 23 ver. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. John also was baptizing in Ennon, near to Salem, because there was much water there; and they came, and were baptized. This is the only account we have of the disciples of Christ and John, being engaged in baptizing at the same time. But this is sufficient to show, that they acted in concert. Read the chapter, and you will find that John said, that he that hath the bride is the bridegroom. Was there ever a bridegroom without a bride? This was the winding up of John's mission. And he, the friend of the bridegroom, could now rejoice, because of the bridegroom's voice. In short, he beheld the Lord in and at the head of his church, and his disciples performing the gospel ordinance of baptism, to which Christ himself had submitted. Can all this be, and the gospel church not yet established? Where shall we fix on a beginning point, or a time when the gospel church was established, unless it be at the end of the law and the beginning of the gospel? If it be not at that time, we are left without a clue to guide our search; so that our conclusions might be correct, or incorrect, and no person prove the reverse.

2d. We now propose to show, that Christ's baptism was not an inauguration into his priestly office. We have already shown, that John was not a Levitical priest, consequently no act of his could have introduced Christ unto his priestly office. Again, he was not made a priest after the order of Aaron, not after the law of a carnal commandment, but after the power of an endless life; and that with an oath, after the order of Melchisedec. The Lord called, qualified, and inaugurated Melchisedec into the priestly office; there were no human ceremonies used in making him a priest, and Christ was made a priest after the same order.

3d. We come now to show, that baptism did not come in lieu of circumcision, or at least the apostles did not think so. The day of Pentecost, according to Bible dates, was 33 years after Christ. Agreeably to the same dates, 46 years after Christ, Acts 15th 1st: And certain men which came down from Judea, taught the brethren and said, except ye be circumcised after the manner of Moses, ye cannot be saved. We see that Paul and Barnabas had no small disputation and dissension with them on this subject, so that it was referred to the apostles and elders at Jerusalem. Read the
chapter, and you will see how they disposed of it. Still of later date, Gal. 2—
25 years after the day of Pentecost we see that circumcision was practised in the church. None will say, that baptism was not practised also in the church all the time. Can any conclude, that the apostles would have kept up two ordinances in the church at the same time, if they believed one came in place of the other? When the Saviour was on the earth he never intimated such a thing; and after his departure, in 25 years, the apostles never told any of the many thousands that listened to their instructions, that baptism came in lieu of circumcision. If they had, it would have settled the question forever.

So, brethren, I think I have proven to the satisfaction of any unprejudiced mind, that John the Baptist was a gospel preacher, and not a Levitical priest as some assert; and that baptism did not come in lieu of circumcision, as some will have it.

And now, my brethren, farewell. May the God of all grace rest and abide with you all, and when it goes well with thee, pray for your poor unworthy brother in tribulation. DAVID JOHNSTON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Upson city, Union Hill, 1
May 22, 1841.

A POEM,

In which the first letter of each line will make the following doublet:

Primitive Baptist page,
Survive to full ripe age.

Pervade, little page, the land of Ishi,*
Repel all his foes, keep sword on the thigh;
Incessantly calling “Come out of her,
My people”, the voice of Ishi now hear.

Inlist in his cause, take helmet and shield,
The sword of the spirit, properly wield;
Israel’s invaded, the foes fill the plain,
Vast numbers, now view them, marching again.

Excursive prince Gog, with all his trainbands,
Behold them advance, with bows in their hands.
Also, hear them say, “we’ll seize on much prey,”
Plied well now, the sword ‘twas vast of them slay.

Their weapons of war, themselves and their all,
Indeed, on the mounts of Israel shall fall;
So much says the word of Ishi our king,
Then, in him we’ll trust, his praise we will sing.

Pace on, little page, and hie thee away,
Again go the rounds,—hark! hear a voice say;
“Gog threatens thy life”, but fear not his bow,
Emanuel reigns, the beast to o’erthrow.

*See Hosea, 2 chap. 16 v.

See thirty-ninth of Ezekiel, he
Understand surely, that Magog should be
Repuls’d and overcome, and in the field fall;
Viztly is I Shi’s, he’ll conquer them all.

In fact, seven years, much armor we learn,
Various weapons the victors shall burn;
Every Magog buried must be,
The place for their graves is east of the sea.

Of all Gog’s vast host, no bone should be seen,
For that would infect, the land make obscene;
Unwearily let, all Israel then,
Look sharp, and search out the bones of said men.

Let men be employed to search, and in fine,
Remove all the bones, or set up a sign;
Interest to bury, and thus cleanse the land,
People of I Shi, unite heart and hand.

Endeav’rd I have to give thee some views,
And if they are just, do not them refuse;
Greet all the dear saints in Christ—may each pen
Exalt three-one God forever,—Amen.

DEAR BRETHREN EDITORS: Seeing, I have closed my essay in verse, permit me to make a few remarks in prose, which may enable the reader to gather my scraps of views on the 33 and 39 chapter of Ezekiel. This prophecy, being figurative, we are not to understand it in a literal, but, in a spiritual sense. The term Gog, we may understand to prefigure, that spirit of error, which ever has opposed the true faith of the gospel, and cause of Christ’s kingdom on earth—the term Magog, all those who are united to him (Gog,) & are inimical to the true evangelical faith. His implements of war, spears, bows, &c may mean, all the stratagems which his satanical art can invent to carry on his designs; to take a spoil, and to take a prey. v. 12. The time of his coming, is the latter days, which we may understand to be the present, or gospel days; and indeed when we see him, we can no longer doubt the truth of this prophecy, nor time of its fulfilling. See the man-made systems, observe the unscriptural practices now held to as religious observances; notice the dire effects produced; then say, he is now here, even at the doors.

But he is to be turned back. Chap. 39,
v. 2: And I will turn thee back, and leave
but the sixth part of thee, &c. This sixth part, I conceive, will be much increased even to an innumerable host, and will be the Gog and Magog which will compass the camp of the saints about, after the end of the thousand years of Christ’s reign with the faithful; for, it is said, the number of whom is as the sand of the sea.” Rev.
20 chap. 8 and 9 vs. But to return: v. 6:
I will send a fire on Magog, &c. v. 7: So
will I make my holy name known in the
midst of my people Israel; and I will not let them pollute my holy name any more, &c. This part of the prophecy compared with v. 29 seems to be conclusive, and places the time of its fulfilment yet to come, for we cannot suppose that Israel, or the church, has ever, as yet, been so pure in worship as, not to pollute God’s holy name, in some degree, but has often transgressed and caused him to hide his face from them (at least) for a season.

So we learn that all God’s hate shall fall in the open field, or field of battle; and they shall be buried, their weapons burnt, & even their bones are to be buried. By the term bone, I understand to mean, a fragment; or it may mean, an issue or offspring, as Adam said of Eve, she is bone of my bone, &c. It is said, moreover, that after the end of seven months, the people shall search, and when any such a man’s bone, then shall be set up a sign by it, till the buryers have buried it. What part of common time is meant here, by the seven months, time alone can determine; perhaps it means many years. The time for searching for men’s bones may be even now; for, although Magog may be slain, in the Old School churches generally, yet, it is feared, there are men’s bones yet to be found among them.

Now, dear brethren, look sharp, and where you discover a man’s bone, an unscriptural practice, set up a sign to it, that the buryers, the churches, may bury it for, if it remains, it will infect, and cause much feebleness among the flock, and may also cause the good shepherd to hide his face from his people, and give them into the hand of their enemies. See, v. 23: And the heathen shall know, that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies.

I now submit these remarks to the unprejudiced reader, leaving unnoticed much of the outlines. I should like to have the views of brother Lawrence, or some writer in the Primitive, on this prophecy.

Now cannot the pen which wrote that piece, Preg’ry, Assume warranted zeal, and treat upon Geg’ry.

Dear brethren, adieu for the present. Yours yet in tribulation.

W. M. D. TAYLOR.
py case before him. And I went one night and stayed with him and told him my unhappy situation; and he told me, that God had pardoned my sins, the evil spirit was doing all he could to keep me from discharging my duty, encouraged me to go to their next meeting and tell the church what he believed the Lord had done for my poor soul. And when the time came I went. I never had heard an experience in my life, and had seen one man only baptized; I told the church the travels of my soul and laid my case honestly before the church, and they received me as one amongst them and on the third Sunday in November 1811, I obeyed my Lord and master, in following him into the liquid grave. And, dear brethren, I have been a poor stumbling Baptist ever since. But to return.

In 1818, I moved to Alabama, and I found the same kind of Baptists there. When we met together, we all saw eye to eye, and spoke the same things. In the fall of 1820, if my memory serves me right, the Alabama Association was constituted by God's ministers, as I believe, and they kept all missionism out of the bonds of the Association. But it pleased God, who works all things after the counsel of his will, to take brother McLemore to himself, and brother Baker moved to the State of Mississippi; and I think last fall was six years, there was a small infant born in the Association, called Home Mission, or an itinerant society, that grew in one year to be a giant. And as time and space will not allow me to give you half, I will just touch on the outlines, and come to a close. But in the course of the year we were crowded with agents from the North and East, some crying for money to christianize the world, and some for money to educate young men to preach the doctrines and commandments, I will say of men. And I just say there never was any more peace till there was a separation.

And in 1837, I moved about eighty miles, and settled in Tallapooee county, Ala. and so it was the will of God from different parts, and different States, there were a few of the Old School order to form a church on we believe the Primitive platform, and our doors are shut against all the society men of every order under the sun.

Dear brethren, do excuse me for writing so scattering; and I will come to a close, after earnestly begging you all to pray for poor unworthy me, the least of all God's children, if one at all. No more at present, after subscribing myself your brother in tribulation, and in the bonds of Christian love.

ISAAC SMITH.

TO EDITORS PRIMITIVE BAPTIST.

Brooklyn, Conecuh county, Ala.

May 22, 1841.

TO the Conecuh River Primitive Baptist Association, and all the Brethren of the same faith, greeting:

We, the Pilgrim's Rest church, do earnestly request a visit from the mini-tering brethren of that Association, to our Association next fall, which commences on Friday before the third Sunday in October next, as we believe the Antioch Association desires a correspondence. They appointed brother James Miller to visit you last fall, and his not knowing the time of your session was disappointed. The Pilgrim's Rest church is on the road leading from Sparta to Montezuma, nine and a half miles east from Sparta.
PRIMITIVE BAPTIST.

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Done in conference, and signed in behalf of the church.

WILSON FOUNTAIN,
Church Clerk.

To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide.

SELECTED FOR THE PRIMITIVE BAPTIST.

A witness of the 16th Century.

LUTHER TO ERASMUS.

"But if we do not like to leave out this term altogether, (which would be most safe, and also most religious,) we may, nevertheless, with a good conscience teach that it be used so far as to allow man a free-will not in respect of those things which are above him, but in respect only of those things which are below him; that is, he may be allowed to know that he has, as to his goods and possessions, the right of using, acting, and omitting, according to his free-will, although, at the same time, that same free-will is overruled by the free will of God alone, just as he pleases: but that Godward, or in things which pertain unto salvation or damnation, he has no free-will, but is a captive, slave, and servant, either to the will of God, or to the will of Satan.

But the hints which you have thrown together in the conclusion of your preface, have no weight whatever. Such as your calling my doctrines fables and useless: and saying, that Christ crucified should have been preached after the example of Paul; that wisdom is to be taught among them that are perfect; that the language of scripture is attempered to the various capacities of hearers: and your therefore thinking that it should be left to the prudence and charity of the teacher, to teach that which may be profitable to his neighbor.

All this you advance senselessly and away from the purpose. For neither do we teach any thing but Christ crucified. But Christ crucified, brings all these things along with himself, and that wisdom also arming them that are perfect: for there is no other wisdom to be taught among Christians, than that which is 'hidden in a mystery': and this belongs to the 'perfect,' and not to the sons of the Jewish and legal generation, who without faith, glory in their works, as Paul, 1 Cor. it seems to think! Unless by preaching Christ crucified, you mean nothing else but calling out these words: Christ is crucified!"

DEAR BRETHREN EDITORS: While I am attempting to write, I am gratified in believing I am communicating to wise men, (I mean wise unto salvation:) and as I am not writing for the mastery, but I hope for the edification of one another, I feel under no dread of contradiction; because I think if I advance an improper idea, wise men of God, loving the brotherhood, will feel it their duty to correct purely for the sake of my edification, as well as that of our numerous readers. The doctrine that I am about to enter on, I wish it to be calmly investigated, that it may be ascertained whether it be Old School doctrine or not, or in other words, Bible doctrine.

That text that I will first call your attention to, is to be found in the 9 chapter of Ecclesiastes, 14 and 15 verses: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 v. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. I will take up the text as I think I understand it, and as it stands generally; and do by it as I have at all times in trying to preach, that is do my best. I shall first take notice of the little city; 2d, the great king; 3d, his besieging it; 4th, his building great bulwarks against it; 5th, the poor wise man found in it, and how he delivered it; 6th, his not being remembered.

First, the little city; which I understand to be the church of God, according to Mat. 5. 14: Ye are the sight of the world. A city that is set on a hill cannot be hid. And this city is the city of God. Glorious things are spoken of thee, O city of God. Heb. 12, 22. But ye are come unto Mount Sion, and unto the city of the living God; which is the same as that of 1 Peter, 5, 2: Feed the flock of God. Again, fear not, little flock, &c. Why then is she called a little flock, a little city, &c. because, first, by way of distinction from that of the great city of Babylon; 2d, because there are few saved, comparatively speaking. Mat. 7, 14: Because, strait is the gate and narrow is the way which leadeth unto life, and few there be that find it; while wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at. Isa. 1. 9: Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, &c. Rom. 9. 27: A remnant shall be saved, &c. Then it does appear from the above quoted scriptures; and many more to the point, that there will be more lost than saved. Hence, the correctness of the church, or city of God, being called a little city, and few men in it.

1, I will next notice the existence of this city; 2, the builder of it; 3, the situation of it. This city has its existence from before the world was. Eph. 1, 4: According as he hath chosen us in him before the foundation of the world, &c. Then there was grace given her, and loved before the world was; 1, grace given, who hath saved us and called us not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was. 2, that the church, the city, the few men in it, was loved before the world was. John, 17, 23, 24: And hast loved them as thou hast loved.
the (Christ) was there: Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, &c. Again, read the first chapter of Matthew, and trace the generations down to Christ, and see that his brethren according to the flesh received him not.

The law given Adam in the garden, was given him in his innocency while representing the church and Christ in particular; otherwise, there would have been no transgression. For where there is no law, there is no transgression. Then as this poor wise man was in the city, he in one sense was under the law. Now it is said, that concerning our flesh and blood, that he took part of the same. Mark that, (part.)—Then in the fulness of the time, God sent forth his Son, made of a woman, made under the law to redeem them that are under the law. So that I conceive that none were under the law actually, as a rule of life, but the little city; therefore, in the transgression was the little city, and few men in it, besieged. I wish, however, to be distinctly understood, how that Christ was made sin for us, as by surety, thereby to pay the debt we had contracted. This law of surety, had its origin in the covenant of peace before time.

But to return. As the tares were last sown in the field, so I conceive not actually present when the law was given to Adam, or little city; consequently the transgression of the law given to Adam, was not the origin of their being tares; but the battering down the ear gate, eye gate, and mouth gate of the little city, letting in the great king with all his children, who were foreordained to this condemnation in their father's sentence (the devil) by the Almighty God. Hence the earth did not bring forth briers, or thorns, until after Adam transgressed; even so the animated dust under the curse, brought forth Cain, and thousands of others, as a pest to the church of God; said by our Saviour to be a generation. O generation of vipers, who hath warned you to flee from the wrath to come. Again, says Jesus, have not I chose you twelve, and one of you is a devil? See Acts, 13. 10: Thou child of the devil. Ye are of your father the devil, &c. They are further designated as the children of the flesh. The children of the flesh are not accounted for the seed, but the children of the promise are accounted for the seed; even so, the children of the bond woman shall not be heir with the free. Why so?
because the law being transgressed by the church, and Christ being made under the same law to magnify it and satisfy divine justice, all the inheritance or benefits resulting therefrom by imputation belongs to the church. And the nature of the a tonement, brought to view in the parable of the treasure in the field which was bought for the sake of the treasure in it.

This city is wonderfully situated, it has its bulwarks: Jerusalem literally had its threefold walls, three on every side, which Titus raised his battering rams against; having four sides, as it lieth four square, making twelve literally. So spiritually, it lieth four square, it has twelve foundations, and in them the names of the twelve apostles of the Lamb. And the length of it is as large as the breadth; the length, and the breadth, and the height of it are equal; it is well situated with water, there is a river, the streams thereof shall make glad the city of God. And to know what sort of a river this is, and its fountain head, see Rev. 22. 1: And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Again, the Lord God is a wall of fire round about here, and the glory in the midst.

I need not say much on the second proposition: And there came a great king against it. This king I have already told you to be the devil. He is called a beast, the dragon, the serpent, the king of the bottomless pit. Genesis, 3. 1: Now the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the woman, yea, hath God said ye shall not eat of every tree of the garden. Now comes in the besieging part. The serpent the great king rears his battering rams right before ear gate, and commences his operation against this innocent city. He burst open the ear gate by saying to the woman, ye shall not surely die. He then places his force against eye gate, and pushes his operation by saying, for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil; which throws open this gate, places her eye upon the forbidden fruit; it was so pleasant to the eye, and a tree to be desired to make one wise, open flies mouth gate, she partook of the fruit and gave to Adam, and he did eat. So the siege was completed.

I now notice the 4th thing proposed. And built great bulwarks against it. The first great bulwark commenced was to work out or sew together fig leaves to make them aprons; indicating a righteousness to cover their nakedness or shame, and to appear before God in justification and self-righteousness. Under the satanic influence to both them that profess it, or them that make no profession, is great, yea, the greatest; and is a strong bulwark against it, not for the city. So strong, that it fills those that profess it with much anger to be opposed in it, yea, with the spirit of persecution, even unto death. See the circumstance of Cain, who slew his brother because Abel's offering was respected more than his. This too by the devil's oldest son. Right here the blade was sprung up. Were the servants allowed to gather them up? No. Did God suffer Cain to be slain? No. Was there any of the little city preserved, by Cain not being slain? Look and see. Gen. 4. 18. From thence turn your attention to the prophetical dispensation, and see the great king's conduct to his subjects or children, the false prophets; eight hundred and fifty to one. I can't forget the little city. There is one trait has all along followed them, the love of money. Balaam, as an instrument in the hand of the great king, offering a reward to Balaam to curse Israel; with all the false deceiver's offerings and sacrifices, which were an abomination to God, the great against the little city in their estimation. Is not the Lord with us, none evil can come upon us.

Leaving that dispensation and coming down to the gospel dispensation, we shall find all the materials laid in the great bulwarks at first, to wit: adultery, fornication, uncleanness, lasciviousness, idolatry; witchcraft, hatred, variance, emulations; wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, &c. In this dispensation you will find another bold son, or workman, of this great king, to wit, Herod. About the birth of Christ directing the wise men to bring him word where the young child was, that he might go and worship him. Finding he was mocked, then putting the children to death from two years old and under, in order to destroy the poor wise man in the city. Many others of like plots. John the Baptist beheaded in prison. And at length this is the heir, come let us kill him, and the inheritance shall be ours. Jesus at last crucified, but still he lives. Next great bulwarks against the apostles, putting to death the saints of God, using Saul for a while to whip, bind, and put to death, and
waste the city to keep it in subjection to the great king.

From this to law religion. The old king of the pit becoming very religious, places himself as it were at the head of the church, taxing his own subjects as well as the subjects of the king of Zion; inventing seminaries of learning to educate men to preach his doctrines, and enforce them on Christ's subjects to receive it; forming other auxiliaries to facilitate the inventions. The Jesuits his chief missionaries to go and convert the world, if not by his doctrines, by the sword. This done by his Roman Catholic lackeys. And now in these modern times, men professing to be Protestants, resorting to same measures to qualify themselves to combat Roman Catholics, as they say. But we have this yet to realize, if ever; for I do not recollect ever hearing one of them come out fully against the Catholic creed. And why not? because the learned Catholic is one of their own stamp, or family; which accords with that of Acts, 19. commencing v. 13: Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth, (not we.) And there were seven sons of one Sceva, a Jew, and chief of the priests which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Such would be the case with our modern missionaries, in close contact with their Roman Catholic brethren. The Catholics would say, sir, who did you get your plan of preaching learning from colleges to preach, and your present plan of missionary operations, but from us? Therefore, doctor, heal thyself. Certainly then they must be overcome, naked of argument and their pride wounded, therefore they stand aloof from such engagements. But poor Old School Baptists are the object of their spleen, and I tell you, brethren of the Old Primitive Baptists, that the bulwarks of their great learning, and other inventions not known in the Bible, (though called benevolent,) are built against you the little city; as they boast themselves of their great numbers, and the Old School Baptists we shall by our institutions cause to become extinct. Fear them not, my Father's children; for after they have exhausted the greatness of eloquence of their acquired abilities, you will stand; only cleave to the word of God, and you will through God Almighty obtain the victory. Law religion in this country I anticipate, brethren, as a bulwark against you; but you will feel none the less courageous thereby, in contending for the faith once delivered to the saints.

Lastly, but not least. The great king has builded a great bulwark in this fleshly tabernacle, which is at war with the soul and every divine principle within it. That which is born of the flesh is flesh, and that which is born of the spirit is spirit; & they are contrary the one to the other, so that the good the little city would they do not. And, says one of its inhabitants, I with my mind serve the law of God, but with my flesh the law of sin. Brethren, of the household of faith, I expect under a sense of the greatness of this part of satan's bulwark, you are often visited with lamentation. O, wretched man that I am, who shall deliver me from this body of death; for when I would do good, evil is present with me. The soul is encompassed about with its wall of flesh, in which satan dwells as his part of the spoil; the hellish principles of satan are so interwoven, that the inhabitants of the city have to fight all the days appointed them on earth, almost in one continual scene of warfare. And we never shall get these diabolians out of the walls, until the temples of our bodies are taken down by death, and not one stone left upon another. For you know that this earthly house must be dissolved, and our tabernacles which are movable be removed; but while your little ships are on their sail to your desired haven, you often have contrary wind to contend with, while the tempestuous storms oftimes burst upon deck, the troubled sea cannot rest, but casteth up mire and dirt. Hence our angry, corrupt nature, by the fall. Did I say angry? Yea, sometimes our old nature, Esau like, fly into a passion, say or do that which will make a citizen of the household of God mourn, weep and lament; and think, or say, good Lord, can I be a child of God? While under strict examination, he finds his soul does not love such procedure, and remembers, that if I do the things I would not, it is no more I that do it, but sin that dwelleth in me; that is, in my flesh dwells no good thing, and this
serves as a port hole to let off the troubled water from deck into the sea, from whence it came.

Dear brethren and sisters, there are many such port holes through which the water passes off, that seem to threaten safety. My grace is sufficient for thee—I never will leave thee, nor forsake. Then you remember your heavenly Father is at the helm, ye are kept by the power of God through faith unto salvation, which renews the inward man day by day; forgetfulness, neglect of duty in reading the scriptures, is of satan; these things make the Christian mourn. The love of the world, the lust of the flesh, the pride of life, are all of the besieging king's work, and worketh death to the enjoyment of the religion of Jesus; and if you are a heaven-born soul, will mourn under it as well as visited with stripes. But I can't dwell, brethren; preach some yourself, as I have three other propositions before me. And as I do not appear often in the Primitive, I hope you will bear with me.

Now there was found in it a poor wise man, &c. This poor man I understand to be Christ Jesus; and as I have said before, the city the church. Now notice, a poor wise man. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

2 Cor. 8. 9. Again: The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head. Matthew, 8. 20. Then, brethren, you see by the above quoted texts, that Jesus Christ as man was poor; but by other scriptures, as God he was rich, possessing all things. He also as man was of poor parentage, was cradled in a manger, wrapped in coarse cloth, &c.

Found in it a poor wise man. Behold, I lay in Zion for a foundation, a stone, a precious corner stone, &c. Zion here I understand to mean the church, likewise the little city the church; also, the stone Christ laid in the church, likewise the same as the poor man in the city. The question then arises, when was he laid in Zion? Answer, as early as the church was given in him, (Christ.) Question, when was that? Answer, before the world began. 2 Tim. 1. 9: But according to his own purpose and grace, given us in Christ Jesus before the world began. Time enough for the first Adam to figure the second, and to be found in the city.

And that he, (Christ,) did not take on him the nature of angels, but the seed of Abraham; not the seed of the bond woman, but of the free; not the children of the flesh, that are not accounted for the seed; but the children of promise, who had power to give eternal life to as many as his Father had given him; which life was in himself, (Christ,) who is our life, which ever was our life before time, and ever will be our life. I mean the Christian's life.

He by his wisdom delivered the city. Pro. 8. 12: I wisdom dwell with prudence, and find out knowledge of witty invention. O the depth of the wisdom and knowledge of God, &c. Thus this wisdom devised the plan of redemption, or deliverance of this little city in eternity; by this wisdom he saw the besieged city all lying in ruin, polluted, dead in sin, carnal, sold under sin. The carnal mind is enmity against God, is not subject to the law of God, neither indeed can be. In this deplorable condition was the church of Jesus, whom he loved. An inquiry made, who will go? Says Jesus, send me, I will go. As much as if the Father had said, my beloved son, you see the condition of your church, your wife, your spouse, that she is under the curse and cannot extricate herself from that enthralment. Will you leave the glory you have with me, and take upon you her sins; be made sin for her that she may be made the righteousness of me in you? O yes, Father, I have loved her with an everlasting love; I will go and lay down my life for her. I will tread the wine press alone, for I know there will be none to help. I will suffer to bear all her sins on my own body upon the tree of the cross, I will suffer the chastisement of her peace, I will be bruised for her iniquities.

Thus did Jesus suffer in time, what was divinely purposed in eternity and no more; there was nothing incurred in all his mediation on earth for the church and world, that was not eternally known by him. His accusers, the manner thereof, his being betrayed, his price which he was priced at, his being led before rulers, his buffettings, his mocked robe, his hands and feet nailed fast to the cross, his spilling his precious cleansing, delivering blood upon Calvary, his thirst and his giving up the ghost, as well as his resurrection from the dead for our justification, and ascension to the right hand of his Father, to make inter-
session for us according to the will of God. This deliverance was purposed, this deliverance procured according to the purpose; and no sooner or later, nor more or less, in the fulness of the time, &c. This deliverance is and will be manifested to the whole city of God, called the little city, and no more; as it was that which was besieged, and that that was delivered.

Yet no man remembered that same poor man. No, neither the Jew nor Greek, nor the children of the promise, as well as the children of the flesh; for the children of promise have become the children of wrath even as others, all carnal, sold under sin, all gone out of the way; none loved God nor his ways, but loved darkness and sin rather than light and righteousness; none remembers to hate sin within themselves, none commences the work of grace upon their heart.

Then, brethren editors, it was God that loved the city from everlasting. I have loved thee with an everlasting love. It was God that sent his Son into the world, and gave his Son for us. It was God that was in his Son Jesus Christ, to perform all that he gave him to do. It was God that raised Jesus from the dead, and it is God that applies the blood to a poor, lost, dead sinner in trespasses and in sins; quickens into divine life, creates anew in Christ Jesus into good works, gives the grace of repentance, with loving kindnesses, draws them. It is God that turns them. Turn us, O Lord, and we shall be turned; draw us, and we will run after thee. It is God that makes them remember him, and not them by their good works, (so called,) that makes God remember them. And it is God Almighty that delivers the sinner from the burden of sin, by working faith in them. What shall we do to work the work of God? This is the work of God, that ye believe on him whom he hath sent. It is God that orders his steps. The good man's steps are ordered of the Lord. It is God that leads us about, and instructs us. It is God that keeps the city as the apple of the eye, and it is God that hides our lives with himself in Christ; and when Christ who is our life shall appear, then shall all the little city appear with him in glory. Then, brethren, why all this to do about our first turning to God, or first starting; and God to meet them half way. It is as untrue as God is true.

Burrwell Temple.

To Editors Primitive Baptist.

Bullock County, Georgia, May 9th, 1841.

Dear brethren Editors: Very dear and very near art thou, my brethren and brethren's children, &c. Having such an offer in favor of sending a few lines to inform you that I am yet on the stage of action though there be few of my age in this cumbrous clay. I am going on in 71, since the 29th of May last. I was born in the year 70. I cannot say as old Jacob said to Pharaoh, when Pharaoh asked him saying, how art thou? Then said he, few and evil hath the years of my pilgrimage been. He had but just got to Egypt, and I cannot get to Canaan, the upper Canaan, although I thought I had a very fair start in the way 36 years past. For sometimes I thought I could not stay in these low grounds of sorrow, anguish and tribulation; but for several years past I care but very little what comes next, for the scriptures must be fulfilled. And if you will keep your right eye to the word, and your left eye to times, you discern the truth of Jesus Christ fulfilled.

But of all that I see or hear, this gives me the most pain of mind, to see the people called Baptists divided. Those who say they were converted, received by the church, baptised like Jesus was by John, and then to be led away by that mission devil. Learning themselves to practice iniquity, mingled with hypocrisy and vain deceit, under a form of will worship. Not a thus saith the Lord, for all the parades and schemes they have taken. They have boasted of their numbers, and that all other denominations are on their side. Now notice, they do know that all them alls, are hardly fit to make brogues for religious rogues to climb up some other way. Why, what is the matter? Can't you see that all them seven somethings, called churches, are them harlots the daughters of Mystery, Babylon, that John saw, that she made the great, the wise and mighty, drunk with sorceries or spiritual wickedness. Truth saith, COME OUT OF HER, MY PEOPLE, and be not partakers of her plague.

Brethren, tell them you cannot partake with devils, so let the missionaries and the Methodists take their own way, that is, devil's traditions. But see that you show that you love the truth, by adhering there to and acquiescing therewith. When I
heard the churches in both your Associations had shut the doors against them gospel swindlers, I was glad in my heart and my soul. Rejoice, dear sons, do not give to them impostors, but say to them as Jesus did, serpents, ye generations of vipers, how can you escape the damnation of hell. Now, brethren, you need not fear to reject them missionaries, for they are the very same breed that Jesus used to call seribes, pharisees, and hypocrites. He tells you now what they were then and are yet, the children of the devil. For see his lust is to head Christ, and his gospel, and his people, and his ordinances, and so do all these traditions. Dear sons, contend for the faith once delivered to the saints by our Lord Jesus. I shall only refer you to certain particulars, that took place in this vicinity in our holy wars with the unholy warriors, I mean the missionaries. The books, chapters and verses you do so well know them I shall omit, for want of time.

You remember the sons of God, before the flood, looked down on the daughters of men and saw that they were fair; and so the first bucket of God's wrath was filled with the flood. The second step the sons of God was, they took to themselves wives whom they would; and then the big-headed giants began to grow in the church. This was through the daughters of men being so fair, that they erected a shop to make ministers and prophets to suit their carnal dispositions. They soon corrupted themselves with their inventions, having a form of godliness but not the power, only the traditions of men and doctrines of devils; and in every century, from the time of the flood until now, the sons of God have been led by these vain flattered, or these Ishmaels, or these mockers, or these vain talkers, so far, that they have free schools, colleges, and seminaries. Ladies and gentlemen, you may send your sons that are gifted to us, we can glaze or vanish them soon, that they may know how to address themselves to eyes of spectators, so in two or three years they will be so polished with the Grecian files. That being done, they may go in silver slippers; the rest of his time he may have 5 or 6 dollars a sermon, or get $500 for the year. This is spiritual wickedness in a high place, this is the abomination Jesus speaks of, standing in the holy place where it ought not to stand. Never give place to the devil in the Baptist church, she is none of his; send these nymphs of his to where they belong. There is the mistress of all the harlots in the world, the Roman church; let them money making ministers go to them where they belong, to Simon the sorcerer, to Alexander the cooksmith.

Dear brethren, come out of spiritual Babylon, have no fellowship with the unfruitful works of darkness; for ye, the children of grace, are the children of light; walk in the light, for there is no occasion of stumbling, when the light is so clear and the sight of the single eye so strong. Dear sons of God, do not draw back from the Primitive; take the whole armor of God in your hand, and send the weapons of the holy war to the hearts of the king's enemies. Bring the truth as it is in Jesus to a dying world, bring your brethren back that have run away in their sleep, dreaming that gain was godliness; but give question full weight, show them with all your might that godliness is great gain. I have seen and felt your Primitive papers. Bless the Lord, O my soul. I now bless God, that I have seen so many come up to fight the battle of the Lord; the weapons of your warfare are mighty, and they are bringing down every high thought that exalts itself against God. Dear sons, when they revile you take no notice of it in your papers, make no appeal to Cesar, but to Jesus Christ; see how he bore the heavy end of the cross. Do, oh, do, bear the other with delight.

I now will give you a detail of the state of our Association, which is as follows, viz: When the mission spirit waxed hot, the anti-mission began to wax warm also, and some of us began to right, and some of them began to wrong the churches, by accusing them of ignorance and some of covetousness. And some in their sermons would threaten us, if we would not comply. Then we, to wit, six churches agreed to meet in Tatnall county, on Fox Bay, to consult on this matter. The delegates produced the letters from their several churches, stating their delegation as though appointed to deliberate. Sure enough our letters were of one spirit, and nearly word for work; but we were too weak to attempt on an Association, for want of ministerial aid. We then appointed another meeting three months after, in Emanuel county, and nine churches met us. Their letters and delegates let us see, that the Lord was in the small still voice. That gave us courage to appoint another in
day is fast approaching, let us in heart and hand return to the Lord who can pardon sin.

Dear brethren, I shall tell you part of a dream I had in the blaze of our mission war, in the year ’36, on Thursday night before the fourth Lord’s day in September. My dream was, that I had lost my family, that I was going to another place, the situation of it did not suit my mind. I was thinking I need not care, since I was desolate. While musing on this moving, I saw a man advancing towards me. I knew this man to be a sergeant, though an entire stranger. He gave me orders to go rally them people, giving his hand a wave to the South three times. I refused, saying, I was over age and that I had no sword. I saw a multitude of people in great confusion; and they had no arms. I heard him in anger say, I had a sharp sword with two edges. I knew he meant the Bible. He said, the baggage waggons were just at hand, the campaign was there, just ahead. I told him I was exempted from duty. He said, man was not exempted in this war. He then rode off from me. I saw another coming from the South. He addressed me in the same manner. I excused myself as before. He said there was none exempted in this war. I saw three coming to me, who saluted me in the same manner. They said I must inspect their guns, they were just from the baggage waggons. I asked them if head quarters were distracted to send to such a being as I was to inspect. The captain, I thought, said I should. He handed me the breech of his rifle, pulling off the coat. I saw one foot of the barrel was iron, the balance was glass; the other two rifles were all glass. I saw the length of them to be three feet ten inches, and that they would carry 160 balls to the pound. The captain said, I suppose they will do. I said I will not judge in this matter, for me-thinks that glass would not stand the force of powder and dint of bullets. I deny then, said the captain, they are pure transparent glass. I said that would do for saints to stand on, but not to fight with. The captain said, this is not all a bloody war, but a wind war; and we are Gog and Magog, mustering them to the battle of the great day of God Almighty’s wrath. Then he wheeled off to the right, and left me to think as I could. In a great tremble I awaked and beheld this to be a dream. And, on Saturday the 28th, at our Asso-
To Editors Primitive Baptist.

Elizabeth City, Pasquotank county, N. C.? May, 1841.

Dear Brethren Editors: I have again taken my pen to write a few lines for the Primitive Baptist, and it depends on the run of my mind, while I am writing, whether or not I shall fill up my sheet, for I feel my unworthiness at present. I feel as though I have nothing but to expose my weakness, and for fear of injuring my maker's cause, I had best say but little. For I have my fears at times, that when I undertake to do any thing that seems to be my duty, it tends only to injure my maker's cause. Ignorance prevails so much upon me, that I cannot as yet know my duties in every point. But I feel it my duty at present, to say something about the alteration of our meetings at the church at Flatty Creek, as some of the brethren requested me to do so.

This church has altered her meetings from the second Sunday to the first, designing her monthly meetings to commence on Saturday before the first Sunday in each and every month; and her union meetings to commence on Friday before the first Sunday in every August. This alteration was designed chiefly to remove some difficulties and disadvantages that existed. And also having our meetings in such regulation through the union, that if any of our ministering brethren should happen to come to see us, they might be prevented from unnecessary travelling among the churches of our union. We seem to be making preparation in a measure, for some of our brethren in the ministry, though we have as yet no particular intelligence as I suppose of their coming; but hoping the Lord's time is most at hand, as we fully believe the Lord will have his own time to do his own work in, so we should wait his time, but in hope it will be when he will revive his glorious work among us, when sinners shall come flocking home as doves to their windows. We long to see the prosperity of Zion, so much so that I expect we can hardly wait patient enough. I think some in this situation are apt to try to exert themselves, and here they fall into a snare. We read that the Israelites got weary of waiting for Moses to come down from the mountain, and they went to work and made them a calf but see what followed. So when we get tired of waiting, let us be careful; let us not be weary in well doing, it is good to wait upon the Lord. "They that wait upon the Lord shall renew their strength, &c." If the Lord does not see fit to send us preachers yet, let us wait; still lying in the use of means, pressing to do what our duty binds us with fear and trembling.

Dear brethren at a distance, pray for us who are a little union encircled on the north-east corner of North Carolina, surrounded with many difficulties and snares of the devil. We do not dispute but that every Christian prays for every body, but still we want all Christians to pray for us particularly, that the Lord may revive us, unite us, preserve us, defend us, protect us, strengthen us guard us; give us day by day our food, deliver us from every temptation and evil, and save us at last in eternity.

Sometime in April last, at my plough handles, I was meditating on my past experience, and there I summed up the following lines.

Like all the rest of mortal men,
Was I conceiv'd and born in sin;
And as I grew in years I Conceive'd that I was born to die.

With having an immortal soul,
That either must with devils howl;
Or go to happiness and heaven,
Where everlasting life is given.
As nature and creation stood,
All went to prove there was a God,
Before whose frowns men stood in awe,
Condemned by his righteous law.

Here some are found to beat the air,
They pitch to work for some repair;
And think as they have broke the breach,
To mend it still is in their reach.

And here they go to some great length,
And work their way thro' their own strength;
Think to appease their maker's frown,
By adding something of their own.

But I have not so learned the Lord,
For nature's garden can't afford
Such fruit and bliss as will reward
The saints of God through Christ the Lord.

Yet when I saw my sins and thrill,
With condemnation on my soul;
I work'd the law until my breath
Was wasted, then I sunk in death.

Then no dependence of my own,
Of all my works was nothing done;
A wretch undone I thought I knew,
Till Christ the Lord appeared in view.

Sometime by reading sacred writ,
I found it written there complete,
"Go ye in secret pray to God,
And thee he'll openly reward."

Then I was anxious to depart,
Where I could pray with all my heart;
And beg the Lord to pardon me,
And set my soul from troubles free.

So I went on sometime this way,
And oft in secret tried to pray;
And after long extremity,
The Lord reveal'd his love to me.

Reliev'd my soul as I have felt,
And set me free from sin and guilt;
Strenthen'd my joints and every limb,
And bid me rise and follow him.

Twas then I gloried in my Lord,
Twas then I lov'd his work and word;
I thought I then could spend my days,
In singing to my Saviour's praise.

I thought through troubles might assail,
And many dang'rous things prevail;
Yet I could live so near the Lord,
That I could always trust his word.

But since that joyful time I have passed through many difficulties, far not long after those joyful times left me in a measure, and I began to doubt of ever having experienced grace; and that the operation of my feelings was only from the insinuations of satan, and that I was entirely deceived. My reasons I offered was, because I was very young at the beginning of my conviction, and could not remember how I was first struck, and perhaps it was only from a scare, or only of being afraid of dying and going to hell. However, if I have an experience of grace, my conviction came upon me slowly and lightly, and went off about the same way. So I was about four years passing through my experience, and all the while I kept my feelings secret from my friends. And about three years longer did I travel in secret, examining this matter to know whether I was deceived or not. At times I had great encouragement, and comforted myself with many scriptural proofs, and being so sensible of my deliverance from my burden of sin and guilt, and having such love to holiness and hatred to sin, that I have been comforted when I have expected to go tumbling headlong down into despair. Often have I been made to cry out within myself, and say, if I have ever experienced grace my evidence is, love to holiness and hatred to sin.

So a way was opened for me at the age of twenty years, and I became a member of society and was baptised in Nov. 1827. And as it respects the exercise of my mind from that time to this, perhaps I may say something relative to some other conveniency. So I close, remaining yours in love and affection. 

ABEL PALMER.

TO EDITORS PRIMITIVE BAPTIST.

Fairfield district, S. C.
April 17th, 1841.

Dear Brethren: We have a learned Colonel in this country, whose name may be seen in one or two numbers of the Primitive Baptist, and is always to be seen at the head of the list of those in this country who go for new schemes in religion and in church affairs. He bears down all opposition before him. He speaks and it is done, he commands and it stands fast. Sometimes we are ready to conclude, surely it was he that formed behemoth (that is, the hippopotamus, or river horse,) that huge creature of whom it is said, "His bones are as strong pieces of brass, his bones are like bars of iron—Behold he drinketh up Jordan and hasteth not, he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes, his nose pierceth through snares." He puts me in mind of what is said of leviathan: "Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? wilt thou take him for a servant forever—Canst thou fill his skin with barbed iron? or his head with fish-spears? Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain: shall not one be cast down even at
the sight of him. None is so fierce that dare stir him up;" i. e. none are so fierce as to dare stir up Colonel D****, or to stand in opposition to him, is the way it seems to read to me. So that he is so absolute in the churches that none dare resist him or say unto him, what doest thou, Colonel D? Yea, as the Almighty goes on to say of leviathan, so say we of the learned Col. D. "His heart is as firm as a stone, yea, as hard as a piece of the nether millstone. When he raiseth up himself the mighty are afraid. The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling-stones are turned with him into stubble. Darts are counted as stubble; he laugheth at the shouting of a spear. Upon earth there is not his like. He beholdeth all high things; he is a king over the new lights.

It happened, however, that the learned Colonel took a little trip into Georgia some three years ago, which was before the divisions began to take place in this country between Old School and New School Baptists; and therefore the learned Colonel had never got tripped up, nor indeed was he then apprized that any body except the writer of this communication, would dare to scruple his infallibility. It happened, however, that our Georgia brethren were a little ahead of us in taking a stand against the New School principles and doings. And when they learned what new schemes the learned Colonel was about setting on foot among them, they closed the doors of their pulpits against him. But being, I suppose, half horse and half alligator as the saying is, he was not so easily to be out done as they had imagined. He mounted a stump or an horse block in the yard, and began to harangue in his new light strain of doctrine. And as error when it has advocates, has always more adherents than truth has, there were found persons in the congregations that were for adhering to him and his principles; and he began to name the thing of constituting them into a church; (which did not take place immediately, though it did sometime subsequent-ly when a Mr. Kerr came along,) as I was informed by a Mr. Wylie Wright, in the state of Georgia, to whom I can take the learned Colonel if he denies what I here state.

This learned Colonel puts old, refuted principles and errors in a new dress and exhibits them before the people. And the people will receive them merely because they come from the lips of the learned Col. D. "He holds that he is an evangelist, and therefore what he says must be as true as preaching," say they: "Seeing that, (according to a Circular letter written by him and published with the Minutes of the Bethel Association in 1831) the evangelists are inspired of God and speak as they are moved by the Holy Ghost, and that the Lord gives them revelations in person or by angels, visions, or some miraculous way."

The learned Colonel seems to be some thing like the mendicant friars. Mr. Charles Buck says, concerning the Dominicans and Franciscans, (two orders of these begging brethren,) that by very quick progression their pride and consequence arrived at such a pitch, that they had the presumption to declare publicly that they had a divine impulse and commission to illustrate and maintain the religion of Jesus. They treated with the utmost insolence and contempt all the different orders of the priesthood; they affirmed, without a blush, that the true method of obtaining salvation was revealed to them alone; proclaimed with ostentation the superior efficacy and virtue of their indulgences; and vaunted beyond measure their interest at the court of heaven and their familiar connexions with the supreme being, &c. exactly as the learned Colonel does. He makes out the old regular pastors of the churches of very little or no account; they cannot get up revivals as he can; nor have they such influence at the court of heaven as he and the other evangelists have; they can't pray off the people's sins; nor is it worth their while to pretend to sing them up for that purpose; that it takes him to convert a whole neighborhood in two or three weeks, i. e. at one protracted meeting; his prayers for the pardon of sinners being of so much more efficacy than those of the common preachers, &c. &c. &c. all which sentiments with many others that we could mention, go very strongly to shew that he is merely another begging friar, and to give us apprehensions that we shall have popery among us in a few ages more.

But there are some things said of Emanuel Swedenborg also, that very strikingly resemble what the learned Colonel says concerning himself and the rest of the evangelists. It is said of Swedenborg, that
he asserted that in the year 1743, the Lord manifested himself to him by a personal appearance (just as the learned Colonel says he does to the evangelists, I suppose,) and at the same time opened his spiritual eyes, (just as I suppose he does those of the evangelists, to whom the learned Colonel says he gives revelations in person, or by angels, visions, or some miraculous way.) so that he was enabled constantly to see and converse with spirits and angels (as it seems the learned Colonel and the rest of the evangelists do.) From that time he began to print and publish various wonderful things, (which Colonel D. is also doing,) which he says were revealed to him, relating to heaven and hell, the state of men after death, &c. like Colonel D. when he gives us to understand that the soul sleeps after the death of the body, and will have to be awakened at the general judgment. But I wish not to run this parallel between Emanuel Swedenborg and Emanuel (that is, God with us,) Davis too far; suffice it to say, he is the most presumptuous man I ever was acquainted with in the whole course of my life; I will not except those who sport with the names, titles and attributes of their maker, by cursing and swearing in common conversation.

When I refer to the learned Colonel’s giving us to understand that the soul sleeps between the time of the death of the body and that of the general resurrection and judgment, I allude to this sublime expression of his in a circular letter written by him on the utility of missions for the Bethel Association, and published with the Minutes of 1820, “Oh, immortal man, infinite spirit, eternal soul: thou must again wake before the eternal bar of God.” That the soul should sleep at death and have to be waked with the body at the resurrection, is a new doctrine among the Baptists. The learned Colonel must have discovered this by a new light that did not enlighten the Baptists of former ages. But a new light shining into the learned Colonel’s mind, he discovers new things. He brings out of his treasure things new indeed: such as have not been revealed in former ages. I suppose it is probably because he is an evangelist, whose office (viz. that of an evangelist,) the learned Colonel says exist in the church in the present day. And forasmuch as he says in the circular letter above referred to, (viz. that of 1831,) that the Lord gave the evangelists revelations in person, or by angels,
and absolute decree, but was willing to save all men, if they complied with the terms of the gospel; and that man was born free, and was consequently, capable of resisting the influences of grace or of complying with its suggestions. And if these are not the learned Colonel D's sentiments, he does not preach his sentiments in public at all.

But give him what name we will as a religious heretic or fanatic, his principles are subversive of the gospel. Break one link in the chain of Christian doctrine and you mar and in a manner overthrow the whole. The moment you put a member of the Christian system out of joint, you introduce a principle that is subversive of the whole. For gospel truths are built on one another, and have to stand or fall together. And if the learned Colonel holds that man has a hand in converting or regenerating himself, he may with the same propriety say he has a hand in redeeming himself. God has all the glory of man's salvation, or none at all.

I am, dear brethren, yours with sincere Christian regard and affection.

JONATHAN MICKLE.

TO EDITORS PRIMITIVE BAPTIST.

Fort Gaines, Georgia, J. June 6th, 1841.

BELOVED BRETHREN: It is truth. Isa. 43rd chap. 9th. v. That the Lord will bring his seed from the east, and gather them from the west, and the north will give up, and the south will not keep back, and a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, &c.

Many passages of scripture have been taken from the sacred volume by many brethren and published in the Primitive Baptist, which prove clearly and conclusively that the church is safe in Christ, her warfare is accomplished, her iniquity is pardoned, and the Lord will do his pleasure. He speaks and the wind and sea obey him, when the dead hear his voice they live, his kingdom where he already reigns, is a mild and peaceable kingdom without confusion. How different among men who have not the spirit of Christ. All is confusion and discord, and he that has only half an eye might see, if he was not veiled with prejudice, avarice or covetousness; but the broad veil of unbelief covers all over, and hides from the vision of him who has it, the real spirit of the institutions of the day, which are only the traditions of men.

But those who are lying in wait to deceive, have mantled them over with an outward garb, under the name of benevolence; consequently, I fear many of God's dear children, while off their guard, somewhere napping, when a little aroused from their slumbers, perhaps they heard the enchanting sound of benevolence, love, charity, &c. Those who are thus led deserve stripes, for not taking the word of God as the man of their counsel; and after the first and second admonition, I think it right to reject them. I grant we have no right to think on settled policy in religious matters, only according to the scripture connections, without a jar in them; and those who are their leaders for the sake of gain, let them hear the brandishing of your weapons of warfare, the grubbing hoe, weeding hoe, cannon and all other implements of warfare, which our great captain has placed in our hands. I have thought my little pop gun perhaps might do some good, if loaded by the captain and shot at the right time.

Brethren, when the hardest of the fight is over, and you that are the elder officers and have a little leisure time, would it not be best to turn your eye a moment to our army and see who does his duty? What is that man doing yonder perfectly still, and that looks so much like a jackass? who shall go and see? The quartermaster (deacon) received his charge in the outset, and knows it is his duty if he is not negligent, and if he has forgotten his orders, the general orders (scriptures) will show him his duty if he will read it. Ah, he is coming and tells us the man is not a jackass, though his ears are long and he looks stupid; but presumes the cause of his appearance is owing to his misfortune, in the charge upon the enemy. He soon found himself entangled among briars and vines where two ways met, and could not extricate himself. If the quartermaster and the company act together in their duty, they will unite their companion in arms. Another is sick, and the choicest and richest bread and wine is refused. What is the matter? The quartermaster should enquire, and have the proper remedy applied according to the prescription of the physician. What is the matter with those away behind yonder a little to the left? The deep sands of Arminianism have wearied them, and they
have hard work to travel in a sandy road. A little farther there, brethren, to the right, is a good rock to travel on; those signposts mentioned in the general orders will lead you directly to the rock, or good old paths. There are some away yonder ahead to the left, those are a few fatalists, that have got away off there in the charge they made on the enemy; and believe they are exactly right, because they are on a rock. Truly, but it is the smooth rock of antinomianism. See how their feet slip. Let him that thinketh he standeth take heed lest he fall, these are they who carry 56lbs weight on the left shoulder, and nothing on the right to trim their course with. Brethren, heads up, onward march. Good bye. 

_EditoRs PrimitiVe Baptist._

TO EDITORS PRIMITIVE BAPTIST. 

_Waverly, Lowndes co. Miss._ 

May 31st, 1841.

DEAR BRETHREN OF THE OLD SCHOOL, 

FAITH: We have just had a meeting of the Primitive Baptists at our meeting house, for the purpose of making suitable arrangements for the constitution of an Association this fall. We had six visiting preachers, and a very interesting meeting. Brethren, let us call (as David did) upon our souls, and all that is within us, to praise, adore, and magnify, the great head of the church, for his tender care over us, and his merciful kindness towards us, when we remember, that this country, so recently, could only produce beasts of prey and savage yells, but is now the receptacle of the glorious gospel of Jesus Christ, and of churches and Associations.

But alas! while we rejoice at the progress of the gospel, and the building up of the church, we grieve to know, that there is another gospel, that is not another, which has also found its way into this country; by the influence of which, several antichristian churches, have a name to live, while they are dead. And while the promised seed is rejoicing, with pleasing prospects of obtaining the inheritance of the purchased possession, secured to them by promise; the bond woman and her children, ignorant of God’s righteousness, are going about trying to establish their own. But they builded (upon yielding air and sinking sand,) a building of wood, hay, and stubble.

But, brethren, I address you as God’s building, and as so many lively stones, built up a spiritual house for a habitation of God through the spirit. Therefore, brethren, as the temples of the Holy Ghost let us keep ourselves unsnapt from the world, putting our trust in God, for he is a very present help in time of trouble. Therefore, will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake, with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy places of the tabernacles, of the most high. God is in the midst of her, she shall not be moved. God shall help her and that right early.

Brethren, I believe that some of those little streams flowed through the city at our meeting; there we heard the word preached, un mixed, and pure, by brethren Halbrook, Hodges, Guthery, Cook, and Petty, all able ministers of the New Testament; while the love of God, gladdened every heart, and his grace brightened every countenance. It was a heavenly place in Christ Jesus, brethren; it made me think of the promise of God, by Isaiah: For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water.

At the request of the brethren and elders, I send you a copy of the proceedings of our meeting for publication, which I hope you will give a place in your columns as soon as you can, as we wish to notify our brethren of our next meeting, soliciting their presence at the same. Yours in tribulation.

_GIDEON WOODRUFF._

Mississippi, Lowndes county.

Agreeably to previous notice, a number of brethren and elders of the Primitive order, met with the Baptist churches of Christ at Church Hill and Bethel, at Church Hill meeting house, on Friday before the fifth Sunday in May, 1841, for the purpose of taking into consideration the propriety of forming an Association on Primitive principles: Sendeth Christian salutation to all the surrounding churches of our faith and order.

Dear brethren, after due consideration and strict examination, we find several Churches, who are not connected with any Association, therefore believing it would be to the edification of the churches, and to the furtherance of the Redeemer’s king-
dom, for them to unite in an associate capacity, resolved, that we meet in convention on Friday before the Fourth Lord's day in October next, at Bethesda meeting house, Oaktibeha county, Mis. for the purpose of forming an Old School Baptist Association. We therefore cordially invite our brethren generally to meet us at the time and place above named.

Therefore resolved, that a copy of these proceedings be forwarded to the Primitive Baptist for publication.

Appointed Gideon Woodruff to preach the introductory sermon. Eider B. Halbrook his alternate.

Done in consultation, this the 29th May, 1841, and assigned by order of the same.

HENRY PETTY, Moderator.

Gideon Woodruff, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Plains, Alabama, 9th May, 1841.

Dear brethren: Editors, We have seen much distress in these regions in consequence of the division in the Baptist denomination; but believe the great excitement is about to die away. The missionaries first took a growth in our bounds, but that is abated and now the Primitives have a considerable prospect of an ingathering; which may God grant, if consistent with his will.

Though our condition or situation may be not convenient, we hope that there may be a sufficient number that may enjoy greater convenience to authorize the publication of your valuable paper, for I really believe they are doing much good in the cause of the Redeemer.

JAMES HILDRETH.

TO EDITORS PRIMITIVE BAPTIST.

Pine Woods, Arkansas, April 23, 1841.

Dear brethren: Editors, I have the pleasure of informing you, that this moment I have received three numbers of your paper. I am much pleased with the doctrine that they advocate, and hope they will meet with much kindness and patronage in this dark and benighted land. There are but few Baptists in this section, and I am sorry to say, that there are some of the mission part with us; but from the best calculation that I can make, they are far in the minority. I am yours with respect, in gospel bonds.

JOHN HART.
PRIMITIVE BAPTIST.

Spear, Flat Shoals, Moses Daniel, Bowery, Moses
L. Beamman, Marietta, James Bush, Blakely.
Asa Edwards, Jr., Houston, Richard Stephens, Sen't
Tavresville, John Stroud, Kendall, James Scarc-
borough, Statesborough, Jethro Oates, Mul-
berry Grove, Kebert R. Thompson, Scottsville.
Owen Smith, Troupville, Kindred Braswell.
Dunecsville, Edmund S. Chambliss, Stolling
Store, James w. Walker, Marietta, Edmund
Dumas, Johnstown, David Rowell, John Green-
versville, Joel Colley, Conabing, Benjamin C
Bums, Villa Bicea, David Jones, Traveller's Rest
W. D. Mullens, Rossville, Willis S. Jarrell,
Lumpkin, Thomas Evertt, Bristol, Isham

ALABAMA.-L. B. Moses, Columbus, A. Kea-
ton, Belmont, Benjamin Lloyd, Le Fayette, Ww
. Carlisle, Frederica, Henry Dance, Daniel's
Prarie. Wi. w. Walker, McClellan, W. H. Cox
Gafford, Greenwood, Samuel Moore, Snow Hill.
Jas. Daniel, Clabaugh, Elias Daniel, Church Hill.
John Bonds, Clinton, David Johnston, Leighton.
Adam McCready, Brooklyn, Josiah Jones, Jack-
son, David Jacks, New Market. Sherrod w Harris, Vienna. John McQueen, Graves's Ferry,
William Talley, Mount Mountua, Grady Her-
tington, Clayton, G. w. Jeter, Flat Lafa. Samuel C Johnson, Plains, Grouph Daniel, Cutter, Flat-
ville, Wm. H. Cook and H. Petty, Pickensville.
Seaborn Hanrick, Plantersville, James S. Mur-
gri, Dayton, Wm. Hyde, Gahasville, Rufus
Daniel, Jamestown, Frederick Hines, Gaston Z
Johns. Turoa, Eli McDonald, Painsville, Wm.
Powell, Youngsville, John Brown, Wacooca. Silas
Monk, Horse Shoe Bend, R. Lackey, Scraper.
James F. Watson, Abbeville, David Treadwell
and R. W. Carlisle, Mount Hickory, Joseph H. Hol-
loway, Hazle Green, Jesse Lee, Forksville.
William Grubbs, Louisville, Henry Ad-
s, Mount Willing, Joel H. Chambless, Love-
sville, Elisha Thomas, WI. F., F. P. Bell, Chita
Grove, James Grumbles, Beaton, John
M. Pearson, Dadeville, John D. Hoke, Jackson-
ville, Elijah R. Berry, Cobb's Store. Willis
Cox, Soukechakee, Hazel Littlefield, Ten Is-
lands. John w. Pellum, Franklin, Phillip May,
Belmont, A. D. Cooper, Williamson, John
Harrell, Missouri, James K. Jacks, Eliston
Henry Hilliard, Bellville, John A. Miller and
James Mays, Ockfucker. Durham Kelly, Alex-
andria. Josiah M. Lauderdale, Athens, Will-
iam Thomas, Gainer's Store, John Bishop, Jr.
Creekville, James Gray, Cassett, Thomas L.
Roberts, Munrow, James Hildreth, Pleasant
Plain, E. M. Amos, Midway, J. E. Albritton,
Jenner, Joseph Holloway, Activity, W. J. Sor-
relle, Jacksonville, William Bizzell, Eutaw, Cal-
vin Davis, Livingston.

TENNESSEE.—Michael Burkhalter, Cheeks ville,
Aaron Compton, Somerville, Asa Newport,
Mesville, James Maublen, Van Buren, Solon-
mon Ruth, Westley, Wm. Croom, Jackson, Sion
Bass, Three Forks, John w. Springer, Sugar Creek.
William Sr Smith, Manchester, Thomas Hill,
Sevierville, William Spencer, Lynchburg, C. T.
Echols, Millin', Aaron Tison, Murf, George
Turner, Waverly, Abner Steed, Malherry, Henry
Randolph, Snadsville, Pleasant A. Witt, Cheek's
Roads. J. Cooper, Unionville. Michael Bran-
er, Long Savannah, Jan. H. Holloway, Hazel
Green, William Mcbee, Old Town Creek, Rob-
ert Gregory, Caruth's > Roads. John Scallor,
Study Grove, A. Barrooches, Moore's > Roads.
Samuel Haggard, David's Mills, fran Davis,
Grape Spring, Joshua Yeates, Shelbyville.

MISSISSIPPI.—Workmann Mann, Columbus, Wil-
iam Haddleston, Thomas, Nathan Tim,
Kiucinosho, Jonathan D. Cain, Waterford.
Nathan Morris, Lexington, Charles Hodges,
Cotton Gin Port, Benjamin E. Morris, Wheel-
ing, Simpson Parks, Lockhart's Store, Mark
Prewett, Abbeed, William Ringo, Hamilton.
James M. Wilcox, Louisville, Eda'd Beeman
and Thomas H. Dixon, Monroe. John Erwin,
Linkhorne, Herbert D. Buckham, Pontotoc.
William Davis, Houston, Wm. H. Warren, Dekeb, A
Nichols, Stump Bridge, Wooten Hill, Cookeville.
John Davidson, Carrollton, Thomas Mathews.
J. B. Elkins, A. Boters, Jalton, J. R. Gold-
ing, Belfontain, Gideon Woodroff, Waverley.

FLORIDA.—James Alderman, China Hill. Da-
vil Callyaway, Cherry Luke. John F. Hagan, Mon-
tello, Henry Davis, Milton.

LOUISIANA.—Eli Headen, Marionville. Thos
Paxton, Greensboro.

MISSOURI.—Joel Ferguson, Jackson.
ARKANSAS.—John Hart, Pine Wood. M. C
Bournard, Ozark.
ILLINOIS.—Richard M. Newport, Grand Vlles
Thomas w. Martin, East Nelson.
INDIANA.—Iane w. Denman, Gallatin.
OHIO.—Joseph H. Flint, Trenton. John E
Moses, Germantown.

KENTUCKY.—Levi D. Hunt, Manchester, Wash-
ington Watts, Corneliusville. Levi Lancaster,
Canton, James Holloway, Fair Dealing. Dem-
ury Burgess, Salem.

VIRGINIA.—Rudolph Roter, Berger's Store. John
Clark, Frederieksburg. Wm. w. West, Dampfies.
William Burns, Hollyfax C. H, Jesse Lanford,
Bouvere's, Elijah Harsenbour, Sevierville. Wil-
son Davenport, White House, Arthur w. Fanes,

PENNNSYLVANIA.—Hezekiah West, South Hill.
Joseph Hughes, Gun Tree.

NEW YORK.—Gilbert Beebe, New Feron.

MASSACHUSETTS.—James Osburn, Woburn.

RECEIPTS.

G. Woodruff, $5 James Hildreth, $3
Larkin Leigh, 1 Abram Sanders, 1
John Galloway, 1 N'n Canterberry, 1
J. P. Cullum, 1 Jesse Lanford, 1
Thomas Latta, 1

TERMS.

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Tarborough, N. C."

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.


Beloved Brethren: I feel to desire a request of you, that I may be permitted through the Primitive to make one more communication; which, if dictated by the spirit of truth, may prove a blessing in the hand of God to the instruction and edification of some one or more of God's dear bleating lambs, scattered throughout the extended circulation of the Primitive. I shall have my communication on the very essence of God, that is love. The blessed Redeemer, before he was crucified, held the following language to his disciples: Little children, (Mark, he calls his disciples little children,) yet a little while I am with you, &c. Again, a new commandment I give unto you, that ye love one another; as I have loved you, that ye also should love one another. Again, by this shall all men know that ye are my disciples. Again, the Saviour says: If ye love me, keep my commandments. Again, and this is love, that ye do whatsoever I command you.

The same writer, (viz. John,) informs us that if we love not our brethren whom we have seen, it is false if we that say we love God, whom we have not seen. Again, brethren, notice particularly what is said in the 13th chap. of the 1st epistle to the church at Corinth, in which every other grace is cast as it were into the shade, to make room for the greatest of all.

Beloved brethren, I shall just be able to glance at this subject, but do hope you will severally and individually make the application. Now, brethren, who is Paul; or who is Apollos, but ministers by whom ye believed? They may plant and water; but God alone gives the increase.

Dear brethren, when did the love of God originate, and when did it commence, or when, or where, was it made manifest? I leave the solution to my brethren. Again, what was the manner of it? Not by any means like unto the love of the world, for the world love one another for or on account of some mark of friendship or favor bestowed. Not so with the love of God, it is perfectly sovereign, free, and unmerited. Water cannot drown it, nor fire consume it. Nay, it surpasses the love of women. It has no time to date its commencement, nor period fixed when it shall cease. Verily, it is everlasting, God himself will as soon cease to exist: The above premises being true, then let each of us prayerfully examine ourselves by the standard the word of God, if we can with fear and trembling say we are the objects of this love.

Now methinks I hear my brethren one & all say, I often fear I am not. What is the reason? Oh, I come so far short of the measuring rod that was like unto a reed, given to that beloved disciple in the isle of Patmos: brethren, for your encouragement let me tell you, "this feature accords very well with the measure. Hear what is said by such, when the great shepherd declares you have fed him; and clothed him, and administered unto him: Oh, says the poor broken-hearted, distressed child of God, when did I do these things? I am not conscious at this time of ever having done it. The reply was, insomuch as ye have done it unto the least of my disciples ye have done it to me. Ah, says the child again, I do think I love the image of my Lord,
and my utmost desire is to administer to their necessities. But when I did, I fear the motive was wrong which must sanctify the life.

Now a word to my strong brethren. I exhort you to bear the infirmities of the weak, and not to please yourselves. Hear the admonition, take care that ye offend not one of these little ones. Hear what good old Jacob said to Esau: the children are tender, and if men should over drive them one day they will die. Then there is great danger. Which one of the flock of an earthly shepherd will receive most attention, the healthy and strong or the diseased, young or tender ones? Surely; say you, the weak, diseased, young and tender ones. A hint to the wise is sufficient.

My dear brethren, this is an extraordinary period in the history of the church, or I am blind & cannot see afar off. Then, brethren, endeavor to keep the unity of the spirit in the bond of peace. Be perfectly joined together in the same mind and the same judgment; live in love, live in peace, seeing ye are called thereunto. Be courteous one toward another, be kind, be gentle, not striving for the highest seats. Be humble, that you may be exalted. Take the advice given by the great shepherd thro' the apostle; after he had adverted to the promise of God made to his people, he exhorts them to add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Then will your light shine, then will you appear as a city set on a hill, and then and there only shall the church appear clear as the sun, fair as the moon, and terrible as an army with banners.

And now a word especially to my dear brethren Mickle, Simpson, McGraw and others. Dear brethren, your communications were of the deepest interest unto me. The district of Chester near Landsford, So. Car. is the place of my nativity. There I have many and dear relatives according to the flesh; many of whom I fear have joined in affinity with the strange woman, spoken of by Solomon. Oh, Hopewell, where art thou? Has the angel of the church, (father McCreary,) been taken from you home to glory? has the candlestick been removed out of his place? Hast thou, instead of praying the Lord of the harvest for a shepherd to go in and out before you, employed hirelings, shepherds that feedeth not the sheep but themselves; yea, they teach for hire and divine for money. Hopewell is sweet to my recollection of her past. There have I, brethren, (if a child at all,) been nursed in my youth and received the sincere milk of the word. Ah, I feel as though I could adopt the language of the great apostle to the Gentiles, for my kinsmen according to the flesh. Dear brethren, I feel often to wish I could once speak face to face with some that I once knew in the flesh. Where are old brethren John Ferguson, Jas. Kca, Blake, and others? Are they fallen asleep?

I have been at some two or three sessions of the Bethel Association, when all was peace, all was love, all was simplicity and plainness. The truth preached and appreciated, the people edified and instructed, the world reproved. Atlas, how is the gold become dim, the most fine gold changed. Precious sons of Sion; comparable to fine gold. Wo unto them, saith the Lord by Isaiah, that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; which justifyeth the wicked for reward, and taketh away the righteousness of the righteous from him. Wo unto you, scribes and Pharisees, hypocrites; for ye tithe, mint, rue, anise and cummin, &c. but omit, says the Saviour, justice, judgment, and mercy. Yes, he says, they will compass sea and land to make proselytes, and when made, hear what he says of them: He that hath ears to hear let him hear; how can ye, says the Saviour, escape the damnation of hell. All the righteous blood shed from Abel to Zacharias, was to be visited upon that generation. And now, my brethren, a voice is heard, saying, COME OUT OF HER, MY PEOPLE. Yes, we learn that she hath cast down many wounded, yea many strong men have been slain by her.

Dear brethren, I have a request to make; if there is a solitary one of the old Primitive desipied order of Baptists in the great number now contained in the place called Hopewell, I want to know them, and desire that you inform me.

I now, dear brethren, shall draw to a close, by advising you to observe the direction given in the epistle of Jude. Kee yourselves in the love of God, lookin; for the mercy of our Lord Jesus Christ unto eternal life, and of some have compassion making a difference and others save wit; fear, pulling them out of the fire, hating.
even the garment spotted by the flesh, &c.

And now, brethren, I can inform you, that we are not strangers to the children of the bond woman in this far west; for surely they are strewed along through these borders, like grasshoppers for multitude. And it is yet even as it was in Paul's day, they that are born after the flesh, persecute them that are born after the spirit. Now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ (and not through the inventions of men.) To whom be glory for ever and ever. Amen.

Now, dear brethren Editors, after a review of what I have written, I fear it would not be right to publish it, to the exclusion of better far better. If you think with me, lay it by, or destroy it; for I feel as though I can say with the Psalmist David: One thing have I desired of the Lord, that will I seek after. (What is that, David?) That I may dwell in the house of the Lord all the days of my life, to behold his beauty and enquire in his temple. And again, with Ruth: Thy people my people, and thy God my God.

I subscribe myself yours in hope of eternal life, which God that cannot lie promised before the world began.

PETER CULP.

TO EDITORS PRIMITIVE BAPTIST.

Lower Peach Tree, Monroe co. Ala. August 16th, 1840.

E. R. Whatley, a servant of Jesus Christ, to all the saints in Christ Jesus which are scattered over the United States, with the bishops and deacons. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always, upon the reception of your valuable paper, called the Primitive Baptist, being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

My dearly and very well beloved brethren in the Lord, painful as it is to me, I now lift my pen to let you know how, what, &c. we are doing in this country as respects religion. I for one stand excluded at this time, a thing I have long looked for. You ask me, why did you look for that? Answer, I being alone in this part of the country, was called of God to preach his gospel; and of course he learnt me how to do it, that being much against the craft of the present day. I said alone, but there are a great many people in this country, that say they are of the Old School, and stop and don't contend for the faith of God's elect, as revealed in his word to us, but seem to shear around the truth and please all hands.

My brethren, I wish to communicate some of my thoughts to you, and then leave it to you and to God. In 1838, I was in my plantation about noon in prayer to God; not to send me, the poorest; and least, and most ignorant child of grace, on such an errand as to preach. It seemed to me it would require a learned man of the highest abilities, for I had thought for a long time that I was entirely deceived. The reason was, the preaching was not like it was when I first joined the church. Being in this awful condition; as I thought, there appeared a great mountain before me; and on the top, a great many people sacrificing. In that crowd I saw men that I knew. They all appeared to be well dressed, and living in affluent circumstances. The missionary seemed to be the first in order, but mixed with all kinds of people and all societies. Standing as I was in wonder and amazement, I saw a small company at the foot of the mountain, moving slowly in a different direction. This still heightened my amazement.

Well, brethren, I stood as it seemed between those two parties, and there seemed to be words applied to my mind after this manner; you can go up to those people on the mountain and live in affluent circumstances, or you can go down to the people of God and suffer affliction for a season. Now recollect what Jesus says: My people shall be a willing people in the day of my power. And this was one of his days, for I arose up and attempted to run to them; and in a moment, as though I had awaked out of a deep sleep, I looked with my natural eyes and I saw nothing.

I now stood amazed at what happened, wondering what it could mean. A thought struck me to go to a brother's house that was near, and then and there I saw the first Primitive paper, and I believe it was principally the writings of that venerable and well beloved father in the gospel, to wit, Joshua Lawrence. O, what did it bring to
my troubled heart; consolation, joy, fresh hope, to see so many of the same faith, when I once thought I was one alone, or deceived entirely.

But in a few days after, I was trying to pray again to the Lord, being so much troubled about trying to preach. It seemed that the time drew nigh, that I should have to step forward in the gospel field. O, brethren, what were my feelings; it seemed to me that every thing grew darker and darker, and that the Lord was about to order me to his vineyard to work, and I knew not how to commence. Under those awful feelings I cried out, O Lord God of Abraham, Isaac, and Jacob, show thy poor servant how to work and I will step forward. Recollect again what Jesus said about the willingness of his people, this being again a day of God's power. At that moment of time, a time never to be forgotten by me, notwithstanding the sorrowful condition I now stand in, the glorious light of the gospel to the eyes of the mind far exceeded the sun at noonday; and in that light, a frame of an argument to prove that Jesus was the Christ. O, brethren, the answer of your unworthy servant was, here, Lord, send me. Now was my joy inexpressible. Who can paint the scene, not recollecting the many dangers of the gospel preacher, or not knowing rather the consequences that have always followed them?

Well, brethren, as you know the writers in the Primitive cannot communicate much in one letter, I will touch on many points. So I, like that great apostle, conferred not with flesh and blood, but went right to preaching, or rather trying. And I had got over several counties before I ever thought of licensee, grant, or permission; and I had kept an account of my travels, or miles that I had rode, when they began to amount up to such a quantity in such a short time, I began to be afraid the people would not believe my account. But nevertheless, I will give you a sketch. In about six or seven months I had rode fourteen hundred miles, as well as my memory serves me, and had spoken from about thirty-six passages of scripture, and I thought all things were right. But to my astonishment, when I became a little more acquainted with the Baptists, I found that there was a part trying to catch me in my words; and would tell, that the doctrine I preached would not do any good in this day of light and vision. Well, say you, what was the doctrine? Why, brethren, if I am not mistaken, it is Jesus Christ and him crucified in the spirit. But to my astonishment, I was not only fighting with the beast at Ephesus, but was preaching against a host of the gospel merchants or missionary liars. Yes, I can say of a truth, that some of them can tell and preach the biggest, the highest, and the tallest lies that ever I read of.

Well, now I found it to be best to go home to the church for authority to preach. But God works all things after his counsel, and none can hinder. So before I got there, the Lord had put it into my brethren's minds to ordain me, and not go to the trouble of license. Well, there was but one of the real gripe, or but one that had come out of that worse than Egyptian bondage. Well, he was one, and one other brother that I thought true too, and one of the no shell sort. The first thing I knew, there was some whispering going on, and I was called up to a little group, and what then? Why, this old corn-eraser that I wanted to pray for me, he would not do no how it could be fixed, and as I had no power he had to be left out. In the meanwhile I happened to meet with a soft shell, that was to be one of the presbytery; and he took me out and had the audacity to try to make me agree to join the devil or the mission cause, and finally told me if I did not retract my doctrine I could not be ordained. I asked him what I had preached, and he said the truth. Brethren, notice, agree that I preached the truth, but still want me to retract; that shows what they are, and what they want.

Brethren, my heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record that they have a zeal for God, but not according to knowledge; for they, being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God, and are going about to establish their own righteousness; (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.) And David said, let their table be made a snare and trap, &c.

Very dear and well beloved brethren in the Lord, I will now come to a close by requesting some of my brethren to write expressly to me through the Primitive what to do, as I am a poor despised Baptist. The many charges laid against me
are without number, by the devil and his clan, the world and missionaries combined against me, and no one to help me. O Lord, have mercy on me. And, contrary to any thing that ever I heard before, the church received the testimony of the world against me. Shame, O shame, where is thy blush? brethren, this you know is downright missionary.

Brethren, I ask once more for communication. I am but a child only one year old in the gospel, and sometimes I am almost brought to say, I will lay down my pen and say no more about the matter; but a few days ago, the Lord spoke to me while in the agonies of trouble; it seemed as though I heard the voice, I will show you again to Israel. At these words my heart was filled with joy, and if it should be the will of God to make a way for my escape, I hope it will be to his honor, and to his everlasting glory and to the good of his people and poor sinners.

Brethren, finally farewell. May the Lord bless you, may he keep you from the trouble that I have seen, may he keep you unspotted from the world. My brethren, entreat me not to leave you, nor to return from following you; for whether thou goest I will go, and where thou lodgest will I lodge; thy people shall be my people, and thy God shall be my God; where thou diest will I die, and there will I be buried; the Lord do so to me and mine, if ought but death part thee and me.

E. R. WHATLEY.

Lexington, Holmes co. Miss. May 23d, 1841.

Dear Brethren Editors: I have thought for a long time, that I would give you a few of my thoughts, it being the second time I ever wrote for the press; and it may be the last time for what I know, for I am growing old and my eyes growing dim. And with all that, I am such an imperfect unlearned creature, and seeing so many wise and learned worthy brethren writing, it makes me sink at the idea. But it is all I have got, and you can receive it or not, for if my heart does not deceive me, it is for the love I have for the cause and for the people that defend it, or I never would lift my pen to scribble another word.

And now, brethren, I have been reading your papers better than twelve months, and I am well pleased with them; for if I am not mistaken, they contain my mind and feelings precisely. And now for a proof of it, I design giving you some of the outlines of my travel. In the year 1812, about 29 years ago, I thought the Lord visited my soul if ever, and that was in the State of Georgia; and now when I can hear of my old brother there, (viz. brother Henry David,) it makes my heart rejoice to hear of his defending that good cause yet.

Brethren, time and paper would fail me to write all that is on my mind, though little at best; but I will begin and say, when I was in the 21st year of my age, I think the Lord wrought a change in my mind, when at that time I thought it was but a little job to get religion. I began to try to pray, and soon got very good and great in prayer; and I could pray for the whole world, and thought the whole world could come if they would. But all through this struggle, doubts were rising, that yet I might be wrong. At length after some time, it pleased God to show me the worst of my case and my wicked heart, and then and there I was shewed that I never had prayed one word right in my life. And under that sensation, I could not so much as throw my eyes to heaven, but was made to fall prostrate on the ground and cry out, Lord, be merciful to me a poor, wretched, undone sinner.

In this situation I was brought to believe, that I was the worst of all sinners in the world; and that no one was like me, for I could hear no preacher relate my feelings. At length I heard Thos. Rhodes preach, and I thought he told me all my feelings. Then I was rejoiced to think, here was a man that had told all my feelings, and thought I never should doubt any more. But alas, it was not long before I thought this was to deceive me. I tried to pray for some better evidence, when after sometime I thought it pleased God to give me these words: Wherefore, awake thou that sleepest, and arise from the dead and Christ shall give you light. Ephes. 5th chapter, and 14th verse. These evidences caused me to believe, that Christ died for me, and for all them that believe in him through faith, and them only.

Then, brethren, I thought I should grow to be a big Christian; but instead of growing larger, I grow less, for I think the more I see myself the less I seem to be. So, brethren, I am brought to believe if I am saved, it will be by grace through faith, and that not of myself it is the gift of God.
Now, brethren, I could go on to tell you of the many trials and conflicts that I have to encounter with, while travelling through these low grounds of sorrow; but I deem it unnecessary at this time, believing that all the dear followers of the meek & lowly Jesus can feel and pray for each other. So, dear brethren, pray for me and my family, for I have a wife and ten dear children, and but one that has owned to know him to know whom is life eternal.

Brethren, farewell for this time, and perhaps forever. So no more at present, but I remain your unworthy brother in the bonds of love.

NELSON CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

Fayetteville, Talladega county, Ala. June 10, 1841.

DEAR BRETHREN Editors: We have been in the habit of reading your paper occasionally, as we could get hold of it; and with the doctrine generally contained in it, we feel to coincide in some degree. We are aware that many very harsh sayings are contained in some of the letters, and we would that brethren could be a little smooth in their expositions. Yet Paul, if we mistake not, told Timothy to rebuke those of the circumcision sharply, and to contend earnestly for the faith once delivered to the saints. This is the first time that we have ever attempted to write a letter for any religious periodical, to be published; and we are not certain now, but that we may say something wrong (being fallible) but if you find anything not consistent with the truth, discard my letter and you will not injure my feelings.

We are somewhat constrained this morning in our feelings to say something through your paper, on the subject of our situation here, relative to the militant kingdom of our blessed Saviour. Somewhere in the prophecies, if we are not mistaken, you will find some expression like this: In that day seven women shall take hold of one man, and will say, let us eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach.

Now, brethren, we for one believe that, that day has now arrived; for how many of the ministry do we see now a days, who preach up a little final perseverance, and a little baptism, in order to attain the name of the true followers of the Saviour!

And sound them to the bottom, and we find they have about as much use for them, as a little negro who has his task given him, and sees in the evening that he will not be able to complete it, when he steals up a couple of rocks and slips into his basket to make out his weight. It puts us in mind of an old saying, "that such and such preachers were Baptist warp and Methodist filling." But now the matter has become inverted, and they have the warp now of the same character as the filling used to be. Because to watch minutely, you will see the foundation is good works of the creature, and they have got so far as to preach, that good works are as essential to the salvation of the soul as faith. Contradicting the inspired word of God, for we read that, "we are saved by grace through faith, and that not of ourselves, it is the gift of God, not of works lest any man should boast."

Now, brethren, when we hear men set their feet exactly across the track of God's gospel, we at once are bound to say that is the track of the devil. They, we fear, many of them at least, preach willingly and receive their reward; and just as soon as the reward is withheld, they cease to preach. Not so with those who preach from necessity, because upon such, a dispensation of God's glorious gospel is laid.

Enquiries are frequently made of us, whether our church (Ft. Williams) is missionary or anti-missionary. We answer now, and we hope we shall ever be able to answer, that it is the church of Jesus Christ, yea the church of the living God, built upon the apostles and prophets, Jesus Christ himself being the chief corner stone. Our Association has determined to stand fast in the liberty wherewith Christ hath made us free, and not be again entangled with the yoke of bondage. But the descendants of those who have intermarried with the family of Ashdod, are roaring around us; but their language is not understood by us, it being a mixture; some of them chew the cud but divide not the hoof, while others divide the hoof and chew not the end. Our Association has nothing to do with missionary or any of the institutions of the day. Therefore it is said in a recent missionary publication, that "these brethren do not know what God requires of them." Now if God requires the Mulberry Association, or any other Association, to give preachers $600 per year to beg money to pay themselves with, under
the cloke of getting money to send the gospel to the heathen, we have not found it in his word; and surely God's will is communicated in his word. Paul was determined to know nothing except Jesus Christ and him crucified, but the Ashdodics it does seem like, are determined to know nothing else save beg for money and stir up contention among God's children.

We have many faithful stewards, we have many faithful ministers, who preach of necessity, and upon whom we do believe a dispensation of the gospel is laid. Then we feel to bless God's holy name and to give thanks from our very soul for these blessings, inestimable blessings, conferred on us, undeserving as we are. We for our part can see no intermediate ground to occupy, between the doctrine of predestination and that of universal salvation. Some of the effort party hold the doctrine here, that God's spirit operates with equal force on every individual, and the call is as loud to one as to another, and that all men are convicted, and that all men have the power, and some so far as to contend that all have the will. Then what need we else? Well, if this be the case, every body is saved; because if we have the will and the power it is reasonable to conclude, that all men would accede to the terms of the gospel and finally be saved.

We would that all men had the will, but we are persuaded, that the will has to come from God, and the salvation from God, and all the glory to God. They have not the face to say, that God is all wise; they will not acknowledge, that the church stood complete in the mind of Deity anterior to the formation of man, thereby disallowing the scripture that says, "nothing new nor old takes place with him, but all his works were known unto him from the beginning." Solomon in his proverbs says that, every word of God is pure, he is a shield unto them that put their trust in him. And further, in the next verse he says, "add not unto his words, lest he reprove thee and thou be found a liar." Prov. 30 c. 5 and 6 verses, if we mistake not. And again he exhorts us to put our trust in the Lord, and cleave not to our own understanding." But we have thought we could see through the matter. Some men want to know as much as Deity, and therefore pry into matters that ought not to concern them.

We are persuaded that the latter days have arrived, for the scriptures tell us that "in the latter days false prophets and false teachers shall arise;" and we hear of some who go so far as to predict the precise time of the second appearance of the Saviour. And the Son of God tells us that, "no man knoweth the time, not even the angels, nor the Son, but the Father." Hence we conclude that the time is not far distant, when we shall stand before the judgment seat of Christ.

Brethren, we are afraid we shall crowd you; we did not intend to write so lengthy when we took up our pen, and now we are not half done, though we have thrown considerable weight out of our bosom upon this paper. And when we become overloaded again, we shall evolve it in some way or other, and it may be that by some process it may again take the road to your press. In Christian fellowship.

WM. A. REAVIS.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.

August 12, 1840.

Dear Brethren, of the Old School or Primitive Baptists: I am yet here, but have been very sick for about two months and am not well in health at this time; but I wish to thank God for all that I have, and for this privilege of letting you hear from me, as I have had much pleasure in hearing from you, my brethren. And my wish is, that grace, peace and truth, may be multiplied unto you, so as to enable you to put the lying, sneaking, missionary spirit to flight, for I believe they are wearing out here. For I have not heard a person in twelve months own, that they were in favor of the mission plan. No, they will sneak round and say any thing, before they will say religion; and there are so few in favor of their schemes here, that they cannot get enough money to carry them through this neighborhood. For what few missionaries or go-betweeners we have here, are like the missionaries, they had rather receive than give. So their preachers do not come here, and I am thankful for it.

But I must tell you, my brethren, that I received a letter from one of the sneak family, dated May the 26th, said to come from Georgia, Upson county, and he said his name was Anthony Freeman, which I doubt; but it may be so, but they are so given to lying that I cannot tell when they do tell the truth. But, brethren, I wish if
any of you do know such a man in that county, you would let me know what he is: for I think it is doubtful if it came from there. So you, my brethren, if you can, let me know who and what Mr. Freeman Sneak is, for I do think the writer of said letter is nothing but a stupidified dunce, and a bigoted knave. And I must show why I thus think of Mr. Freeman Sneak. First, he says that argument is altogether objectionable, and is offensive to good taste. Now Mr. F. Sneak, if argument is so objectionable with you, why should you send me such a letter as you did? And, sir, you are a man of no good taste, or you could not do that which you say is offensive to good taste. For you say argument is offensive to good taste, yet you voluntarily engage in that which you say is offensive to good taste, and so make yourself out a knave and a transgressor in doing that, that you condemn others for.

And again, Mr. F. S. you say you are no party man in the split in churches. Now, sir, if you are not, why should you turn out and abuse all of my sentiment, and then say you are no party man? Now, sir, this proves two things; first, that you do belong to the mission party; and secondly, that you have not told the truth; and thirdly, it will do to prove, that you are a knave and a dunce, for you are a party man if a man at all. And, sir, you go on and call me all the low callings perhaps you could think of, and call the Primitive a dirty sheet, and other names to abuse it or us, and then turn and abuse me for calling the missionaries by hard names. But I will say to you, Mr. F. S. thou that sayest a man shall not steal, dost thou steal? So you are guilty of doing that you will abuse others for doing; or, that which you say is wrong. So if you do that which you condemn me for, or which you say is wrong, then you have condemned yourself.

And you say I called them hell hounds, in some of my writings, which is not the truth; for I do not believe that I ever used the word in my life, so you are guilty of lying, and I guess that is not half your faults. And again, you say that I had written a very abusive letter, which I could see in the 3d vol. and 66th page of the Primitive Baptist, and there is no communication of mine at that page; so, sir, you are wrong, and I do not know which one you meant, but I will say to you, that the old proverb is, that a liar should have a good memory.

And again you say, that I pervert or construe the scriptures wrong; which you say you would fain believe was done through ignorance, and. But you did not tell one text that I had perverted, neither did you name one text to prove any thing you said; so I have just answered you without scripture, but will, if God will, show you that I have a right from scripture to say hard things of you sneaks, as you say I do. So good day, Mr. Freeman Sneak.

Dear brethren, I have written what I have for Mr. Sneak or the author of said letter, who said I was at liberty to comment on it in any way I pleased, and I hope he will see it. On receiving this scurrilous letter, I felt bad for awhile; but in a day or two, I received the 10th No. of the Primitive, and in that I found a word fully spoken to me from brother Hassell in the way of encouragement to me; and then I could defy the sneaks. And after a few days I received a letter from brother Rice from Alabama, which gave me much comfort, and I hope I am thankful to God for such brethren. And I believe that God is above the devil, and that he will support and comfort his children by his own means, in spite of all the missionary sneaks can do to say to them. For he is God and does his work, and none can hinder. So, brethren, let us trust to him for life and for salvation, and do as well as we can. So nothing more at present, but as ever your poor feeble brother in the Redeemer of sinners. Pray for me.

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 10, 1841.

Having been recently repeatedly solicited by agents and subscribers to forward statements of their respective accounts, we shall do so as rapidly as possible; there will probably be many inaccuracies in them, as we have frequently received money from our agents without their specifying on whose account it was—subscribers will, therefore, make the necessary corrections themselves.

Some subscriptions terminate with this number and not having been renewed, the names will be erased from our list; there are others, also, from whom we have received for sometime no satisfactory assurances of their getting the Primitive Baptist, whose names will be erased. Should there be any among those, who still desire to receive the paper, it will be sent to them again on our re-
ceiving notice thereof either from themselves, the postmaster at whose office they receive their papers, or from any of our agents.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Crooked Run, Orange county, North Carolina. June 22nd, 1841.

DEAR BRETHREN Editors: I at this late period send the remittance for your valuable paper, the Primitive Baptist; though I am ashamed of my negligence, in being so far from sending it in advance, but must try to do better for time to come.

Brethren, it is a cold and barren time in this section of country, and when the gospel is preached in its purity, there is abundance of murmuring and complaining with graceless professors and men of the world. When they are told, that no man can come to the Father but by Christ, and none can come to him except the Father which sent him draw them, it is to them hard-sayings. But truth is mighty, and will and must prevail at last, while error and every false way must ultimately fall and come to nought.

Brethren, I wish your paper continued to me as heretofore, as I wish to take it so long as it continues to be published and holds to the doctrine it now does. May the Lord bless and prosper and guide you all in the way of all truth. Your unworthy brother, and if one the least of all.

THOMAS LATTIN.

TO EDITORS PRIMITIVE BAPTIST.

Pondown, South Carolina. June 30th, 1841.

BELIEVED BRETHREN: Of the Old School order, all over these United States, whose communications I read in the little winged messenger, the Primitive; which to me brings glad tidings of good things, through which I am enabled to see, that God yet has a few names that still contend earnestly for the faith once delivered to the saints.

And, my beloved brethren, knowing that you have seen my name stand in the Primitive as an agent for the same, and hearing no more from me for so long a time, I fear that many of the dear brethren and sisters are beginning to wonder what has become of me. Dear brethren, I am not dead yet, but am still in the land of the living, and have been sweetly reading the communications of my beloved brethren, when I had a moment to get my breath.

For, my brethren, all the dear soldiers of Christ in this part of God's moral vineyard have had to stand to their posts; but now I can say to you all with heartfel joy, that we the Prince William church have obeyed the Lord and come out according to his command unanimously, with the exception of seven, which left us and are gone with the missionaries. Our church had 150 members, which remain with the exception of the seven before mentioned.

And though we have no revivals with us, we have a great deal of peace among ourselves, and we think that the Primitives are gaining ground here very fast.

Dear brethren, I must leave you for this time, but by the will of God I intend shortly to give you all my views on the state of the human family, since the day that Adam and Eve were driven from the garden of Paradise, to till the earth for their support; what state sin has left their whole posterity in and how my opinion is, that the elect of God are ever to get in favor again with their God.

Pray, dear brethren, for your poor persecuted but not destroyed brother. Finally farewell for the present, and may the grace of our Lord Jesus Christ, and the love of God our heavenly Father, and the bit influence of his Holy Spirit be, rest, and remain with you all, is my prayer for the Redeemer's sake. Amen.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

Decatur, Dekalb county, Ga. February 1st, 1841.

BRETHREN Editors: A few lines to my Primitive brethren, scattered over these United States. I want to tell you some of the exercises of my mind. Before I was ten years old, I used to see my mother return from retirement to the house. I could see she had been weeping, and I was made to wonder what she could weep for. She was called a good woman, and a Baptist too. But, after a while, from the many admonitions she gave me, I came to this conclusion, that it must be for the welfare of her children. I would often promise the Lord I would do better, but as I grew up I became very fond of what we
used to call civil mirth; but old Paul calls it revelling. And when I went to a frolic, it was sure to leave a sting behind in my conscience; and I would promise again and again, and as often break my promise.

But, to be as brief as possible, after the dear mother was gone home about 25 years, it pleased the Lord to call me by the word of his grace. I flew to the law and works, but soon found I failed in every point; so that I could say with old Paul, when the law came, sin revived and I died. I began to try to pray, and I can assure you, brethren, if the publican's prayer could have been worn out, I should have worn it out entirely. And I came to this conclusion, that time had been when I might have obtained pardon, but now the day of grace was past with me. Oh, brethren, it was a distressing time, I do assure you; but somehow I could not give it up, but still tried to plead for mercy.

At this time I was on my way to Georgia, moving from Virginia. One night in South Carolina, in 1817, I would try once more to plead for mercy, and this scripture came to me: Come unto me all ye that are weary and heavy laden, and I will give you rest, &c. This promise seemed to remove my burden. I thought I could see how God could be just, and justify such a sinner as I was. I soon got into doubts and fears, and when I got to Georgia I found it was a very cold time of religion, and did not think I was fit to join a church of Christians; therefore I staggered along for about eight years, when this scripture seemed to confirm my hope: We know we have passed from death, because we love the brethren. I thought I would go and talk to the church. I done so, and the church received me. And when I was baptised I felt better satisfied, not that it had taken the filth of the flesh, but was the answer of a good conscience. Therefore, brethren, I am still staggering along in doubts and fears, endeavoring to depend on that hope that is not seen: endeavoring to exercise patience, in waiting for the same.

Dear brethren, I hope our little paper is doing some good. I am delighted in reading the many communications it contains. But of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety, then sudden destruction cometh upon us, as travel upon a woman with child, and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief; therefore, let us not sleep as do others, but let us watch and be sober; let us who are of the day be sober, putting on the breastplate of faith and love, and for our helmet the hope of salvation.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you. Being in haste, I must come to a close by subscribing myself yours as ever.

EDWARD JONES.

TO EDITORS PRIMITIVE BAPTIST.

Shelbyville, Bedford county, Ten. May 22, 1841.

Beloved brethren in the Lord: I have been reading your papers about twelve months, and have been made to rejoice when I have heard from the brethren from different parts of the Union. They appear like the apostles, of one heart and of one soul, though many craftsmen had crept in amongst us; but by going out from us, they have made manifest they were not of us.

Though some of the brethren have been uneasy on account of the divisions amongst the Baptists, for my part I am truly glad. Some of my brethren will say, why so, has it not been distressing? My reason for being glad is, I think we were like Gideon, we had too many. When the twenty and two thousand that were rejected turned back, was the army any weaker? When God proved them, there were but three hundred went to the battle. I think these were all the true soldiers that were in the great army. So I believe that the soldiers of Jesus will follow him, there are none of them faint-hearted, and they will not turn to the institutions of the day and join to the inventions of men.

I am but a poor scholar, and must make my letter short; but I want to let the brethren know something of our situation as churches and Associations. The churches are in peace in this section. The Elk River Association, to which I belong, has declared unfellowship with the Baptist State Convention in all its forms, and with all that are engaged in the craft. We are in correspondence with seven Associations, that have all declared unfellowship with the craft. I will give the names of the
 Associations, that if our brethren should come to see us they may know who we are: Flint River, Caney Fork, Richland, Cumberland, Sequachee, Stones River, and Round Lick.

To all that may read this letter. If you have any friends belonging to the begging clan, tell them they had best not come to the great Mississippi valley. We have had too many yankee tricks played on us. They have been telling us they wanted money for the Lord, but there have been so many lazy fellows to feed on it, that it never got to the Lord. They have been like Elisha's servant, when he followed Naaman and said his master sent him; but Elisha said, the leprosy should cleave to him and his seed forever. They are in great distress here, they are too lazy to work, but to beg they are not ashamed; but money is very scarce, and the people have found them out to be such a lazy set of beggars, that they are at the end of their row.

We invite our brethren of the Primitive order to call and see us as often as they can. Nothing more at present, but I remain your companion in tribulation.

JOSHUA YEATS.

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Georgia, June 22d, 1841.

Beloved Brethren: The battle is not to the strong nor the race to the swift, it is not of him that willeth nor of him that runneth, but of God that sheweth mercy; for it is by grace we are saved through faith, & that not of ourselves, but it is the gift of God, not of works lest any man should boast. For we are God's workmanship, created in Christ Jesus anew unto good works, which God hath before ordained that we should walk in them. It is not by might, nor by power, but by my spirit, saith the Lord. Now, my brethren, if it had been by might & by power, and the battle to the strong and well armed, Goliath would have killed David; for he was a giant and well armed, and must have slew him, for David only had a stall sling and stone. But glory to God, he is able to rule and overrule and fight his own battles with feeble means; as Gideon with only 300 men and they without arms, only a trumpet pitcher and lamp, put to flight the whole Midian camp. Now, my brethren, this is enough to teach us, that the weapons of our warfare are not carnal, but mighty through God to the pulling down the strong holds of Satan.

Now, my brethren, I have taken this little round in order to get more fully at my subject. 1st Samuel, 7. 47: And all this assembly shall know that the Lord saveth, not with sword and spear, for the battle is the Lord's and he will give you into our hands. These words were spoken by David to Goliath just before the commencement of the fight. Now, my brethren, ancient Israel was God's national church and as such, was a very lively figure of the gospel church; and David a very lively type of Christ, the great captain of our salvation. Who for the joy that was set before him endured the cross, despising the shame, died that we might live, arose a mighty conqueror over death, hell, and the grave. Led captivity captive, ascended to glory, is there exalted at the right hand of the majesty in the heaven of heavens above, as a great high priest, advocate, prince, and Saviour, to grant repentance and remission of sins to Israel. By whose stripes we are healed, and freely justified from all things by which we could not be by the law of Moses. But to return.

Now I think that Goliath, the champion of Gath and the Philistine army, was a type of the devil and his army. And, as Israel was God's national church, and had to contend with all the heathen nations round about them combined together, just so now in like manner does the spiritual Israel, the gospel church, have to contend with all the powers of darkness, error and delusion, combined together against her. But, as David told Goliath, that all that assembly should know that the Lord did not save with sword and spear, but that the battle was the Lord's, just so in like manner now, my brethren. For the Lord has not yet changed, nor is the battle yet to the strong, nor the race to the swift, nor is it yet by might or by power; but it is yet by the spirit of the Lord. But, my brethren, some appear to think, that God has altered his former plan for the salvation of sinners, and now saves them by the might of men and by the power of money; and that the battle is now to the strong, and the race to the swift. Now, my brethren, let us with David trust in the Most High, and stand fast in the liberty wherewith Christ hath made us free; and let us not any more be entangled with the yoke of bondage, and as we have put on Christ Jesus the Lord, so let us walk in him as
children of the day, and let us with David lean upon the staff of faith and use the sling of prayer; for these are not carnal weapons, but mighty through God.

I now shall offer you some poetry in accordance with what I have written above, composed to the 7s.

Once a champion stout and bold, Bantered Israel as we're told; Thus the contest to decide, A man for him they might provide.
And thus the battle sooner done, The victory sooner lost or won; The victor thus should firmly stand, The other be at his command.
This they thought a noble plan, That Israel could not find a man; That could their champion beat, And so the victory be complete.
Forty days did come and go, Israel not a man could show; All were sorely dismay'd, And of Goliath were afraid.
David now was with the sheep, And did them most securely keep; Until he was sent to Saul, And so did prove Goliath's fall.
So he told them he would go, Thus to stand before this foe; So sheking was quickly told, A man was found divinely bold.
Saul told David he would fail, Lost he wore a coat of mail; David try'd the armor on, But said he'd rather go with none.
So he took his sling and stone, And so he started all alone; He met the champion on the field, Thus he made him quickly yield.
He slung the stone and hit his head, Thus he laid him cold and dead; Then he ran with all his might, Took his head to end the fight.
When they found their champion dead, They took a fright and so they fled; Israel now had nought to do, But to kill and to pursue.
Thus we see with sling and stone, David ventured all alone; God did help him in the fight, And gave him skill to aim aright.
We should learn to trust the Lord, Always mindful of his word, Look to him within the vail, His promise is, we shall not fail.

BENJAMIN MAY.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county, Ala. June 15th, 1841.

DEAR BRETHREN AND SISTERS: When I wrote my last letter to you, I thought I never would write any more; believing there were so many brethren, that were more able to write than what I am. But in reading the sacred word of truth, I find they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, &c. As I believe this is the way that we have to speak to our brethren at a distance, therefore I conclude to speak once more to you, and give you some of my thoughts on the word of truth. Deut. 12. chapt. 32 vs: What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

We discover by reading the above passage of scripture, that there are three commands given; 1st, We are to observe the commands that are laid down in the Old and New Testament, and do as they command us. John, 13. ch. 17 v: If ye know these things, happy are ye if ye do them. Pr. 29. c. 18 v: Where there is no vision, the people perish: but he that keepeth the law, happy is he. John, 14. c. 23 v: Jesus answered and said unto him, if a man love me, he will keep my words; and this is his word, what thing soever I command you, observe to do it. 2nd. Thou shalt not add thereto. Rev. 22nd. chapt. 18 v: 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. Prov. 30. c. 6 v: Add thou not unto his words, lest he reprove thee, and thou be found a liar. 3rd. Thou shall not diminish from it. We discover that those that diminish from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city; and from the things which are written in this book. As there are curses on all those that disobey the command of God, and I do believe that adding or diminishing is actually disobeying the command, I will cite you to Deut. 28 c. and from 15 v. to the close. There you can see the curses on those that do not observe to do as the Lord has commanded them.

Dear brethren, it is awful indeed to see so many who are going headlong into those curses with their eyes open. And when I take up the new translation of the Bible, and see that they are both adding and diminishing, which is a direct violation to the command, though some may say they are only altering it for the better; but I
will ask the question, who authorised you to alter it at all? Are you wiser than the inspiration of God? Timothy informs us, that all scripture is given by inspiration of God, and is profitable for doctrine, for re-proof, for correction, for instruction in righteousness. Now we discover, that there are two wisdoms, and it was by the wisdom of God that the Old and New Testament, were written, then we must believe the new translation was written by the wisdom of the world; and Paul tells us, that the wisdom of this world is foolishness with God. And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore I will give you a few verses of the new translation, which I call the wisdom of this world, but will leave you to decide for yourself when you read them. 1st Timothy, 6 chap 10 vs: For the love of money is the root of all evil, which some eagerly desiring, have wholly erred from the faith, and pierced themselves all round with many sorrows. 1st Tim. 3 c. 8 v: The deacons in like manner must be grave, not double tongued, not giving themselves to much wine, not persons who earn money by base methods. 2 Tim. 3 c. 2 v: For men will be self lovers, money lovers, boasters, proud blasphemers, disobedient to parents, ungrateful, unholy. Jude, 12 v: These men are spots in your love feasts; when they feast with you, feeding themselves without fear; they are clouds without water, carried of winds; withered autumnal trees, without fruit; twice dead, rooted out.

Now, dear brethren, compare the above verses with those of the New Testament, and see if they have not disobeyed the command. A word to those that are supporting the new translators. Reflect what you are doing, for by your supporting them, you are pinning your faith to their sleeve; you are bearing your part of that sin, in disobeying the word of God by adding and diminishing. Stop before you go any farther and read your doom, which you can find in the 22 c. of Rev. 18 and 19 vs. And God grant that you may turn from the wisdom of this world before it be awfully too late.

Dear brethren, if you get entangled with the wisdom of this world, do as Paul did when contending with the false teachers, go back to Jerusalem, there enquire of the old apostles. You have the testimony of the old apostles, and if the new translation does not correspond with the old apostles, take it for granted that there are false teachers about. For they have not obeyed the command, they have added thereto and diminished from it. I have only given you a few verses of the new translation, for it would be too tedious for me to give the difference in one chapter, much less the whole.

Dear brethren and sisters, who are contending for the truths of the gospel, let us endeavor to obey the commands of our Lord and Saviour Jesus Christ. He has told us, that if a man is there shall you be also, when he comes the second time without sin unto salvation; if you have kept all of his commandments faithful, if you have done as he has commanded, if you have been a faithful steward and have not added thereto nor diminished from it, then will it be a day of consolation to you, then will it be a day of great joy to all those that love his appearing. Brethren, pray for me. As it is getting late I must come to a close. May Elijah's God be your God and my God, may he guide us and direct us in the right way, is the prayer of your unworthy brother.

JAMES S. MORGAN.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county, September 29th, 1840.

Dear Brethren: I again take my pen in hand to let you know, that I am yet in the land amongst the living, though I am sure if persecution could have killed any man, I surely would have been dead; but thanks be to God, the devil has not power to kill any man. Brethren, surely the time has come, when men cannot bear sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. Then, dear brethren, we have reason to thank God, that we can find one now and then that will contend for the faith once delivered to the saints.

The Arminians and Arminian Baptists, have been flying high in this country, trying to usher in the millennium by a covenant of works, or a missionary storm, forgetting that the Lord's people shall be a willing people in the day of his power. The old presbyterian Baptists are ginning ground, some are retracting and some are saying, they believe the Old Side is
right, though they do not think it is right
to declare a non-fellowship against the
new things of the present day. But, breth-
ren, I never have thought that it was any
harm to declare a non-fellowship against a
false principle. Says the apostle, we
should contend for the faith and not swerve
or plaster with untempered mortar; or cry
peace, peace, where there is no peace; or
tell a perishing world a few external sacri-
fices and all will be well, when the heart is
a sink of sin; when there is no good things
found in it, or performed by it.

Dear brethren, this looks like Satan re-
proving sin, for when we look at the
depravity of human nature, we find that we
have all gone astray, we have all wander-
ed far from him, and we are made to won-
ter, how God can be just, and the justifier
it saving such sinners as we are. Oh, breth-
ren, it is marvellous that he could love
such poor fallen creatures as we are, and
to give his Son a ransom for our sins.
Brethren, I thank God that we have seen
the depths of nature, and have had the fal-
low ground of our hearts broken up, so as
to see the helpless situation we were in,
when God pitied us and sent his Son to
die for us, that we might live and be heirs
of his kingdom.

Brethren, I believe the reason so many
grow to a sinless perfection is, because
they have not seen themselves as they are
by nature and practice. Dear brethren,
we can only pity such characters, for they
have eyes and see not, ears and hear not,
&c.

Dear brethren, times have changed about
mightily for the last twelve months. The
Methodists and missionaries in this coun-
try are like a sedge-field burning of a windy
day; that flashes, and flames, and burns
mightily but leaves nothing but smut be-
hind it. They, the Arminians, whoop and
holla mightily, in order that they may
get the fleece. After they pull and tug
them till they get the wool, they don’t
care what becomes of the pretended sheep.
If you will give them five hundred dollars
a year, they, the missionaries, will con-
vert and baptize a great many at what I
call distracted meetings.

Brethren, surely the time has come,
when the Primitive preachers should eve-
ry man be at his post, contending for the
faith once delivered to the saints. My
beloved brethren, I thank God, that
through the Primitive I can hear so many
brethren all speaking the language of Cana-
an, or saying Shibboleth. Oh, brethren,
I thank God that we can bear persecution,
slurs, and slanders, for the sake of Jesus
here below; for I believe this is the lot of
the Christian, recollecting that Jesus has
died, blessed are ye, when all men shall
speak evil of you falsely for my sake.

Brethren, through the columns of the
Primitive we can sympathize and rejoice
together, though mountains, and miles,
and rivers, are betwixt us. I will say
farewell, brethren, I subscribe myself
your unworthy brother in tribulation.

JOHN WEBB.

Georgia, Pulaski county, 2
August 14th, 1840.

DEAR BRETHREN EDITORS: I have
read the Signs of the Times and the Prin-
ципive Baptist. These contain ideas, that
merit my approbation; and I delight to
understand that there are many of the hu-
man family yet in the world, that are will-
ing to deny themselves according to the
flesh, and take their cросс, and follow
Christ through evil, as well as good report;
and earnestly contend for the faith once
delivered to the saints. And here I re-
quœst one thing of my brethren, which is,
when any quote scripture, be sure you
quote it as it is, that you may not say,
that God said that which he never did
say: when you do so, you drop the sword.
And Amas dropped it when he was at the
head of David’s army, and Joab had volun-
teeered, and was in the army; and when he
saw Amas’s sword, he took it up, and
went on to Amasa, and asked him if he was
in health, and with his right hand, took
him by the beard to kiss him; but Amasa
took no heed to the sword, and he smote
him in the fifth rib. Dear brethren, do
not drop the sword, lest Joab gets you by
the beard.

One more thing in my request, I want
you to remember; and that is, to speak evil
of no man; yet to say a dog is a dog, is not
speaking evil of him; or to say a sow is a
sow, is not speaking evil of her: neither is
saying, a hypocrite is a hypocrite, speak-
ing evil of them. We must let our com-
unication be yea, yea; nay, nay; and do
not our aims before men, to be seen of
them, otherwise, we have no reward of
our Father which is in heaven. Now if
we differ from the wolf, the dog, the sow,
the leopard, the viper, and the serpent, by
being the sheep; then let us remember,
what we once were, and who made us to
be sheep. Now let the sheep obey the voice of the shepherd of the sheep, which says, 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. Do these things to them, that God may serve them, like he served you, and then they will be sheep like you. Then you will overcome evil with good. Then you will “be the children of your Father which is in heaven: For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not the publicans the same?”

Now these men, that make merchandise of the name of Jesus and of his people, that call themselves missionaries, that have joined themselves to the societies, called Baptist board of foreign missions, State Convention, Bible, domestic missionary, and so on; it is to be feared, that they count gain godliness; it is to be feared, that they are those in whom the God of this world, hath blinded the minds of them which believe not. It is plain that their minds are blinded by the God of this world, for they have fallen in love with Miss Bible Society, Miss Board of Foreign Missions, Miss State Convention, Miss Domestic Missionary, and Miss Temperance. Now these societies are like lewd women, for they have married Mr. Missionary Baptist, Mr. Missionary Presbyterian, Mr. Missionary Methodist, & Mr. Missionary Episcopalian; also some others, & them of no profession. Now these societies, or lewd women, as I term them, have married these men for their money; and these men have married those societies, or lewd women, as I call them, because they are well favored. And I believe them to be daughters of the well-favored harlot, spoken of in the scriptures, by Nahum the prophet, chapter the 3rd and verses 1st, 2nd, 3rd, 4th, or the great mother of harlots, and abominations of the earth, spoken of by John the divine in Revelations, 17th chapter and 5th v.

Now I understand, that Mr. Missionary Baptist has quarreled with Miss Bible Society and they have parted; but she, having married others, when it came to dividing blankets, had the power to keep all, and did so; inasmuch, as Miss Bible Society kept all the money, when Mr. Missionary Baptist demanded his proportionable part of the treasure. And now the cry of Mr. Missionary Baptist is, that king James would not allow the meaning of some words (in the Greek Bible) to be known in the English Bible. This they do, I suppose, to kill our Bibles; and when our Bibles are all dead, I suppose the conclusion is, that we will want one that we can know the meaning of all the words in it; and then we will give our money to have Judson’s Bible published, and then we may give our money for Judson’s Bibles, or have none. And if all the people, that now have the English Bibles, were to buy one of Judson’s and give only fifty cents a piece, it would amount to an almost immense sum.

Dear brethren, does not such conduct look like making merchandise of the name of Jesus, and his people: like people whose minds are blinded, like witchcraft, like swindling, like lying, like robbery, and like murder and whoredom to horde up the honest earnings of the working community. They are like the canker worm, and caterpillar, that leave nothing behind: they are like the whitened sepulchre; and evening wolves, that have no mercy. All this takes place because they are willing subjects of the devil, lead captive by him at his will, and know not what they do. Therefore Jesus said, Father, forgive them, for they know not what they do. May the eternal God give you and me a spirit to do likewise for Jesus’ sake.

JOHN POWELL.

AGENTS,

FOR THE PRIMITIVE BAPTIST.


(Other agents' names left out this No.)

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Wm. H. Vann, $1 | John M. Pearson, $3
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TEMS.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.

June 25th, 1841.

Dear and beloved brethren: Peace be with thee and peace be with all thou hast.

I now resume my pen, for the purpose of giving you a brief history of the man of grace, whom I have named Onesimus. He was born in the wilderness of sin, and brought up in the tents of wickedness; where he early imbibed all the evil, vicious, malicious, and pernicious principles, vices, follies, immoralities, profligacies, & profanities; that his satanic majesty's subjects and vassals were master of, pressing upon his youthful mind. There it was that I first saw Onesimus. When quite a beardless youth, he was beautiful to look upon; with keen penetrating eyes, and a countenance expressive of genius and great intellectual power. But his principles and manners were so fraught with wickedness, (for you recollect that he was born in the wilderness of sin, and brought up in the tents of wickedness,) that his deportment was disgusting and abomination in the sight of God and just men. This prodigal-like son, ran away from the tents of wickedness and went to the city of dissipation, and there spent his substance with harlots and riotons living, and fell into extreme want. About that time, the arrows of convicting grace were fastened in his heart by the master of assemblies; when he sought some secret retirement, and there poured out his whole soul unto God in prayers of penitential grief. Thus laboring under pungent conviction, viewing himself standing on the brink of eternal ruin and misery; perchance I met with him as I was walking the field of meditation on one clear serene autumn's evening. And well do I recollect his slow pace, and the sadness of his countenance and melancholy looks; for sorrow had clothed him round about as with a garment. He approached me in silence, and with a pensive look gave me his hand.

Silence prevailed for a moment. I looked upon him and saw that his sorrow was great. When he broke forth in anguish and bitterness of soul: O, wretched man that I am, who shall deliver me from the body of this death, that eternal death that never dies? I have sinned against that God, who cannot look upon sin with the least allowance; I am a stranger in a strange land, having no hope and without God in the world; no scape goat to look to for protection, no eye to pity my helpless condition, nor arm to save; no days man betwixt us, to lay his hand upon us both; no strength of my own, no doing power, and no interest in the rich atoning blood of the Lamb, but exposed to the wrath of a sin-avenging God. He then went on to ask me to pray for him, a poor, miserable, wretched, undone, ruined sinner. We both kneeled down upon the turfy grass, and I in much weakness tried to present his case at a throne of grace. I then exhorted him to look to Jesus, as the only Saviour of sinners, the friend of sinners and friend of the friendless. Who came not to call the righteous, but sinners to repentance. I bid him farewell, and left him weeping.

I went on my way, meditating upon the unbounded goodness of God and the reign of his grace. How easy grace can turn a sinner from the error of his way, how grace leads him in the way everlasting; how grace can bring the prodigal back with tears to his father. Grace can melt the
heart, which is as hard as the nether mill stone; grace can and does conquer rebel foes, and make them lovers of God and friends to his cause. Grace can humble the tall oak of Bashan, and bring him down into the low grounds of humility. Grace can subdue the stubborn will, and grace can make the wrath of man praise God, and the remainder of wrath restrain. Grace can exalt them of low degree, grace can heal the sin-sick soul, grace can make a saint of a sinner, and grace keeps the saints lest they fall. Grace administers to all their necessities, grace has a balm to heal their every wound. O, the riches and wonders of redeeming grace. How unsearchable are thy treasures, and thy riches how incomprehensible. Thus my meditations run upon divine things, that so conspicuously shine forth in the person of the glorious Son of God.

I had almost forgot the heart-ringing sorrows of my friend Onesimus. I saw him no more for a time, only by the eye of imagination, when trying to hold him up as a burdened sinner before God at a rich throne of his grace, which I often tried to do. Yours in Christ.

VACHAL D. WHATLEY.

N. B. I discover in my last communication a small typographical error which reads thus: I now will call your attention to the second feature brought to view in the word conversation—it should read conversation.

V. D. W.

Mississippi, Attala county, }
April 25th, 1840. }

DEAR BRETHREN: Who were born not of flesh and blood, nor of the will of man, but of God; and whose mother is Jerusalem, which is above; and of the seed of Christ, which he was to see and be satisfied, which are they that were chosen to life and salvation from the beginning, not through the means of effort, benevolence, and money, but, sanctification of the spirit and belief of the truth. And if you want to know about this beginning, it was a long time ago before time. John says: In the beginning was the word, and the word was with God, and the word was God. Let this and what follows, suffice about the beginning being in connection with an everlasting love and an everlasting salvation. And as the children partook of flesh and blood, the word was made flesh and dwelt among us, and was not ashamed to call us brethren. He was our head and representative, and we created in him (as respects our creature part, not anew,) unto good works, to show forth his praise here on earth; and then to inherit the inheritance reserved in heaven (thank God) for us, which is ours by lawful heirship. For we are heirs of God and joint heirs with Christ, who is our elder brother, who was chosen and ordained of God & was manifest in these last times; by whom the ransom was paid, not to the devil, nor for the devil; but to the justice of God, that we had violated through the temptation of the serpent, and became his captives in bondage, the servants of sin, the prey of the mighty, children of wrath by nature; not the created nature of God's creation, but which we received from the captivator. Aliens and strangers to the commonwealth of Israel, like sheep gone astray; but our good shepherd whose sheep we are and were, & never were the devil's goats, no more, brother missionary, than my horse would be yours if you were to steal him, and I was to find him in your service. I call you modern missionaries, brother, having reference to my unconverted part; in which I find no good thing, and the work of it, fornication, idolatry, hatred, wrath, &c.

Look in God's book, and you will find it all; and changed from sheep to horse, as you know more about that animal than you do about sheep. For the good shepherd gave his life for his sheep, not to make them his property but there was a claim of trespass against them and they in the wilderness. Glory be to his name, the debt is paid, and he is folding the sheep in his arms and carrying the lambs in his bosom. There is not a lamb to be lost, but he will bring them all safe to the heavenly Canaan. For he says, they hear his voice, and he gives unto them eternal life, and they shall never perish. These are the brethren I love, by which I know I have passed from death unto life. For I know his voice and love him because he first loved me; and having the love of God shed abroad in my heart by the Holy Ghost, which was given unto us, cannot but love them that are begotten of him.

But draw near, ye sons of the sorceress, the seed of the adulterer, and the whore. Isaiah, chap. lvii. Read the whole chapter. What God has joined together, let not man put asunder; and what God has put asunder, let not man join together. And I will put enmity between thy seed and her seed, middle-men and go-betweener. I
make use of this language, believing it to be understood by the common people; and I am a man destitute of the advantage some boast of, but I have greater that I will glory in. And if I had their boasted qualifications, I would not teach with it, if I followed brother Paul. But lest some of the sons of pride (which may be as numerous in this day as vipers were in John's day at Jordan,) should want to know what I meant by middle-men and go-betweens, they are those that want a communion when there is not a union, putting the Lord's table and the devil's table upon the same legs. They that are willing to see the old whore in the husband's bed, they that are any thing and every thing, they that can when with the Old Baptists protest against a doctrine and practice, and at the same time, receive them in their churches and Associations, give the right hand of fellowship, say brother, God bless you, &c. They that can say from the pulpit, brethren and sisters of every faith and order; they that can say, I am no missionary myself, but I believe they are doing great good; poor creature, you catch yourself there; they that make the liberty of conscience the rule and test of faith and practice, instead of the word of God.

Brethren and sisters, excuse my digression; and I have but half explained my meaning to the low-bred gentry, but as they boast of their charity and liberality, &c. I scruple not to say they will wait with me for the other half, until I have another opportunity to write. So I will return to my subject. And remember, the putting asunder or enmity last quoted, and then read, there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, &c. Read again. Abraham had two sons, the one by a bond-maid the other by a free woman; but he who was of the bond woman, was born after the flesh, and no doubt was a lover of money and earthly grandeur; for there was a contention about Abraham's property, and Ishmael was the persecutor. Isaac was silent, but glory be to Israel's God there was one that spake for him, & declared him to be the lawful heir. Now to Abraham and his seed were the promises made. He saith not, and to seed as of many, but as of one; and to thy seed, which is Christ. Gal. iii.

Brother Paul, you make Christ and the children of the promise as one? Yes, as completely one as man and wife, as head and body. What do you say, brother Isaiah, that was troubled with these Baal prophets in your day? I said, in my last chap; 8th verse: Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travelled she brought forth her children. Astonishing was the birth of Christ, that a nation, yea the whole church (not a part) was brought forth with him or in him, and died when he died, and rose when he rose, for he is our life. Christ liveth in me, says Paul. Christ formed in you, your life hid with Christ in God. The devil with all his art cannot find it; it is in a safe place.

My brethren and sisters, now read the 9th verse, and you will find that the Lord brings to view for the confirmation of his children, that as he had bro't the Saviour forth and in him a nation, there could be no doubt as to his will and power to the bringing forth the heirs of glory in the spiritual birth. For as he by the birth of the Saviour, has opened the way for the spiritual birth, thus bringing to the birth, he would not shut up the womb; but will cause the children of the kingdom to be brought forth into their spiritual existence, and rise and join their spiritual head. Therefore, the friends of Jerusalem are called upon to rejoice, in the next verse. No danger of the womb's being closed, missionaries, as you complain. No, sirs, God is true, but ye are liars. And Paul no doubt rejoiced when he saw the foundation of God standing sure, having this seal, the Lord knoweth them that are his. And the scripture says, not a bone of him shall be broken, and the soldiers were sent by high authority to break his legs; yet it was not done, notwithstanding it was their request and Pilate's authority. Do not be afraid, little children, for we are bone of his bone and flesh of his flesh, and they could not break his legs.

And now, my Father's children, suffer the word of exhortation. But let me tell you to take heed of what kind of exhortation you receive, for cursed is he that departs from the traditions ordained by the great head of the church, and comes to you teaching for doctrine the commandments of men, and brings not the doctrine of Christ, receive it not into your houses, nor bid it God speed. Beware, my dear brethren, of the leaven of the Sadducees & Pharisees. Look in the Book, and the master
has told you what that is. Beware of dogs, yea, for they are an unclean thing surely, and are used in driving. But I understand the shepherd to go before and lead, so they that are calling for law power to drive the church into measures and forming societies unscriptural, and establishing salaries are dogs and wolves, full blooded of the real suck-egg and house-breaking kind, such as destroy widows, silly women, &c. that have no more sense than to feed them. You are bewitched, women. But if they the dogs, wolves or bears, have caught any of my master's lambs, I pray thee, my Lord, to send a little David (whom thou hast trained unknown to king Saul,) to deliver it.

For me to exhort and write these things indeed to me is grievous, but for you to whom I write it is safe. You know not reader, whether there has a briny tear flowed from my eyes since I commenced writing this piece or not, and that produced from a heart-love to my Lord's cause; so that when I see him trodden under foot and the blood of the covenant wherewith he was sanctified counted an unholy thing, and the oppression of his people, and hear them weep, I can but weep with them; & I hope to rejoice when they rejoice, for there is a day of joy for them, and it is a long day. Blessed are they that mourn now, for they shall be comforted; and our present sufferings here are not worthy to be compared with the glory that shall be revealed in us. For he will come, and will not tarry. And, brethren, be faithful until he calls thee, and be not terrified by your adversaries, and be not ashamed of Jesus and his words before men. Fear not them that can kill the body, and after that they can do no more; but fear him that can destroy both soul and body in hell.

And now I speak as a man to some one. Take heed how you cast contempt and stigmatize brethren I. Tillery and R. Rorer, lest you reflect upon David's hope, lest you should say he is mad, and has a devil. But, my brethren, he not carried about with every wind of doctrine; which doctrine was and is introduced by windy men, puffed up with nothing more than fleshy minds. They are proud, knowing nothing but domineering about questions and strifes of words, whereof come they envy, strife, railings, evil surmisings, perverted disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; (hear, ye little ones, the command of God, and not of Scott,) from such withdraw thyself. 1 Timothy, chap. 6th, verses 4 and 5. Having food and raiment, let us therewith be content. Love the brotherhood, and say not to thy brother or sister who is in want, be ye warmed and be ye filled and at the same time not give them a rag. I would say then with an apostle standing before me, how can the love of God dwell in such? Do not begin, hirelings, to grin and think that I am inconsistent; for there is nothing freer than a gift, and God's kind of gift is from purpose in the giver and purpose from love, not constraint. And that is not all, they the hirelings, constitute no part of the brotherhood; and if God's evidence is to be taken, I can prove it.

Brethren and sisters in Christ, I must close, though I have not said the thousandth part of what I want to say. Not that I would be great for my much speaking, no, for my name is Jim, and my corn is getting grassy; but ye are of noble parentage, of high birth, and espoused to one who is the only Son of his Father; and he is very rich, and has appointed servants and nurses under his all seeing eye to wait upon and bring up this beautiful virgin. Yea, and he has a wedding dress prepared for her; and, virgin, it is a beautiful garment, nothing to equal it on earth. Some of the old wise servants, after viewing it, described it figuratively by pure gold, wrought gold, needle work, blue white linen; but you know the figure falls short of the thing signified, and do not be offended if I tell you, the fleshy eye never saw it; no, nor durst not look upon it; no, no, the sun that illuminates our world cannot look at it. When it is unfolded, he will refuse to shine, grow dim; yea, the earth will flee, leave its place, and be no more; yea, the heavens will roll together like a scroll. Paul talked, it was the righteousness of God and seen by faith.

Now I will say this, and then I will stop at present. This Son to whom you are espoused, (virgin,) according to the good pleasure of his Father's will, loved you very much; yea better than his life. Remember your case and the ransom, and go not after strange gods. Farewell, God loves you.

JAMES A. SCOTT.

Berger's Store, Pittsylvania co. Va. August 18, 1840.

DEAR BRETHREN: I know will, if God
will permit, let you hear something more from Mr. Anthony Freeman, who in my opinion is a real red-boned sneak, or missionary. Now, Mr. Freeman Sneak, sir, you say that your letter was written for reproof to me, or any thing I pleased to make of it. I will say, that it is not fit for any thing to the children of God, as there is not one text of scripture given for their instruction. So I will say it is nothing but a pack of stuff, and that contrary to truth and to the doctrine of the gospel; and a pack of uncalled for and big words, and they are misapplied; and some Latin words, as I have been informed by one or two teachers, for which I suppose you are in debt, as they are only borrowed. For I do not think that a gentleman who understood Latin, would be such a fool as to send me such a letter as yours is; for it is crammed with lies and with big words, that I cannot understand. So I think it is like the author of it, and that is of little use; for both ends of the letter are wrong, and all the rest is like the ends.

And now, Mr. Sneak, or Freeman, I will show you, if God will, that the apostles and Jesus did call you Sneaks by hard names; and so prove that we the Primitive Baptists are right. Now, Mr. Sneak, I want you to know, that in the mouth of two or three witnesses every word shall be established; now to the law and testimony, and see what they say of you Sneaks. And if they say hard things of you, Sneaks, or Pharisees, for you all are of the same breed and of the bond woman, then I am clear and you Sneaks are guilty. Now for the evidence. See Matthew, 21 ch. 12 verse. Here Jesus says he went into the temple of God, and cast out all them that sold and bought in the temple, &c. Here you see Jesus did cast out you traders in the temple of God, and so do we cast out all who will sell or buy memberships in the temple of God, like you Sneaks do. For you know that you have $30 for a life member, and $150 for a life director, &c. So we, the children of God, cast out like the Son of God did, when he was on earth. So you are as wrong now as they were then, and we have a right to cast you out, as Jesus had given it. So we are right, and you are wrong. And again, see the 13 verse. Jesus calls you traders, thieves; and you are called by Jesus thieves and robbers; so Jesus calls you by worse names than I have called you; which you say is not right. But if I can be found say-

ing like my blessed Jesus, I care not for what you Sneaks may say of me; for you said hard things of him. And when you abuse the Primitive, for doing or saying what Jesus did, you abuse him and are wrong; but may the Lord forgive your folly, and give you to understand the truth of his gospel, if it is his will.

Again, see the 15 ch. and 7 verse of Matthew. Here Jesus calls them hypocrites, who follow the traditions of men. So you are hypocrites, who beg for money to convert the world, and to make schools to make preachers in. These are the traditions of men, and missionaries do follow them. So you are hypocrites, as Jesus said you were. But you say they are hard names. But who art thou, O man, that replieth against God. Again, see Matthew, 23 ch. 16 verse. Here Jesus has given us the character of you Sneaks. Here he calls you blind guides, serpents, and a generation of vipers. See 33 verse. Read the whole chapter, and then you can see that Jesus did call your elder brethren by hard names, and so I hope you will let me say of you, what Jesus has said of your brethren. See Luke 11 ch. and 40 verse. The Lord says, ye fools, to them, for following the traditions of men; and so say I, for it is written: In vain may you worship me, teaching for doctrine the commandments of men.

Again, see John, 8 ch. 44 verse: Ye are of your father the devil, and the lusts of your father ye will do; when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it. Notice here, Jesus says, your brethren of old had the devil for their father; and then says, that the devil is the father of lies, and makes you Sneaks out closely allied to the father of lies. And so your father is a liar, and I am not surprised at your lying, for Jesus says, the lusts of your father you will do, and that is the reason ye mission Sneaks will lie as you do. See Matthew, 3 ch. 7 verse. Here your brethren are called a generation of vipers, and so ye are yet. And again, see 15 ch. of Acts, 10 verse. Paul said to one of you Sneaks: O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord.

Now, Mr. S. or Freeman, I have given you a few of the names that your brethren were called, by Jesus and his apostles; and you see, sir, that you have hard names in
scripture, as well as in the Primitive. For I have proven from the word of eternal truth, that you sneak were called blind, and fools, hypocrites, thieves, and robbers, and the children of the devil, and liars; for it is written, he that climbeth up any other way but by me, is a thief and a robber, &c.

Now, Mr. Freeman, I think I have proven from scripture, to the satisfaction of every Christian that is acquainted with the character of you sneaks in this day, that you are of the same breed, or order of those who the Lord Jesus and his apostles have named in the scriptures above quoted. So I hope you sneaks will not grumble at the Primitive, for calling you by your scripture names any more; but if you will write to me and abuse me as you have done, I wish you would pay the postage like a gentleman, if you are a sneak; for I can get as much of that as I want, without paying for it. And so I hope when you abuse me again, you will do it at your own expense, and if you are any part of a gentleman I believe you will. So now, Mr. Sneak Freeman, with those scriptures above noticed, I leave you in the hands of an Almighty and all-wise and powerful God, who works all things after the counsel of his own will; and may he do abundantly more for you than I am able to ask, or you worthy to receive, I beg for Jesus' sake.

Now, sir, don't get mad, and don't think that I am mad; for I am not mad, but have only dealt with you according to the scriptures of eternal truth; which I hope the Lord will enable me to do in all cases. For I never should have written this letter, had you not written me such a pack of stuff. My sheet is full, so farewell, Mr. S.

Dear brethren, of the Old School Baptists, I hope I am thankful for the many writers that appear in the Primitive, and do not wish for any to quit; but am sorry for that one whose ability is not as good as mine in point of education, or otherwise. So let us pray for the grace of our Lord Jesus Christ, to make us like-minded one towards another, and we may strive together for the unity of the spirit, that we may see eye to eye and speak the same thing in Christ Jesus, and bear one another's burdens, and so fulfil the law of Christ. O, brethren, I must say with my dear old brother Lawrence, let us have peace through the Primitive, which I have recommended in the Primitive before, and now recommend to you, my brethren; and say to you, if I should say any thing that some of you do think is not right, do pray write to me and expound the scriptures more fully to me, and I will willingly pay for your letter. For I know that I am a poor fallible creature, but if I err, I hope it is in my head and not in my heart. As every your well wisher in Jesus. Farewell, brethren. RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.


Brethren Editors: This is the first time my name has appeared in the Primitive Baptist, and it may be the last; and it is possible some will say, let it be the last. Yet, I am constrained, and I hope it will not be thought unseasonable, as I have much anxiety for its prosperity. I have perused the 4th vol. and part of the 3rd of the Primitive Baptist, and am well pleased with the doctrine it holds forth, seeing it is founded on scripture. I rejoice to see the velocity it is progressing with, and the happy influence it has on the minds of the people; and may it continue to progress to the pulling down Satan's kingdom, and shut up the door of universal charity, discharge a whole shower of artillery from the quiver of God at them, and admonish all the elect not to receive them into your houses, nor bid them God speed.

Brethren, many, very many things of importance crowd my mind at times, about which I would like to write, if time and ability would admit. But, seeing so many of my brethren able pensmen employed in writing, lest I a poor feeble being might do an injury to so good a cause. I forbear saying much. Brethren, we are not infested as yet with the schismatics of the day; we have reason to bless and praise God for his kind protection, and for keeping the Ishmaelites from making inroads among us; for the Lord has said, the son of the bond woman shall not be heir with the son of the free, and I believe it. There are some few of these that divine for money, and dab with untempered mortar, scattered through our Association; but they can do little more than old Pope, sit in their caves and grin.

And the Lord has said, Ezek. 13th chap. 14th verse—read the scripture. But, brethren, I think that those giddy-headed speculators should be the object of our
prayer instead of ridicule. Therefore, let us turn to the good old Book, and point out some passage that might be some advantage to ourselves and to those schemers of the day.

Brethren, for our admonition let us notice the 26th chap. and 41st v. of St. Matthew's gospel: "Watch and pray; that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." These are the words of our blessed Redeemer, spoken to his disciples, and I think they are quite applicable to the followers of Christ in this our day. Our Saviour commands us to watch, and not only to watch, but to pray; to watch ourselves, to watch over one another, as he commanded his disciples to watch. But alas! when he cometh, he findeth them asleep. Hear his loving language: "What, could ye not watch with me one hour?" O, the depravity of man! Brethren, are we any better than the disciples? Can we watch an hour? I fear not; yea, not a minute.

And, brethren, let us take heed, let us notice the words of our Saviour, recorded by St. Mark: "Take ye heed, watch and pray: for ye know not when the time is." No, brethren, we know not when the enemy is prowling around us, obstructing our way, fixing traps in our path, spreading nets for our feet, laying baits for our fingers, and laying before our eyes the beautiful fancies of nature, "teaching for doctrines the traditions of men;" saying, peace, peace, when there is no peace. Should we not watch, should we not pray for help in these perilous times? Therefore, brethren, let us take up the resolution of St. Paul, 1st Cor. "I will pray with the spirit and with the understanding also." Now, brethren, if we could embark in this resolution, I think there would be less room for so much schismatic speculation, jars and demurs among the Baptists; we should he linked together, joined heart and hand, all marching together, to the mark of the high calling in Christ Jesus our Lord. Therefore, brethren, "let us watch and pray, lest we enter into temptation." "The Lord will build up Zion, when he shall appear in his glory. He will regard the prayer of the desolate, and not despise their prayer."

Brethren, let us observe the promises of the Lord of hosts, his kind forbearance, his tender mercies towards us. Observe his word, Psalm 103d: "As for man, his days are as grass; but the mercy of the Lord is from everlasting to everlasting upon them that fear him, & his righteousness unto children's children; (but recollect,) to such as keep his covenant, and to those that remember his commandments to do them." Brethren, let us be instant in season, out of season; let us be cautious not to mar the peace of one another, let us guard against self, deny ourselves, and take up the cross; not put forth the puny arm of flesh to steady the ark of God, as I fear too many in our land are doing at this time. Yes, even preachers, who say they are sent forth to declare the truths of the gospel, to heal the sick, to preach peace to the captive, to keep in order the house of God, and to feed the lambs. But it appears they go forth, join a church, and then must be sent to a seminary to be taught of men to do God's work. And when graduated, those almighty men send him to beg, saying, go into the towns villages & cities, and preach for money; or, in other words, beg for money to educate God's ministers. But if you receive none, return out of that city and shake off the dust off your feet for a testimony against them. But Christ says, as ye go, preach, saying, the kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

Brethren, let us watch the preacher; let us watch and pray, lest we be led into temptation. Brethren, understand my meaning. I do not speak to offend, and I am sure that the Christian will not be offended at my language, but sympathise with, and pray for me in my weakness. Therefore, let us watch and pray, let us not follow the preacher further than he follows Christ. Praying that we may be guided in the way of all truth, I must close; only pray for me, when it goes well with thee.

Farewell. W. M. C. THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Cussetu, Chambers county, Ala. June 29th, 1841.

DEAR BRETHREN: I have not wrote any thing for some time, finding brethren have written sufficient to keep the paper full, and the publisher supplied with important subjects. So I have taken up my time in perusing the writings of my brethren, which afford me great satisfaction, so I learn how brethren get along in different parts of the United States, and by their writings I learn their feelings.
And I will give a few of my thoughts. First I believe the Old School Baptists come nearer the gospel track, than any people in the world, but I find some wrong notions among them, or else I am wrong. For some think that brethren are fit-ful in making contracts without the limits of the law, and require their brethren (and other people too) to pay them usage; and in so doing, they violate the law of God and the law of the land too. And the scripture tells us, that the powers that be are ordained of God and we are exhort to be subject to the higher powers. And some difficulties exist among our brethren on this ground in some places, and call to my recollection what we find written in the fore part of the Revelations, where the Lord by his servant John wrote to the seven churches in Asia. Part of these churches were highly commended for their good works, but the Lord seemed to have somewhat against them, and tells what it is, and what will befall them if they do not return.

So it seems to me, that Old Baptists have to cleanse themselves more yet, or in other words, leave some practices that they pursue, such as I have hinted at above, with others which I leave for the brethren to find by looking over the good word of God, the reading of which is too much neglected, I fear. I will mention one thing in particular, that is the ministering to the necessities of saints, and especially the poor ministering brethren; which it is our duty to attend to particularly, for the watchman on the wall should not be required to furnish all his rations, but when he lacked, should be administered to, that he as a man might be able to stand, on the wall.

I see a spirit of aversion in the world, and I think I see some of my Old School brethren (as well as others) influenced by it; and this, brethren, is wrong or I am mistaken. It is right to provide things lawful, so that our families may be provided for, and we may have to administer to poor saints, and to our ministers. I will close for the present, praying God's blessing upon you. Farewell for a while.

JAMES GRAY.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 21, 1841.

Having been recently repeatedly solicited by agents and subscribers to forward statements, their respective accounts, we shall do so as rapidly as possible; there will probably be many inaccuracies in them, as we have frequently received money from our agents without their specifying on whose account it was—subscribers will, therefore, make the necessary corrections themselves.

Some subscriptions terminate with this number and not having been renewed, the names will be erased from our list: there are others, also, from whom we have received for sometime no satisfactory assurances of their getting the Primitive Baptist, whose names will be erased. Should there be any among those, who still desire to receive the paper, it will be sent to them again on our receiving notice thereof either from themselves, the postmaster at whose office they receive their papers; or from any of our agents.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, No. Carolina, July 5th, 1841.

Beloved brethren in the Lord, who are readers of our esteemed little messenger the Primitive: It is by this source we can hear and understand each other's views, and are made to rejoice under our own vines & figtrees, while reading good news and glad tidings from brethren in different parts of our beloved country.

Dear brethren, I have thought I would write for two or three years, but fearing I should be in the way of better counsel, I have put it off until the present time. And certain revolutions which I have passed through latterly, have brought this from me. I have just got home from Virginia, on a tour of appointments, which I endeavored to fill in my weak way; dispensing the word of life to dying mortals, who my soul yearns for their common salvation, and a prospect of eternal salvation through Christ Jesus our Lord. And that too by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

I will inform you that live at a distance, that I live in the bounds of the Kuchkee Association, that name which is spoken so contemptibly of by our enemies. Of brethren, I am not ashamed to own the name, at home or abroad; yea, I glory in it, because it is one of the oldest Associations in our
beloved country. While I was in Virginia, on the above named tour of appointments, I rode up to a certain church or meeting house, where I had an appointment to preach, tho' not published, and fell in with a Baptist preacher, as he said, and I have no right to dispute it in the common acceptation of the word. He asked me, who sent me there, did my Association? I replied, no; Who did send you? I said he, I told him neither my Association, nor no set of committee men; (as some of the Baptists are in the habit of appointing men as a committee, to send out their preachers and designate where they shall go;) nor no other set of men; but I hope the Lord has sent me. If he has not, I suppose the devil has got me off here. He then replied, how is it that, that Association opposes every other Association in the United States? I replied, it did not. Then asked him, if there were not two Associations that had come cut in his own State. He remarked he had not seen it in broth; Sands's Religious Herald. I told him, I suppose not, as his brother Sands sustained his own principles. I remarked, I had read Sands's paper, the Biblical Recorder, and the Primitive papers also. I had a very different view on the subject, from him, for I had had the pleasure of sitting in a delegation of seven Associations two years ago, in Orange county, N. C. and further that there were ten or eleven Associations in N. C, that had nothing to do with the plans, schemes and stratagems of men to convert the world as they say, or in words giving the same meaning. I also informed him, that I saw about three years ago, that seven Associations had come out in the State of Georgia, also seven in the State of Illinois. Now if I have misrepresented the fact, I hope he will forgive. I also told him, that Associations were separating themselves from the benevolent institutions of the day, so called, from Maine to the Gulf of Mexico, and throughout the United States.

Now, dear brethren, it has been said, a few days past in the sacred stand, by our friends as they say, but I say by our enemies, though Baptists in profession, that the Old Baptists were almost extinct and they thanked God for it. At another time not long since, another preacher prayed in the sacred stand, that the Lord would take the old Kehukkee Baptists out of the world, for they were of no use to his churches as such. O! that the Lord would take them home to their own place; I suppose they think to hell, for one of them told me, that we could not be Christians and oppose the institutions of the day. But I read in Jsa. 3d, 10th: Say to the righteous, it shall go well with him, for they shall eat the fruit of their doings.

Then, dear brethren, men judging of us will not change our situation in any sense of the word; therefore you may discover, that men profess to be ignorant when I say they are not so; and for the special purpose of sustaining their craft. For I contend that they, the missionaries, know they are losing ground in almost every direction in the United States. I will give you the names of the Associations in N. C, that have nothing to do, as I observed, with the institutions of men and some times I say devils; as I have been with some of their smart men as they say, who have discarded themselves and the cause which they espoused. First, Kehukkee, Contentnea, White Oak, Little River, Country Line, Abbott's Creek Union, Mayho, Pig River, Associations; and there are two or three others, that lie south and southwest of those I have named. I have forgotten their names. I would be glad for my own satisfaction, and also others I have talked with, that the dear brethren in the different States would inform us of the number of Associations and their names in their respective States; (i. e.) that some brother would take the trouble of informing himself so as to give information on the subject. I hope that exceptions will not be taken at the proposition I take upon myself; for I assure you, it is not for the purpose of boasting, but alone to stop the mouths of gainsayers, when we unfortunately fall into the hands of such men.

I can further inform you, that I have travelled through between thirty and forty counties in N. C, and so far as my knowledge extends, there is not an Association in the State which calls itself a missionary Association, but what is split in sentiment; and several are scarcely able to keep house. I know one, the Neuse, which has held two Associations at one place in three years, and last year I understood they appointed a committee to say where the next should go; therefore you find they are hard run. Another Association adjoining us, the Chowan, which should be a daughter of ours—Acts 2nd, 43 verse, if she had continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers—this Association has supported every institution except missionary Baptist fairs, that has grown out as a branch from the great missionary tree in our splendid City of New York. I have had their Minutes, I have read their reports on all their auxiliary societies; they exalted them to the skies for the great good they had done and would continue to do. But Oh dear brethren, they did them all last May at their Association and fell back to the Kehukkee plan, (i. e.) they introduced a resolution and sustained it, that their preachers travel throughout the bounds of their respective churches, and other churches also when convenient, upon their own responsibility.

Now, brethren, I say that no set of wise men,
as they say they are, would quit a good plan
which they said was from God, and the only one
that could honor and glorify the name and cause
of God, unless experience had taught them, that
they had been running about thirty years after
shadows and never able to reach the substance.
I observed, I had read their reports in their Minutes
from different committees on all their auxiliary
societies. Last year they made two reports, one
in favor of a religious paper, the other in favor of
the State Convention of N. C.; and then recom-
manded, that members should quit chewing tobacco
and apply the money they spend for it to support
the Baptist Convention of N. C. Perhaps some of
my friends think I chew, as I take exceptions to
the last report; but I never chewed none but once,
& that thirty or forty years ago. No, the principle
is what I look at and say, that if they had power
men should not chew; but how would it be, if you
let them have sixteen thousand pounds for their
preaching, as they had before we fought for the
precious liberties that we now enjoy, yes, to wor-
ship God in that way that seems right unto us and
none to make us afraid?

I will give you one item more, of the stand that
was taken where I preached not long since. A
certain preacher said to the people, that the silver
was the Lord's, & the gold was the Lord's; as such,
the people ought to feel under obligations to give
at least one-tenth of what they had, to support
the cause of God. Another got up and told them,
that the silver was the Lord's, and the gold was
the Lord's, and that they had several young men
ready from college for a fit out; as such they did
not consider they were beggars at all, for it was
their just due, and they had a right to demand it,
to support God's cause. Then for the hats, among
about 3000 people, as was the opinion of specula-
tors who told me themselves.

I will now come to a close in a few more lines,
by giving you my views of northern enthusiastic
superstitions fanatic Baptists. We have heard
a great deal about humbugs, from the north to the
south; but dear brethren, religious humbugs cap
them all. They all started from the north, & rolled
as it were, like a torrent to the Gulf of Mexico; yea,
far towards the Stony Mountains. But O! they are
crushing, splitting, and moularding to pieces every
day; and will continue to do so, because God's
word does not support them. Now, Brethren,
how long will the southern and western Baptists
he gull'd out of their money to support a set of
proud carnal preachers! O, Brethren, cease to
give your money and all the missionary craft will
stop at once, for nothing but money can support
a proud clergy. I come to a close by saying to you,
dear brethren, pray for me when at a throne of
grace. Farewell. JOHN H. DANIEL.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren: As a kind Providence makes it my duty, and certainly it is
to me a privilege to send you the name of another subscriber; I would write some-
thing more, by which to let your southern and western readers hear how the war
prospers in this northern department of the army. But at present I am full of inter-
esting concerns, and have only time to say, that within the limits of my travels
we have a mingled cup; some have left our ranks that stood visibly with us about the
time of the division, and if they have not gone to the missionaries, and are not strad-
dle of the fence, where are they? They declare that they do not fellow-ship us, in
our sentiments; nor the missionaries, in their movements. Others have been call-
ened from the field of action, by the great captain of our salvation; and have gone to
receive the reward of grace, while the sol-
diers feel their need of them, and mourn
the loss; but king Emanuel will make it all
up in his own time and way. To him may
we submit with implicit confidence in his
wisdom, and prudence.

Others there are yet in our ranks, that if
they do not speak half in the language of
Ashdod, they have such an impediment in
their speech that it is somewhat difficult to
understand all that they say; and there
seems in some places to be a kind of jar in
the sounds.

At the time advertised in the Signs, I at-
tended the Warwick Association where I
enjoyed a sweet repast, and felt powerfully
the evidence that God was there, of a
truth to comfort and sustain the soldiers of
the cross. The Old School meeting at
New Vernon I also attended, which was a
time of refreshing. From thence I went
to the Lexington Association, where a part
of the preaching did not seem so agreeable,
it seemed to be somewhat mixed. After
which I attended an Old School meeting in
Jackson, Pa. when lo! the trumpet gave a
certain sound, and joy filled the hearts of
the soldiery that was there convened.
From thence I went to the Chemung As-
sociation. This is the one the church of
which I am an unworthy member belongs,
And here we had a feast of fat things full
of marrow, &c. To-morrow if the Lord
will I set off for the Alleghany Associa-
tion, where I hope for joy and peace in be-
lieving in Jesus, and meeting with brethren whom I love in the truth, and worshipping God in the beauty of holiness. Yours in great haste.

HEZEKIAH WEST.

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Plain, Darlington dist. S. C. July 4, 1811.

Beloved Brethren, of the Predestinarian Old School denomination: I received a short period since, a letter from the committee of a Bible Society of Darlington district, South Carolina, the object of which is to purchase and distribute the holy Bible among those destitute of a Bible in said district, and likewise to sell to such who are destitute of the Bible but able to purchase it on very reasonable terms, that in this way every individual in the district may be supplied with the aforesaid word of God.

Now these gentlemen well know, that I had backed out from among them on account of their adhering to the unscriptural institutions of the day, together with the doctrines that they preached, free will and general redemption, &c.; and I was excommunicated by my church and reported by them as an excluded member and minister of the church in their letter to the Association. Now the reason I left them was, in my judgment they had Romanism among them, which are the unscriptural institutions of the present day; even all these institutions from a to z, lack authority from God's word; that is, God has not commanded them. And this is the spirit of Romanism, or popery, a spirit of disobedience to God. Now although we be not nominally within the pale of the Romish or popish church, yet when we proceed upon the same principle which they proceed upon, we subject ourselves and that most justly, though we dislike and deny it, to be called by their name.

I was in hopes my exclusion would have been satisfactory to them, and that they would have forever lost sight of so worthless a thing as I am; but contrary to the opinion I had formed, they have written me a letter requesting my co-operation with them in procuring and distributing the Bible. Precious Bible, I love thee, book of books, of all the best give me this, take all the rest. The Bible is my professed rule of faith and practice. Do these gentlemen consider the ark of God in a rotating condition? Their conduct in originating the Bible society says so. Methinks I hear the Lord saying, he still, the ark is mine. I would admonish them to remember Uzza of old. He thought when the ark was about to fall from the cart it was in danger, and put forth his unbelieving hand to steady it; but God smote him, that he died by the ark for his folly.

The holy spirit of God has a concern in the scheme of salvation, and performs his covenant engagements. He applies his gifts and graces severally as he will, not as we will, or as the sinner himself wills; but as he wills. I rely with unwavering confidence in his faithfulness and power, and believe he will fulfill his office. He visits the souls of men, and convinces them of sin, which the Bible independent of him cannot do. Sometimes he visits men and women's souls, as they sit in the house; sometimes as at work in the fields, or traverse the woods, or walk the road; and sometimes likewise, when in pursuit of some hellish object. He never is frustrated, but always invincible in his operations. I do believe the scriptures that say, the council of the Lord shall stand, and he will do all his pleasure. And so far from helping the Lord onward in his work, by any of the unscriptural institutions of the present day, which is popery and unknown to the apostles and primitive fathers of the church, that he will proceed forward in his mighty work, though earth and hell with their combined forces oppose him; and these are the forces the holy spirit has to subdue, in the rescue of every sinner from eternal burnings. Hath he said, and will he not do it? Hath he spoken, and will he not make it good? Heaven and earth shall pass away, but my word, saith the Lord, shall not pass away until all be fulfilled.

All his works he does without money also. I said when I first publicly protested against the New School system, and it is still my opinion, that all the unscriptural institutions of the present day are only an encumbrance in the Almighty's way. I have thought of these good fellows in pursuing the unscriptural ways and means, what the Psalmist says of the heathen raging, and of the people encouraging a vain thing. He that siteth in the heavens shall laugh, the Lord shall hold them in derision. Let us, my beloved Old School Baptist brethren, never forget to contend earnestly, not angrily, for the faith once
delivered to the saints; and for the holy Bible also, as an all-sufficient rule of faith and practice. It is able to make the man of God perfect, and thoroughly to furnish him unto all good works.

Now if this be so, and will any presume to contradict it, then the Bible Society of Darlington with all and every of the unscriptural institutions of the present day, the inventions of the glorious eighteenth century, are works of supererogation, originating from blind zeal, and ought to be abandoned by every real Christian, and opposed by every faithful subject of Zion's everlasting kingdom, as incompatible with the liberty wherewith Jesus makes his people free. We will be slaves no more. Jesus Christ has made us free, has nailed our tyrants to his cross and bought our liberty.

In conclusion, indulge my brethren Editors, to say with sister Ma tha Higgins, if this scrip should seem to your judgment improper to have a place in your valuable and much esteemed paper, suppress it. I was pretty well acquainted with sister Higgins and father George Scott, and preached with him some thirty years ago at Sandy Run. I expect I knew sister Martha, she then a young woman and myself a young man. I should be glad for my part sister Martha would write again in the Primitive. It is different with me to what it is with the missionaries about Colonel Creek; there they have two to hear them at a time preach, here they hear the way are followed and made much of. I do wish they would indeed read Ezekiel 12.

I would by your permission, brethren Editors, send my respects to all the old School brethren and sisters throughout the length and breadth of the land, and even every where else. If permitted, I shall be extremely glad to see brother John Youmans and brother Jacob G. Bowers at our Association this fall, nine miles above Camden, Kershaw district, S. C. Your unworthy brother in tribulation, but in hope of eternal life which God cannot lie promised before the world began. Amen.

JOHN GOOD, Junior.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren in the Lord, of the Primitive faith and order, throughout this wide extended world; Mercy unto you, and peace, and love, be multiplied. According to my promise in my last letter in your valuable paper, which stated that we had a serious difficulty in our church in regard to the institutions of men; there were resolutions presented to the church, declaring non-fellowship to all the institutions of the day, that are not supported by the word of God, and the supporters and advocates of the same; which were received and adopted by the majority of the church, and the minority withdrew after conference and left the house, and have mixed and mingled with Presbyterians and Methodists. And at one of their protracted meetings, I saw a couple join, and they invited the other denominations above named to give the right hand of Christian fellowship, as they called it, and done so. But we don't suffer the new-fangled, that is, those love-eaters and money-hunters, smooth-tongued and butter-mouth preachers, who hold forth a possible salvation to all, and sure to none, and as deceitful as the devil himself, and by good words and fair speeches trying to deceive the hearts of the simple, and trying to shear church and world. We don't suffer such to preach in our meeting houses, nor private houses. The best weapon to fight such characters with is truth, just saddle them with truth, and they will cringe and twist like a sore-back horse, when you throw the saddle on him.

Dear brethren, truth is mighty and will prevail. The apostle Paul was apprised of the great opposition the true gospel would meet at Rome. He knew that idolatry and superstition prevailed there to a great length; notwithstanding all the prejudices that those wicked people were in possession of, he well remembered what he told afterwards to Timothy, 2 Tim. 1 ch. 7 v: For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Therefore with propriety he could say to the brethren at Rome, 1 ch. 16 v: For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. And as such, he felt the deep obligation that he was under to God, for the great mercy that had been extended to him as the chief of sinners. God spoke to the apostle, Acts, 26 ch. 16 v: For I have appeared unto thee for this purpose, to make thee a minister and a witness. 2 Cor. 4 ch. 1, 2 yrs. Therefore, seeing we have this ministry as we have received mercy we faint
not; but have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. The ministers of Jesus have the spirit of Christ, and that spirit guides them into all truth, and enables them to receive the truth and believe it. James 1 ch. 18 ver. Of his own will begot he us with the word of truth.

And, brethren, the scripture informs us, that thy children, speaking to Christ, shall all be taught of the Lord, and great shall be the peace of thy children. I have been a strict observer for the last two years of the doctrine held forth in the Primitive paper, and so far as I am able to judge, it is the doctrine of the Bible; the same that the blessed Jesus preached when he was on earth. My dear brethren, it is a source of consolation to my poor soul, to hear the same doctrine advanced from so many worthy brethren throughout these United States; which makes me believe they are taught in the school of Christ. And I will say to my dear brethren in the ministry:—

O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road,
That leads us to the Lamb.

May the God of Israel enable us to read more, and grant us his holy spirit, so as we read we may understand the word of his grace, that we may show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth.

1st. Feed the church of God, which he hath purchased with his own blood. Then, brethren, if I understand what it takes to feed the flock of Christ, it is the doctrine of election and predestination, and the everlasting love of God to his people, the special call to them and them only, and that will prove effectual to all the elect which are scattered abroad on this wide spread out earth. And the enmity in their hearts will be slain by the cross of Christ, and they become reconciled to God and his word, and finally persevere in grace to the end and be saved with an everlasting salvation, and show the church the impropriety of living in omission of any known duty, and the propriety of living in obedience to our divine master, that we shall abide in his love. And they that wait on the Lord shall renew their strength.

Now to wait on God is to obey his word in all things, Abraham-like. Then we may with patience wait for the promise. O that the Lord may enable us to love him more and the world less, and one another better; by this shall all men know that ye are my disciples, if ye have love one to another. And let our light shine before men that they seeing our good works, may glorify our Father which is in heaven. O, my brethren, let us repair our family altars, and may we meet at a throne of his grace and confess our sins and implore his divine aid to reading and preaching, that much good may be done in the name of the holy child Jesus.

2nd. And encourage mourners to come to Christ, for life and salvation cannot be found no where else. There then it is without money and without price, as free is the air that blows, or rain that falls, or the light that enlightens the world of nature, to every thirsty soul, to the weary in heart and sick soul, to the coming soul, and to the willing, that is, will to receive Jesus on the terms of the gospel.

31. And what shall we say to poor careless sinners. Why tell them all about the Saviour, tell them that Christ Jesus came in the world to save sinners, show them that they are sinners by nature and practice, dead in trespass and sin, under the law and under the curse; have eyes and see not, ears and hear not, and are without understanding, spiritually speaking. Stand on the wall of Zion, as Ezekiel did to the dry bones, and Peter to the lame man, that lay by the gate as he went in to worship; in the name of Jesus command them to hear and repent, and when God is in the word the power goes in the command and opens the heart to receive the word, and the ear to hear, and quickens the dead faculties of the soul, and the holy spirit enlightens the eyes of their understanding, and gives repentance and enables the sinner to confess his sins in the dust of humility. And when every prop is removed, and every refuge fails, and gives all up for lost, and falls down at the foot of the cross and eries out, Lord, save or I perish, the Lord is there waiting to be gracious and speaks peace to the troubled soul, and breaks the bread of eternal life, and fills the soul with that love which is unspeakable and full of glory.

My mind enlarges. Last I be too tedious I must close my remarks. Brethren, let us remember each other at a throne of
God's grace. So farewell for the present. May the Lord direct and keep us in the good old way, while in the wilderness below, is the prayer of your unworthy brother in tribulation.

MOSES H. DENMAN.

Cheeksville, Marion county, Ten.} June 28th, 1841.

Brethren Editors: Having occasion to write a few lines to the Publisher, I thought it might not be amiss to address a short epistle to you, inasmuch as I have been silent a long time. These lines will inform you that I am above ground yet, though I was one of many that shared in the overflowing scourge of sickness, that fell on us last summer. There were few families that escaped.

Brethren, there is yet a little number of Old School Baptists in this mountainous region, that are contending for the faith of God's elect, and have no fellowship for missionism, Universalism, Arminianism, Campbellism, manism, nor Parkism; but hope we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. For we know that in our flesh dwelleth no good thing, yet we believe we delight in the law of God after the inward man. Yet we have a great fight of affliction to contend with, the corruptions of our natures, the pride of our hearts and eyes, are some of our combatants; together with the world, the flesh, and the devil. With all these we have to contend, yet we are encouraged when we read "that many are the afflictions of the righteous, yet the Lord delivereth him out of them all." And again, "in the world ye shall have tribulation, but in me ye shall have peace." And again, "they that will live godly in Christ Jesus, shall suffer persecution." Yet, like David, sometimes we "fear we shall fall by the hand of Saul," or the devil. Yet by the same David we are told, though a righteous man fall seven times, yet shall he arise.

Brethren, I think that I have been glad that the apostle said, "all scripture was given by inspiration of God and is profitable for doctrine, correction in righteousness, &c. that the man of God may be thoroughly furnished in every good word and work." For were it not for the "promises of God being, yea and amen in Christ Jesus," (that is, faithful and true,) I cannot tell what the Christian would do in this cold and dark day, for their enemies would certainly overcome them, if it were not "that he that is in them, is greater than he that is in the world." Then be of good cheer, brethren & sisters, Jesus says, "I have overcome the world." If so, he has overcome the powers of the world, and will bring you off "more than conquerors." For in him we have the "promise of eternal life." And the apostle says, he (Jesus,) "is our life," and if he is our life then we shall live, for "he dieth no more," but "ever liveth to make intercession for the saints according to the will of God." Then his intercession will be sure to be heard, for it is God that maketh the intercession with God. Now if it be thus, how can we fear only that we are not the saints?

Again, brethren, I have thought we might take encouragement from this, that on reflection there is not one of the saints but can remember the time when he had no hope, nor fear that he was not a saint; but now he has hope, and his hope is in Christ Jesus: and he hath fear, that he is not a saint, and that fear arises by reason of his infirmities. Then, brethren, we can say with the poet, that

When we count up all the cost, If not saved by grace we are lost

I must come to a close, as my sheet is nearly full. But permit me to say in conclusion, that we are a little people, not strong, & earnestly desire an interest in your prayers, that our faith fail not. I have been a constant reader of the Primitive Baptist from shortly after its commencement, and have been much pleased with the doctrine generally advanced; yet I have found some things published in the Primitive that I do not fellowship, such as Parkism. I am not willing to own that doctrine as being Old Baptist doctrine. I have also been looking for the name of some of my blood kin in the Primitive Baptist, but have not found it; which makes me fear they are gone off with missionism. Brethren, farewell for the present. I am as ever.

MICHAEL BURKHALTER.

Georgia, Crawford county.} July 10th, 1841.

Agreably to a notice given to the churches composing the Echaonan Association, to meet with the Salem church, in this county, in convention, to take into consideration their present situation in holding of the next Association, which
was to be held with the Sand Ridge church, Houston county. After a sermon delivered by Brother W. C. Cleveland from verse 9 of chapter 2 Peter: The Lord is not slack concerning his promise as some men count slackness, but is long suffer ing to usward, not willing that any should perish, but that all should come to repentance.

The following churches by delegation met in council: Beaver Creek, Houston county, Joseph Barker. Bethel, James Murray, R. Meadows; Fellowship, J. Bus bey, W. Smith; Mount Carmel, Crawford, J. Mathews, W. C. Cleveland; Mount Par son, S. Parker, S. Burnett; Providence, M. Mathews, P. M. Calhoun; Salem, D. Culpeper, L. Causway; Union, Brant Bateman, W. D. Tucker; Ebenezer, Up son, John Barker, E. Thompson; Good Hope, R. McKinley, P. Grissom; Bethlehem, W. Robertson J. Saunders; Mount Pisgah, Monroe, B. May, W. Barrow; Sardis, BbB, L. Woodward, P. Stubbs; Shilo, J. Neel, J. Baby; Union, David Moseley, W. Rucker.

Appointed Brother Jonathan Neel, Moderator; Washington C. Cleveland, Clerk. After deliberation:

1st. Resolved, that we will not hold our ensuing Association with Sand Ridge church, for her departure from original principles, by calling a modern missionary preacher, and establishing in their house a part of the new institutions of the day, and knowing that the Association had declared non-fellowship with them.

2nd. Resolved, that we will hold our next Association with the Beaver Creek church, Houston county, and invite our brethren of correspondence and brethren to meet with us in an associate capacity at our regular time, which commences Saturday before the third Lord's day in September next.

3d. Appointed brother Joseph Barker to hand Sand Ridge church a copy of our proceedings while in conference capacity. To our visiting brethren, Beaver Creek is five miles from Sand Ridge, and 8 or 10 miles North East of Perry.

4th. Ordered by the council, that the proceedings of this meeting be signed by the Moderator and Clerk, and forwarded to the Editors of the Primitive Baptist, and the Signs of the Times, with the request to give them an early insertion in their respective papers as soon as possible. Then brother Bateman invoked the bless-


LOUISIANA. - Eli Haden, Marburgsville. Those Paxon, Greendown.

MISSOURI. - Joel Ferguson, Jackson.


INDIANA. - Isaac W. Dunman, Gallatin. 


PENNSYLVANIA. - Hokeyiah West, South Hill.

Joseph Hughes, Gun Tree.

NEW YORK. - Gilbert Beebe, New Vernon.

MASSACHUSETTS. - James Osbourn, Westam.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of her, my People."

VOL. 6. SATURDAY, AUGUST 14, 1841. No. 15.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.


Very dear brethren in the Lord: Duty seems to require that we should write to you once more, as agent for the little tell tale, (as some call it.)

Dear brethren, we are still comforted with the communications in the Primitive Baptist. It is like cold water to a thirsty soul, to hear of the dealings of the Lord towards the fallen sons and daughters of Adam, in bringing them from nature to grace; or in taking them out of darkness, and placing them in the kingdom of God's dear Son. We say, go on, brethren; tell us your experiences, let us hear the reason of your hope in Christ, it may enable the weak of the flock to take courage and raise up the bowed down, strengthen the feeble knee. For, brethren & sisters, I do believe that the true born children travel the same road, and do understand the way marks laid down by their great leader, and they can all speak the same language; no jar in that, in point of salvation being entirely of the Lord from beginning to end. Though Hagar and her children will bring in their means, using instruments for the saving of the world, saving sinners by works of righteousness which they might do; forgetting at the same time, that the work of salvation was completed on Calvary's bloody brow. It was there, my sisters, and at that very time when the crucified Redeemer cried it is finished and gave up the ghost. I say it was there that he took the ponderous load, bore our guilt in his body, and paid the uttermost farthing for you and me, if we are his children. And he did not leave it at haphazard, that you may if you will, for it is, I will be to them a God and they shall (not may; if you will,) be my people; and because ye are sons, (not may be you will be,) God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. And the reason ye will not hear is, because ye are not of my sheep.

My intention when I commenced was, to tell you my reason for my little hope in the Redeemer; but I have consumed so much time already, that it will not be advisable for me to say much on that at this time. I will just say, that I think I was in my 19th year when I first knew feelingly, that I had a soul to be saved or not. It is true, I had been raised by godly parents, (my father being one of the old fashioned Baptist preachers.) I often heard it told, and could read it in the Bible, and could say naturally, that I believed it; but to say that I had any feeling sense of it more than the dumb beast. But about that time I was made to realize the truth of the matter, and to view myself a sinner of the deepest die; and that there was nothing good that I could do, though I done all in my power. I well remember the night after I had worked until I found that I was gone forever, and could not see how even God could be just and save such a sinner as I was.

I was out under a shade tree, in the dead hours of the night, all alone, bemoan- ing my lost situation; something seemed to say, go down on your knees and try to pray once more; (for I was determined to go to hell praying, if I went there at all.) But I went on my knees and what I said, or how loud, is more than I know; for it did not seem to me, that my prayers reach-
ed higher than my head, and were no better than blasphemy. But a light shone around me to such a degree, that I could have seen to have picked up a pin. At that moment something like a voice said to me, thy sins be forgiven thee; and my load of guilt fell off. I lack language to express my feelings of that moment, for instead of a gloom of horror being spread over every thing, they all now seemed to be praising the Lord. It was then that I could see how God could save me, a poor sinner, which had been so far out of my sight and my soul could say, the Lord's way is perfectly right. I then thought that I never would have any more trouble, but oh, brethren and sisters, if I had room I could tell you of a great many ways the devil has took to harrass me. But my sheet is full, I must stop. Brethren, pray for poor unworthy me. Farewell. I subscribe myself yours in hope of eternal life.

THOMAS W. MARTIN.

TO EDITORS PRIMITIVE BAPTIST.


DEAR BRETHREN: Please to give publication to the following advertisement, and oblige your obedient humble servant, &c.

BENJAMIN LLOYD.

I take this method to inform the brethren and the public in general, that the Hymn Book which I gave notice that I was engaged in the publication of last spring, has been completed under the name and title of Lloyd's Primitive Hymns; and I will have one thousand five hundred copies ready for public use by the fifteenth of August next. Any persons wishing to obtain said work can do so, by applying to the following brethren after the time stated above.


Also, there will be a supply kept at the office of the Enquirer, Columbus, Ga. where all persons who visit Columbus can call and supply themselves. Price for single book, $1.00; or five dollars for six copies. Patronage will be thankfully received, and I hope the work will be acceptable.

Extra binding, gilt edge, &c. will come higher. So soon as I can have an opportu-

nity of exchanging communications with other brethren, I hope to have other agents.

I am anxious for the brethren to obtain the work soon, so that they can judge of its worth, &c.

I am, brethren, with sentiments of the highest Christian regard and esteem, your obedient humble servant, &c.

BENJAMIN LLOYD.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Mississippi. July 6th, 1841.

BRETHREN EDITORS: The time has again arrived when I, as an agent of your paper, should let you know that we wish our papers continued; as we do believe they hold the truth in the main. We can inform you and the readers of the paper generally, that we are coming out and organizing on Primitive principles in Mississippi, freely confessing our own transgressions one to another, charging our own selves with a goodly part of the difficulties we have suffered for our own neglect of church discipline. Therefore, we come together as one man, praying God Almighty to give us that Christian fortitude and holy boldness which is necessary for the glory of God and good of the church. Beseeching one another to put on the whole armor of God, that we may be able to withstand the wiles of the devil. Yours in love.

EDM'D BEEMAN.

TO EDITORS PRIMITIVE BAPTIST.


BELOVED BRETHREN, and Editors of the Primitive Baptist, scattered all over these United States, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied.

I merely write at present to inform you, how we are getting along in the bounds of the Macedonia Association. Sometime last summer we constituted two churches, and two more churches adopted the non-fellowship resolution, and joined our Association last October; which makes the number of churches in this Association ten.

In my last communication I made a statement of a gradual increase in our Associa-
tion during the past year, which still con-
tinues.

On the first Saturday in June, myself and
brethren Chandler and Holecombe for-
med a presbytery and constituted a church
on the Tallapossa river in this county.

After the constitution we received four
members by experience, and I immersed
them on Sunday morning in the river. On
the third day of July inst. myself and bro-
ther Brittain met a large congregation of
people at the gap of the mountain in this
county. After preaching we formed a
presbytery and constituted another church
of fifteen members. Immediately after
the constitution we received three mem-
bers by experience, and I also baptised them
the next morning. During the last five
weeks I have baptised fifteen persons.

The most sure way to prevent unruly
stock and pigs from trespassing upon my
farm, I have always found, is to build a
good substantial fence, and notched close;
and if I have a gate, lock that, then I can
rest satisfied that all is safe. And in like
manner, in constituting of churches, a great
deal of precaution should be used, for
I verily believe that the missionaries have
been more destructive to the churches,
than stock or pigs could possibly be to a
corn field. I want the Primitive Baptists
generally to know the plan that I pursue in
constituting churches, to prevent the intru-
sion of missionaries and fence straddlers;
&c. And in order that you may know, I
will just say that we present the abstract
principles of the Regular Baptists, which
the Baptists are well acquainted with. If
upon examination the members that are
about to be constituted are found orthodox
in faith and practice, and in fellowship
with each other and agree to adopt a church
agreement of covenant, a copy of which I
will give below, I then proceed to consti-
tute and pronounce them a church upon
original principles.

CHURCH COVENANT.

Forasmuch as Almighty God, by his
grace has been pleased to call us, (whose
names are underneath subscribed,) out of
darkness into his marvellous light, having
been regularly baptised upon a profession
of our faith in Christ Jesus, and having
given up ourselves to the Lord, and to
one another, in a gospel church way, to be
governed and guided by a proper disci-
pline, agreeably to the word of God; we do
therefore, in the name of our Lord Jesus
and by his assistance, covenant and agree
to keep up the discipline of the church we
are members of, in the most brotherly
affection towards each other, while we
endeavour punctually to observe the fol-
lowing rules, (viz:)

Rule 1st. We will endeavor to keep
the unity of the spirit in the bonds of peace,
to watch over each other for good, and if
need be, in the most tender and affection-
ate manner to reprove one another; that is,
if we discover anything amiss in a broth-
er, to take the direction of our blessed Je-
sus, recorded in the 18th chapter of his
gospel by Saint Matthew, and not be
whispering, backbiting and hating one an-
other.

Rule 2nd. We will not fail (unless pro-
videntially hindered,) filling our seats in con-
ference, nor absent ourselves from the com-
munion of the Lord’s Supper, without a
lawful excuse.

Rule 3rd. We also agree to be ready to
communicate to the defraying the church
expenses, and if need be, for the support
of the ministry.

Rule 4th. We also further agree not to
engage in any of the institutions of man,
one side of the gospel of Christ; and do so-
lemnly make a declaration of non-fellowship
against all of the falsely called benevolent
institutions of the day, such as, missionary,
Bible, tract, temperance societies, Sunday
school union society, and all other societies
that are tributary to the missionary plan,
as now existing in the United States of A-
merica.

These things we do covenant and agree,
to observe and keep sacred, in the name of,
and by the assistance of the holy trinity.

Amen.

Signed by the mutual consent of the
members whose names are underneath sub-
scribed.

My dear brethren, stand at the old cor-
ner posts as good soldiers of the cross, and
earnestly contend for the faith which was
once delivered unto the saints. For there
are certain men craft in unawares, who
were before of old ordained to this condem-
nation; ungodly men, turning the grace of
our God into lasciviousness, & denying the
only Lord God and our Lord Jesus Christ.

Some of our benevolent folk have
found a very easy way to obtain a seat in
heaven; it is much nearer to heaven than
the way pointed out some time back by a
Campbellite. He remarked, that they had
and direct it to Matthew Yates, Fayette county, Fayetteville, Georgia. We have wrote to the church before, but received no answer; therefore, fall on this plan to see if we could get her letter, and wish this to be published in your paper; for we hope that some one takes this paper that has a knowl-
edge of the sister’s membership and remo-
val, and will move the church to answer our petition.

Now, brethren, I would write a few lines for the brethren in general; but I am no scholar. But I wish the Baptists all to remember, while Zacharias executed his office the whole multitude of the people was praying without at the same time. Now, brethren, when the minister goes to execute his office, if all the church was present and would be praying as they should, we should have better times in our churches. For behold how good and how pleasant a thing it is for brethren to dwell together in unity, and be of a oneness.

Now, brethren, would it not be best for all the brethren that write in the Primitive, to write doctrinal discourses, experimental discourses, &c. and not write new things that some do not believe, as a two seeded doctrine and no pool at Bethesda, &c. with their thoughts on memorial, petition, and law, and the use of spirits, and interest of money, &c.? Now, brethren, would it not be best to talk of all those things at home, and not send them abroad, for fear that some will differ with us; and it is a good thing to be of a oneness and dwell together in love and unity?

Now, brethren, I have been an attentive reader of the Primitive Baptist for years; and have been well pleased with the communications. I have thou’t that I could almost see old brother Tillery, when I was reading his letters. I would go fifty miles to see and hear him preach. I pray God to bless him, and make his last days his best days, in strengthening his faith and confirming his hope. I believe he will earnestly contend for the faith, as long as God gives him breath and the use of tongue. So I think of many preaching brethren; whose names I can relate; but their faces I never shall see in this world, but I hope we shall meet in a day to come, where there will be nothing to interrupt our joys. For we know that if our earthly house be dissatisfied, we have a building of God, not made with hands, eternal in the hea-

Now, brethren, that we should make...
our calling and election sure, we should labor that we may be accepted of him: we should strive as much as in us is, to live in peace with all men, and not neglect the assembling of ourselves together; and when we meet, first let prayer be made for all men, then let our conversation be Christian like. Brethren and sisters, all talk of Christ and his goodness, say with one of old, come and taste, and see the Lord is good, and that our voices may all be as the voice of one man; most earnestly praying the Lord for a revival of religion. Brethren, does it not seem strange, that so many people remain so careless and unconcerned, when the Lord has been so good and we are so much blessed. O, that men were wise and knew this one thing, that they would consider their latter end.

Brethren, does any thing appear more strange, than to see some that will say they have no fellowship for the institutions, and have nothing to do with them, but have no mind to declare in church acts non-fellowship? Brethren, take the Testament, and then prove the institutions and you will see what will become of them. So I shall conclude, as your well wisher and poor unworthy brother, in himself esteemed the least of all. One of the Laity.

MATTHEW YATES.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Springfield Primitive Baptist Association, held at Sandy Grove, Warren county, Ga. on the 12th, 13th, and 14th of September, 1840.

1st. The introductory sermon was preached by brother William Abbott, from 1 epistle of Peter, 2 chapter, 2nd and 3rd verses: As new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious.

2nd. Chose brother Matthew D. Holsonbake, Moderator, and Ezra McCrary, Clerk.

3rd. Invited visiting brethren in the Ministry of our faith and order to seats with us.

4th. Received and read the letters from the three churches composing the Association; one from Snow Hill, containing 19 members; one from Sandy Grove, containing 16 members; one from Harris's Spring, containing 14 members, making 49 members in all.

5th. Appointed brother Matthew D. Holsonbake to preach the morning sermon on Sunday; brother Thaddeus Camp to close. After an intermission, brother John Blackstone and brother William Abbott to close. Adjourned until Monday morning, 9 o'clock.

6th. Sunday, the brethren preached according to appointment to a large and attentive congregation, with becoming zeal with we hope some good effect.

Monday morning, 9 o'clock.

7th. The Association met according to adjournment. Prayer by the Moderator.

8th. Appointed general meetings as follows: At Harris's Spring, commencing on Friday before the fourth Sunday in April; At Snow Hill, on Friday before the third Sunday in May; at Sandy Grove, on Friday before the second Sunday in July, 1841.

9th. Agree that we correspond with the Primitive Ebenezer Association. Brother W. Camp and E. McCrary volunteered to go. Brother McCrary was appointed to write the corresponding letter.

10th. Appointed the next Association to convene at Snow Hill, on Saturday before the second Sunday in September, 1841, fifteen miles west of Augusta in Richmond county, and two miles south of the Georgia Rail Road.

11th. Resolved, That the benevolent (so called) institutions of the day, such as the Georgia Baptist Convention, Bible society, Missionary society, temperance society, tract society, Sunday school union, together with all their kindred institutions, are unscriptural and unsupported by divine revelation, and therefore improper. We do therefore declare, that we have no fellowship with those human institutions, neither do we have fellowship with Associations, or churches, that are in connection with them; nor will we hold in union any Association or church, who will patronise any of the above alluded to schemes of the day. And we do hereby agree and unite with each other, not to encourage any of them, and that we invariably maintain the order, doctrine, and discipline of the Primitive Baptists; believing it to be the only platform built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Matthew D. Holsonbake, Mod'r.
Ezra McCrary, Clerk.
CONSTITUTION.

Of the Springfield Primitive Baptist Association, agreed upon at her first session, held at Spring Hill, Warren county, Ga. from the 28th to the 30th September, 1839.

We, the churches of Jesus Christ, who have been regularly baptised upon a profession of our faith, are convinced from a series of experience of the necessity of a combination of churches, and of maintaining a correspondence for the preserving of a federal union amongst all the churches of the same faith and order.

And as we are convinced, that there are a number of Baptist churches who differ from us in faith and practice, and that it is impossible to have communion where there is no union, we think it our duty to set forth a concise declaration of the faith and order upon which we intend to associate, which is as follows:—

1st. We believe in one only true and living God; and that there is a trinity of persons in the godhead, the Father, the Son, & the Holy Ghost; and yet there are not three Gods, but one God.

2nd. We believe that the scriptures of the Old and New Testament are the word of God and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of his sin to his posterity; in the corruption of human nature, and the impotency of man to recover himself by his own free will ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race to grace and glory; and that there was a covenant of grace, or redemption, made between the Father and the Son, before the world began; in which their salvation is secure, and that they in particular are redeemed.

5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the spirit and power of God; so that they shall persevere in grace, and not one of them be finally lost.

7th. We believe that good works are the fruits of faith, and follow after justification; and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

8th. We believe that there will be a resurrection of the dead and a general judgment, and the happiness of the righteous and punishment of the wicked will be eternal.

And as for gospel order:—

1st. We believe that the visible church of Christ is a congregation of faithful persons, who have gained Christian fellowship, with each other, and have given themselves up to the Lord and to one another, and have agreed to keep up a godly discipline agreeably to the rules of the gospel.

2nd. We believe that Jesus Christ is the great head of his church and only lawgiver, and that the government is with the body and is the privilege of each individual, and that the discipline of the church is intended for the reclaiming of those Christians who may be disorderly either in principle or practice, and must be faithfully kept up for God's glory and the peace and unity of the churches.

3rd. We believe that water baptism and the Lord's Supper are ordinances of the Lord and are to be continued till his second coming.

4th. We believe that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

5th. We believe that none but regular baptised church members have a right to communion at the Lord's table.

6th. We believe that it is the duty of every heaven born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptised so as to have a right to, and to partake of the Lord's Supper at every legal opportunity, through the whole course of his life.

Having laid down the summary of the faith and order upon which we intend to associate, we therefore purpose to mention for the decorum of our Association the following plan or form of government:—

Article 1st. Those members who are regularly chosen by the churches in our union, shall compose the Association.

2nd. The members so chosen shall produce letters from their respective churches, certifying their appointment, together with their numbers in fellowship, those baptised, received by letter, restored, dismis-
ed, excommunicated, and dead since the last Association.

3rd. The members thus chosen and convened shall be denominated the Springfield Primitive Baptist Association.

4th. This Association shall have no power to lord it over God's heritage, nor by which they can infringe upon any of the internal rights of the churches.

5th. The Association shall have a Moderator and Clerk, who shall be chosen by the members present.

6th. If new churches desire to be admitted into this union, they shall petition by letter and messengers delegates and upon examination, if found orthodox and orderly, shall be received by the Association, and manifested by the Moderator's giving the messenger or messengers delegates the right hand of fellowship.

7th. No church in the union shall have a right to more than four messengers delegates.

8th. Every query sent to the Association by any church in the union, shall be read and put to vote by the Moderator, whether it shall be debated; and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn: Provided always that those be first considered, which affect the union of churches.

9th. Every motion made and seconded, shall come under the observation of the Association, except it be withdrawn by the member who made it.

10th. Every person who speaks in debate, shall rise from his seat and address the Moderator; and shall not be interrupted while speaking, except he depart from the subject.

11th. No person shall speak more than three times to the same query, without leave of the Association.

12th. There shall be no talking or whispering in time of a public speech, nor reflections cast upon the speaker.

13th. No member shall exempt himself from the Association, without leave from the Moderator.

14th. If any member shall break the rules of this decorum, he shall be immediately reproved by the Moderator.

15th. It is the business of this Association:

1st. To provide for the general union of the churches.

2nd. To keep up a correspondence with those Associations of the same faith and order, that a chain of communication may be preserved amongst the churches.

3rd. To give the churches the best advice they can in matters of difficulty, and if the communion should be broken between any of the sister churches in the union, to inquire into the cause of the breach, and use their best endeavors to remove the difficulty; but if the breach cannot be healed, to withdraw from any church or churches whom they shall look upon to be unsound in principle or immoral in practice till they be reclaimed.

4th. To admit any of the brethren in the ministry of our faith and order as assistants, if they shall judge it to be necessary.

5th. To appoint a secretary to keep a book and regularly record the proceedings of every Association, and to see that he is satisfied for his trouble.

6th. To have the Minutes of the Association read, (and corrected if need be,) and signed by the Moderator and Clerk before the Association rises, and have them printed annually, and the constitution and rules of this body the present year, and every fourth year thereafter and oftener if need be.

7th. To mend this plan or form of government at any time when the majority of the union shall deem it to be necessary.

8th. To adjourn to any time or place which they may think to be most proper.

We see in the Primitive, vol. 6, No. 7, page 111 that the brethren Vincent Bell and Marshal McGraw are appointed by the S. C. Primitive Association, to correspond with us at our next Association, by letter and Minutes. The Primitive Ebenezer of Ga. has also agreed to correspond with us. We hope the brethren will meet us and as many of our brethren as can. We hope our brethren from the Ebenezer will send on an appointment and preach for us at Sandy Grove and Spring Hill, as it will be in their route. We wish our brethren in the ministry to visit us as often as they can and preach for us.

Ezra McCrady, Clk.

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TO EDITORS PRIMITIVE BAPTIST.

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Nausau county, Florida, 15th July, 1841.

DEAR BRETHREN EDITORS: I am only an humble lay member of the Prim-
PRIMITIVE BAPTIST.

SATURDAY, AUGUST 11, 1841.

We are unable to supply new subscribers with all the back numbers of the present volume. To those who may desire it, we will send what back numbers we have, and they can receive enough of the first numbers of the next volume to make up their subscription year.

Crockettsville, Russell co. Ala. July 14th, 1841. 

Dear Brethren in the Lord, of the Primitive order: I did not think to write for the press, but I will say to you, your paper is read with much interest by some in this country, while despised by others.

Dear brethren, I am a poor unlearned man, just able to read my Bible and Hymn Book; as such, I am the more hated. Some of my learned mission friends have told me, that they were surprised to see me oppose them, as illiterate as I am. And some call me an antinomian, and some call me fatalist, and some call me a two seeder, and some say that I hold an idea that the covenant was between God and the devil, and God made a part of the people, and the devil a part. So some cry one thing, some another; but those reports are groundless and false. I believe the covenant of grace was between God the Father and his Son Jesus Christ, and that before the foundation of the world, and that according to the determined counsell and foreknowledge of God. And that all God's children stand virtually saved in the mind of eternal wisdom from all eternity, and that Jesus Christ in the fullness of the time was made of a woman, made under the law to redeem them that were under the law, and has redeemed every one of God's children from under the law; and all that is necessary now is, an application to be made to them which cannot be done by men, missionaries, Arminians, money or earthly powers; but by the Holy Spirit, of God. And this is the ground of the quarrel between us. You may think strange, I have put no scriptural proof; if you cannot find them let me know, I have them and you shall have them.

Dear brethren in the ministry, I am a member of Mount Gilread church, twelve miles northwest of Columbus, Georgia. Dear brethren, pray for us and visit us, as we are destitute of preaching in this section of the country. I come to a close by subscribing myself yours in gospel bonds.

WM. CADENHEAD.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren Editors: We are in a cold state of religion at this time, only our ministers have the power of preaching the gospel clear and edifying to the church, and I hope that the church is growing in grace, and stronger in the faith of the gospel; and as the Lord has a set time to visit Zion, and it belongs to him to build the waste places of Zion, and that the time is not far distant when he will visit and build her up again, by adding just such as he will have to be saved. The missionaries are as cold as we are, if not more so; and from appearances they are receding.

May the Lord give all his children grace to live on so as to adorn the doctrine of God our Saviour, is my prayer I hope for Christ's sake.

ALLEN G. SIMMONS.

FOR THE PRIMITIVE BAPTIST.

Israel fed with Manna in the Wilderness.

Set with snares, and full of cares
And sorely press with doubts and fears:
We should be wise, without disguise,
And run with patience for the prize,
Ever watchful should we tread,
Remembering Jesus is our head;
In him we do most firmly stand,
Upheld by his Almighty hand.
Now we should learn to trust our head,  
As Israel was with manna fed;  
This manna was most freely given,  
Twas angel’s food, the bread of heaven.  
Just now they thought that starve they should,  
And pine away for want of food;  
But now unto their great surprise,  
God sent them manna from the skies.

> And thus our Lord will still provide,  
For all who do in him confide;  
His little few they shall be fed,  
For he is able to send bread.

Manna was bread that would not keep,  
In vain they tried to gather a heap  
For it bred worms and putrified,  
And show’d their folly sin and pride.

> In every trial we do meet,  
We should approach the mercy seat;  
And on our knees should humbly fall,  
And on our Lord for help should call.

Manna by forsaking every sin,  
So let us prove we’re born again;  
So let us run the heavenly race,  
And trust alone in sovereign grace.

Love on, my brethren in the Lord,  
Forever trusting in his word;  
And look to him within the vail,  
His promise is, we shall not fail.

> And when we’re call’d from hence to go,  
And have fulfill’d our time below;  
O may we ready waiting stand,  
To die in peace at God’s command.

Young people all, to you I call,  
Remember you must stand or fall;  
If you are found without the bond,  
You’ll perish through eternal round.

BENJAMIN MAY,  

TO EDITORS PRIMITIVE BAPTIST.

Farmersville, Lowndes county, Ala.  
June the 26th, 1841.  

DEAR BRETHREN IN CHRIST: The time  
for me to make remittances has again  
or rolled round, therefore it becomes my du-  
ty, as an agent, to write to you.

The Old Baptists in the bounds of the  
Ebenezer Association, have nearly all sepa-  
rated themselves from the missionaries,  
and are keeping house to themselves.  
Since the separation took place, we have  
had generally peace throughout the church-  
es composing said Association. Brethren,  
I have been separated from them in feeling  
and views for the last twenty years, not-  
withstanding I lived with them in some  
degree. But I at no time of my life, view-  
ed them a consistent people; for a majority  
of their preachers preach a doctrine aside  
from the gospel of Christ. Therefore I  
could not unite with them, and feed upon  
their Arminian stuff; though I remained  
amongst them, until the churches that  
compose the Ebenezer Association, with-  
drew from the Alabama Association. I  
not only view their doctrine unscriptural,  
but entirely aside from the Baptist faith.

As I intend this communication to be  
short, say to brother Isaac Tillery, away  
over in Lapland, the servants whom God  
has called and qualified, and sent forth to  
labor in his vineyard, are going forth, with  
the head stone shouting, crying, grace,  
peace, unto it; and not works, works.

The Ebenezer Association is composed  
of twenty three Churches, which contain  
one thousand eighty-two members. I  
have heard of one or two newly constituted  
churches, that are constituted on Primitive  
Baptist principles; and no doubt will at-  
tach themselves to the Ebenezer Associa-  
tion. We have a great many society ad-  
vocates in our country, and some of them  
say that all societies are churches; and  
edeavor to prove their point, by the scrip-  
tures of eternal truth. All their reasoning  
from every source that can possibly be  
produced, cannot make me believe their  
position is correct, so long as I am permit-  
ted to keep my reason, and to have the  
Bible, to read at my leisure. Each de-  
nomination in my section of country seem  
to occupy their own ground, and let their  
neighbors alone. Not much is said by  
the missionaries about their money mat-  
ters, although they advocate the principle,  
very strong. I conclude by subscribing  
myself as one that love the saints, of the  
church of Christ, (and not societies.)

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.  
July 2d, 1841.

All hail! Many months had passed a-  
way and days gone by, ere I saw my friend  
Onesimus. When I saw him again, it  
was in the vale of deliverance, through  
which ran the brook of the willows. Lev.  
xxiii. 40. A branch of that river, the  
streams whereof make glad the city of  
God. The holy place of the tabernacles  
of the Most High, Psa. 46. 4. While si-  
ently passing through that blessed place,  
or vale deliverance, taking a retrospective  
view of the divine teaching of the holy  
spirit. When to my astonishment I was  
saluted with: Ho, such a one, turn aside  
and sit down here. And I turned aside
PRIMITIVE

I was sin-sick, yea, exceeding sick, wounded and bruised by sin unto death. And he poured in the oil and wine of his grace, and healed my sin-sick soul. I was an hungered, and he gave me to eat of the precious promises of the gospel of the Son of God. I was thirsty, thirsting after righteousness, and he gave me to drink out of the wells of salvation, or of that river the streams whereof make glad the city of God. I was naked, and he clothed me with a robe of the imputed righteousness of the Lord Jesus Christ. I was a stranger, and a sojourner in a strange land, had gone as far from God as any of the fallen sons of Adam could, and prodigal-like had spent my substance with harlots and riotous living, and fell into extreme want, and when I came to myself and saw my awful miserable condition, having no hope, without God in the world, an alien to the commonwealth of Israel, and a stranger to the covenant of promise, and like unto poor little Mephibosheth, lame on both ankles and unable to go—being thus situated, when glory to the blessed name of God, he took knowledge of me, seeing I was a stranger. Ruth, ii. 10. He brought me to the banqueting house, and his banner over me was love. Songs, ii. 4.

In those days I often drew near to God, at a rich throne of grace, and held sweet union and communion with God. Yea, my brother, I would approach the very threshold of heaven, from whence I drew great draughts of supplying grace, and peace and comfort and consolation. In those days I did rejoice with Jerusalem, and was glad with her; and did suck and was satisfied with the breasts of her consolations, and was greatly delighted with the abundance of her glory. Isa. 66. 10, 11. Which to my soul was a feast of fat things, a feast of wines on the lees well refined. Isa. 25. 6. I drank in great draughts of the rivers, the floods, the brooks of honey and butter. Job, 20. 17. That place was none other than the house of God, and was a Bethel spot to my soul. Bless the Lord, O my soul, let all the powers within me bless his holy name. What shall I render unto the Lord for all his benefits towards me? Psa. ciii. 1, and cxvi. 14. I will ascribe righteousness to my maker. Job, xxxvii. 3.

I now attribute it all to grace, for grace began the good work in my soul by fastening the arrows of conviction within me; grace carried on the work to perfection,
grace subdued my stubborn will, and made me willing to be saved by grace alone; grace turned me from the error of my way, and led my wandering feet in paths beside the still waters of peace. Yes, my brother, it is through grace, distinguishing grace, discriminating grace, efficacious grace, sovereign grace, free unmerited grace, that I am what I am, and can sing with the poet:—

Grace all the work shall crown,  
Through everlasting days;  
it lay in heaven the topmost stone,  
And well deserves the praise.

Through grace I will endeavor to tread in the footsteps of our glorious high priest, king Jesus, to take up the cross and follow him whithersoever he hath commanded me is now my object.

I then broke through his narrative by asking him, why and wherefore was it that he was willing to follow Jesus in every pathway of duty? Please state the first step of following Jesus. When he gave me the following answer: The first step of following Christ Jesus is into the silent grove, there to pour out the whole soul unto God; and I am willing to follow him into the secret grove, because Jesus has been there. There was I first cried unto God in bitterness of soul, and there it was that I found him whom my soul loved.

Songs, iii. 4. And there I first saw Jesus precious to my soul, the choicest among ten thousand and all together lovely; in deed that silent grove is a Bethel spot to my soul, and thither will I often go. 2. I am willing to follow him down into the liquid grave, because Jesus has been there. I am willing to follow him to the communion table, because Jesus has been there; and I am willing to follow him down to the feet of my brethren. Why and wherefore said I; do you think that an ordinance obligatory upon the followers of the meek & lowly Jesus? I do, continued he, believe it to be as much the duty of Baptists to wash one another's feet as it is to commune; and hence I am willing to go to the feet of my brethren, because Jesus has been there, and has told us, inasmuch as he has washed the disciples' feet, that ye ought also to wash one another's feet. And you could as easily make me think that the moon was made of green cheese, as to make me believe that our blessed Jesus ever told his humble followers that they ought to do any thing wrong. And as he told them that they ought also to wash one another's feet, it certainly was his will, and of course it was their duty to comply.

But pride, accursed pride, is what keeps Baptists from this stoop of humility. The nominal professor, the carnal Israelite, the high headed, stiff necked, prodigal Baptist, that stand to their knees in cow leather, their hands covered with kid skin, with gold watches, and long chains hanging out of their pockets, sell excided, great I's, cannot, no, never, never, stoop so low as wash the dust off a poor beggar's feet. That is too low a stoop for me, humiliating, too mean and debasing. I will get round it by denying its being a gospel ordinance. But, my dear brother, I will not stop to clear up controverted points; I am willing to follow Jesus whithersoever he goeth. I am willing to follow him through the vale of poverty, and through tribulation, and through the waters of affliction; because Jesus has been there, and passed through before me. I am willing to suffer persecution, for Jesus was persecuted; I am willing to face the frowns and bear the reproaches, mockings and scoffs of all the Ishmaelitish clan, since Jesus has been there. If these things were done in the green tree, what may we expect in the dry? And lastly, I am willing to pass through the gloomy valley and shadow of death; because Jesus has been there; and blessed the graves of all his saints. From whence he arose triumphantly a mighty conqueror over death, hell, and the grave; and that too for our justification. Thus you see that I set down poverty and affliction, tribulation and persecution, mockings and scoffs, losses and crosses, trials and disappointments, as the sure lot of the Christian inheritance, while tabernacling in this vale of tears. So fare thee well.

Here I took leave of the man of grace, Onesimus, and I reckon by this time you have concluded that he is a beloved brother and faithful servant indeed and in truth. Such I set him down to be. Yours to serve in all good things.

Vachel D. Whatley.

[Note from Anderson C. H., South Carolina, 19th July, 1841.]

Dear Brethren Editors: I have been reading your valuable paper, the Primitive, for three years with a great deal of satisfaction. It makes my soul glad to hear of so many precious brethren through-
out the United States contending so earnestly for the truth of the gospel, and this is the first time I have attempted to cast in my mite with my brethren. One reason amongst the many why I have not, is, because I was afraid I should be in the way of better pens. But, dear brethren, bear with me a little.

I am an old man, in my 64th year, and have been a Baptist almost 40 years. I was baptised by the Rev. Moses Holland in the year 1801, when I thought my troubles were over. But O, brethren, they were just beginning. I need not say much about the trials and afflictions that we the Old School Baptists are passing through in So. Carolina, for I judge it is common with all; but I have thought we were in the heat of the battle, but, dear brethren, I begin to think we are all in the heat of the battle. Therefore, dear brethren, don't give back one inch, for the battle is not to the strong, nor the race to the swift. Contend earnestly for the truth, then we need not fear Goliath of Gath. I believe that our enemies in the South think they are mighty, but thank God they are not almighty. Resist the devil and he will flee from you.

Dear and beloved brethren and sisters of the Old School, let us remember this world is not our place of rest; but we know the scriptures says to us, there remaineth therefore a rest to the people of God. Well, brethren, who are the people of God? Are they not those that are led by the spirit of God? Surely. Then these little slack twisted missionaries are not led by the spirit of God, and why? Because they pursue a contrary course. How do we know? Because they teach for doctrine the commandments of men. Let us hear what Paul says on this subject. Romans, 16th chap. 17 and 18 vs. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which you have learned; and avoid them. 18 v. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Too many in So. Carolina are deceived by them at their protracted meetings. They blow up a great blast, and harrow up the passions of some old women and children, until they get to believe, it seems, that a noise is religion. This is generally done of a night, and why? Because their deeds are evil. Now, brethren, are those deceivers led by the spirit of God? I think not, and furthermore, brethren, let us notice the divisions amongst us. How have they taken place? Who have done this? I verily believe it is the slack-twisted Ishmaelites, and why? Because until they come amongst us, there was no divisions known amongst us. Now, brethren, they have come forward with their misty, homespun, slack-twisted doctrine, that a true born child of grace cannot eat. Why can they not eat it? Because the chain is money, and the filling popularity. Sound Christians cannot feed upon husks. The apostle Peter calls upon the Elders that are amongst us, to feed the flock of God, which is to be understood, of the wholesome truths of the gospel. I believe the gospel affords a variety; for instance, many of the feeble, but well meaning lambs of the flock, cannot eat strong meat at first, such as predestination, the final perseverance, &c. But this is no reason why they should be past unnoticed. No, my brethren, they should be fed with the sincere milk of the gospel, which is consoling to weak saints.

One word more, brethren, then I shall leave you. Where is gospel discipline? Do we, my brethren, watch over each other for good to edification, or do we not? Is there not a cause for the much distress that has come on our churches? Yes, brethren, there is. Then let us not sleep as do others; but let us watch and be sober, for they that sleep, sleep in the night; and they that be drunken, are drunken in the night; but let us who are of the day, be sober, &c. Now, brethren, I believe that some Baptists in our section of country, that have drank too freely of the missionary grog, until they are unable to work it off with all the money they can beg from the widow, orphan, and negro. Then it seems they will have to sleep on.

My dear old brethren J. Lawrence and I. Tillery, hold up your heads. I believe your communications have a good effect on the minds of many in this section of country, and why? Because the back-spring of the whole scheme has become very much weakened. I will say to all my dear brethren, who write in this delightful paper, to come out with the truth rough shod; for I believe that the smooth tongue has done, and is doing, a great deal of mischief in our Christian world. So, dear brethren, I must come to a close, and conclude by subscribing myself yours in gospel bonds.

JOHN VANDIVEER.
November 23, 1840.

DEAR BRETHREN OF THE OLD SCHOOL
OR PRIMITIVE BAPTISTS: May the grace of our Lord Jesus Christ be with you, and direct you in all truth, and in love with each other; and enable you to see eye to eye, and to speak the same thing in Christ Jesus our Lord.

Dear brother Whatley, I will say to you, that here I come again with my bow and battle axe; and to brother Tilly, go on in the strength of Israel's God, and contend for the truth as becomes sound doctrine. And I will, by the help of God, throw in my mite when I can. I will say to the dear brethren that write in the Primitive, go on, trusting in the Lord and contending for the truth of the gospel. For here we have many base perverters to contend with, and if God will, I will tell you of one that has come into this neighborhood not long since. And as Paul named the perverters of truth in his day, so should we in this day; for Paul says, be ye followers of me even as I also am of Christ. See 1 Cor. 11 ch. 1 verse. So I must say to you, brethren, that the name of this perverter is E. M. Adams. I wish not to be misunderstood that he is a man of outbreaking wickedness, nor that I wish to say any thing prejudicial to his character as a man; but I shall try to keep him from injuring my character, if it does touch his. And I can say, that I am not writing to offend any one, but will tell facts so far as I go.

First, Mr. A. says he is a member of the missionary church at Country Line meeting house; which I say is excommunicated from the Old Baptists. He is a bold contender for every false way, and opposes the truth of the gospel; and all the evidence he has or does produce is, that he can get out of the book of 1, I think so; which is the place all Arminians go to get their doctrines or proof for their false ways. And I believe it is a book after the devil's own heart, and suits the Ishmaelites well.

But again, Mr. A. says, that Jesus suffered and died for the salvation of all men; and says, Jesus wants all to be saved, but they will not; and so makes out, that the will of man is gratified at the cost of the will of Jesus; and makes out Jesus to be a poor disappointed being, and thus underrates the power of God through Jesus, who has all power in heaven and on earth, who works and none can hinder. But Mr. A. says, the creature does and can hinder; for he says, Jesus came to save every soul, and draws every man, and wants to save every man; but he can't get them willing, so he denies his having all power. For you know sir, if a man has a will that he wishes to be fulfilled and has all power to fulfil it, he will fulfil it; so will Jesus save all he has a will to save, whether in heaven or on earth, for he can work and none can hinder.

But again, Mr. A. and myself were contending about freewill, as you see above, when I brought him to the word of eternal truth, read to him the first chapter of Paul to the Ephesians, and gave him the 11 verse of the 9 ch. of the Romans, which reads as follows: For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. 13 verse says: Jacob have I loved, but Esau I hated. Now notice, Jacob have I loved, before he had done good; and notice, Esau have I hated, before he had done evil. And I say God had a right to love the one and hate the other, and it was written to prove, and does prove, the doctrine of election. But when I gave Mr. Adams the above named scriptures, how do you think he got clear of the apostle's argument? Let me say he did it to the shame of the Arminian, and that was by saying, I do not believe all that Paul has written. And my reply was, that I had read that the fool said in his heart, that there is no God. He then took the scripture where Paul said, he did not write by command but by permission; and said, he did not believe what Paul had written. I told him, if any thing is wrong, it is on our part; for, said I, it you and I are such fools that we cannot understand, we must not blame Paul; for if we understand him right, it all would be right, &c.

Mr. A. here puts me in mind of a sneak, that Mr. Whitfield compared Mr. Wesley to, when he was contending with Mr. Wesley for the doctrine of election. He said Mr. Wesley was like a Quaker, he comented with. And Mr. Whitfield says, he told the Quaker what Paul said; and the Quaker could not get from what Paul had said, but had to do like a sneak and say, I don't know, but I think Paul is wrong. This is the substance of what Mr. Whitfield said about the Quaker. So, my friends and brethren, you may see
there were sneks in the days of Whitfield, and such as we have now.

Again, Mr. A. you said, that I could not prove that, that man which Paul called a child of the devil, was a professor. I told you he was, and you said I could not prove it; but I say again, I can, if Paul will do you for proof. And if he will not do for proof to you, I am sure he will do for proof to every child of God. So I will bring the evidence of Paul against you. Speak, Paul; see the 13 ch. of Acts, 6 verse, and there you can see that Paul says he, Bar-Jesus, was a false prophet; so he was a professor, a professor like unto you, and I have proved he was. See 10 verse, Paul calls him a child of the devil, &c.

I must stop for the present, as my sheet is nearly full; but will tell you more of the sneks in my next, if God will; for Mr. A. has said, that I said I believed that there was none saved but them that were baptized by immersion, which I never said nor believed. So you see there is a lie out, and I wish all could know who told it. And if God will, I will show in my next what I believe on that part, and why I believe. (to be continued)

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, DeKalb county, May 29th, 1840.

DEAR BRETHREN EDITORS: I am once more permitted to write you a few lines, to express a few of my loose thoughts. There appears to be a great deal of fault found among some of our Baptist brethren in our section of country about election. As to my own part, I believe that election and grace is the chief corner stone of our salvation.

Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor prin-
sion on whom I will have compassion. So then, it is not of him that willleth, nor of him that runneth, but of God that sheweth mercy. Romans, 9. c. 9, 10, 11, 12, 13, 14, 15, and 16 vs inclusive.

And again: Even so then at this present time also there is a remnant according to the election of grace. And if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. Romans, 11 c. 5 and 6 vs. Many more might be produced to prove election, but I shall say for the present, that if the Arminians will not believe the above passages, I think they will not though one arise from the dead.

Dear brethren, I still am pleased with the communications that I read in the Primitive Baptist, and should be glad to hear from old brother Lawrence oferone. I have been reading the Primitive from the commencement, and believe it vindicates apostolic doctrine. I am truly glad to hear that it is gaining ground in many parts of these United States. Dear brethren, let us endeavor to follow the admonition of 2 Peter, I c. 5, 6, 7 vs. inclusive: And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; & to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

EDWARD JONES.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren Editors: I have taken my pen in hand to try to send you some money to defray the expense of our little Primitive paper; for it is a continual feast to poor unworthy me, to read the pieces of so many worthy writers. Some I have seen and heard preach, and some I never heard tell of, before our little winged Messenger was started; but it does seem to me, that they are all right, be-

cause if I can see right, hear right, and understand right. I think they must be all taught by one and the same spirit, or else they could not write with the spirit and understanding of the gospel as I think they do. So I must come to a close.

GRADDY HERRING.

AGENTS, FOR THE PRIMITIVE BAPTIST,


PRIMITIVE


LOUISIANA.—Elie Headen, Marburgville. Those Paxton, Greensboro.

MISSOURI.—Joel Ferguson, Jackson.


INDIANA.—Isaac w. Denman, Gallatin.


PENNSYLVANIA.—Hodikin West, South Hill. Joseph Hughes, Gum Tree.

NEW YORK.—Gilbert Beech, New Vernon.

MASSACHUSETTS.—James Osborn, Woburn.

RECEIPTS.

S. W. Harris, 5$ | Elliott Thomas, 5$ 
Thomas J. Embry, 1 | J. H. Chambliss, 4 
Joseph Brooks, 1 | H. Littlefield, 1 
John Vaudeiver, 1 | Robert Toler, 21 
Laban Massy, 1 | R. B. May, 5 
Henry Dance, 10 | John Morris, 1 
Graddy Herring, 5 | Levi Lancaster, 3.

TERMS.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Brown’s, Fairfield district, S. C. June 25th, 1841.

Beloved brethren Editors: Through much intreaties, and some anxiety of soul, I send you a few of my very imperfect, and scattering thoughts on a portion of scripture, which you may find in St. John, 8th chap. 36th vrs. If the Son therefore shall make you free, you shall be free indeed.

These words were spoken by the blessed Redeemer, to a people who were said to believe on him; although they had not known the truth, nor had they been made free from the body of sin and death, and claimed freedom because they were the seed of Abraham, and were never in bondage to any man. But he that committeth sin is the servant of sin, and in the 44th vrs. same chap they are charged with being of their father the devil. 47th. He that is of God, heareth God’s word: ye therefore hear them not, because ye are not of God.

Now let us take a view of the introduction of this state of bondage, or captivity. Genesis, 1st chap. 27th vrs. So God created man in his own image, in the image of God created he him, male and female created he them. 31st vrs. same chap. And God saw every thing that he had made, and beheld it was very good. Genesis, 2nd chap. 15th, 16th, and 17th vrs. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The woman not yet personally formed, but was in Adam as all succeeding generations, and was under the command, the same as they are; and now to say that man had not all the powers, and faculties of soul and body to stand, would be (I think) indirectly charging God as being the author of sin. Let us see what St. Paul says in his 1st epistle to Timothy, 2nd chap. 14th vrs. And Adam was not deceived, but the woman being deceived was in the transgression. 1st John, 3rd chap. 4th vrs. For sin is the transgression of the law, and when Adam saw that Eve disobeyed her maker, and defaced his glorious image, he did eat, not being deceived but (I think wilfully) and died a spiritual death, and subjected himself and posterity to a temporal and eternal, and defaced the moral image of God on his soul, and lost all the power and faculties of the soul, so that he could not enjoy the presence of God, nor worship him in spirit and in truth. Nor could he by any means in his power, merit any part of his salvation; the law being holy, just and good, but he carnally sold under sin. Nor did this diminish his duty to the law of God, seeing he was not deceived. And now for a finite creature to render an infinite obedience, was impossible. Genesis, 3rd chap. 24th vrs. I think proves this fully. So he (God) drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way to keep the way of the tree of life. 22nd vrs. same chap. lest the man put forth his hand, and take also of the tree of life, and eat and live forever. And the sword of God’s law and justice will guard the way
of Christ from every natural person, until quickened and made alive by the spirit of God; for by the deeds of the law shall no flesh be justified in his sight.

But after this scene of wo and misery had spread through the soul of man, and he had subjected himself and posterity to the anathema of a sin-avenging God, God in his tender love and mercy came to man, (man did not go to God,) with that blessed promise, Genesis, 3rd chap. 15th vrs. 'it (the seed of the woman) shall bruise thy (the serpent's) head, and thou shalt bruise his heel.'

Here, my beloved brethren, is the first promise of Christ, who is represented under the appellation of true wisdom in Prov. 8th chap. 23rd vrs. as being set up from everlasting. 25th. Before the mountains was settled, before the hills was brought forth. 31st vrs. Rejoicing in the habitable part of his earth; and my delights was with the children of men. And blessed be God, who continued his holy and blessed promises to man, by his holy prophets, and holy men of old, who spake as his spirit gave them utterance; until the time appointed of the Father, that the Son should assume, not the form of an angel but the form of a servant, made of a woman, made under the law to redeem them that were under the law. And this is done by the effectual working of the holy spirit, in office work, as is promised. St. John, 16th chap 14th and 15th verses: For he shall receive of mine, and shall show it unto you. All things that the Father hath are mine. St. John, 17th chap. 6th vrs: Thine were they and thou gavest them; and they have kept thy word. Read Proverbs, 8th chap 23rd to the 32nd vrs. Romans, 8th chap. 28th vrs. to the last of that chap. St. John, 17th chap. from 6th to 18th vrs. And I think that any person may see the whole chain of salvation by grace. (If their eyes are not blinded by the god of this world, nor then wilfully ignorant;) but if our gospel be hid, it is hid to them that are lost.

Now when the spirit of God comes in power to effectually convince a sinner, in the open field of ruin and in rebellion against God, of sin, of righteousness, and of judgment, he applies the holy law of God to the sinner's heart saying, pay me that thou owest; at the same time plants faith, hope, and love in his heart. And right here, the mind, will and affections, or the whole soul is changed from the love of sin and service of Satan, to the love and service of God, in the best way they can. But they being so blind, and ignorant, and under the law, they fly to the law to justify themselves by their good deeds; and now they assume the character of the Pharisee, depending on the outward performance of their duty, never having seen the abominable edge of unclean birds in their hearts. But another ray of divine light being darted into their soul, (for recollect Jesus has said, where I have begun a good work, I will carry it on to the day of redemption,) and the fountain of the great deep of their hearts is broken up; they think there never was such a heart as theirs; yea, they see and feel two that theirs is a singular case, that there is no heart so vile as theirs; yea, they are made to say, is his mercy clean gone? will he remember mercy no more? And right here they are made free from a dependence on their own works, righteousness, or merits, and to say, Lord save or I perish. And about this time is that scripture fulfilled, which says: When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. St. Luke, 11th chap. 21st and 22nd verses. He is now set in the light and liberty of the glorious gospel, and his soul is filled with thanksgiving, praises and adoration to God for his mercies, and to Christ who has redeemed his soul from all iniquity; and he loves the souls of all men, and rejoices in the God of their salvation, with that joy that is unspeakable and full of glory, and that fadeth not away. Yea, their feet is set in a large place, and they are almost ready to join with good old Jacob and say: It is enough, Joseph my son is yet alive: I will go and see him before I die. Genesis, 45th chap. 23th vrs. He is so completely made free from his burden of sin and trouble, he thinks he shall never see or feel them again. But David says: Many are the afflichions of the righteous; but the Lord delivereth him out of them all. Ps. 34th, 19th vrs.

When a volunteer has put on the gospel armor, he is commanded to watch and pray that he enter not into temptation, he has yet to learn war. Judges, 3rd chap. 3rd vrs: When the five lords of the Philistines, and all the Canaanites, and Sidonians and the Hivites, vent all their rage, spite, and
Hailce against the soul, here is a host of enemies, the world, the flesh, and the devil, with all false professors, and lackies, in battle array against the town of Mansoul; and they would, if it were possible, deceive the very elect. But if the Son, therefore, shall make you free, you shall be free indeed. For if God be for us, who can be against us? Romans, 8th chap. 31st vrs: He shall deliver thee in six troubles: yea, in seven there shall no evil touch you. Job, 5th, 19th. He that spared not his own Son, but delivered him up for us all; how shall he be not with him freely give us all things. Romans, 8th chap 32nd vrs.

What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Romans, 6th chap. 1st and 2nd verses. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof. For sin shall not have dominion over you: for ye are not under the law but under grace. Romans, 6th chap. 12th and 14th verses.

He is also made free from the sting of death, for the sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1st Corinthians, 15th chap. 55th and 57 vrs. Christ hath fulfilled the law, magnified it and made it honorable, and hath become the end of the law for righteousness to every one that believeth; hath been made a curse for us, for it is written, cursed is every one that hangeth on a tree, and has shed his love abroad in our hearts by the Holy Ghost, which is given us; and there is no fear in love, but perfect love casteth out all fear; and the soul is made to say in triumph: O death, where is thy sting? O grave, where is thy victory? Yea, he is so completely made free from the sting of death, that he views death as a door shut upon all troubles, trials, and difficulties; and a door opened, and free admittance into that world of eternal glory, and felicity, where sinning, sorrow, sickness, pain, and death is felt and feared no more: But his happy soul shall be employed in singing praises, and loud hallelujahs forever and ever, for redeeming grace and dying love; and saying, not unto us, not unto us, but unto thee be all the glory, honor, power and dominion forever and ever, O Lord God Almighty.

Again, in the day of the general resurrection when the Son of man shall come, with the voice of an archangel, and the trump of God, to judge the quick and dead, when all congregated worlds shall be gathered together before him, to receive a just recompence of reward for the deeds done in the body, soul and body shall then be reunited and made free indeed. For the judge will place them on his right hand, under his blessed smiles, and say, come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. And if their sins should be sought for, he will say, I bore them in my own body on the tree: When justice cries for their life, the life was given a ransom for theirs, his blood for their blood. And who shall lay any thing to the charge of God's elect? Is it God that justifieth, or is he that condemneth? It is Christ that died, yea rather, that is risen again for our justification; who is even at the right hand of God, who also maketh intercession for us. Romans, 8th chap. 33rd and 34th verses.

And soul and body being reunited, and made free indeed, they will be fashioned after the glorious body of the Son of God. For we shall be like him, for we shall see him as he is. Well might the apostle say, eye hath not seen, nor ear heard, neither have entered into the heart of man; the things which God hath prepared for them that love him. But God hath revealed them to us by his spirit, for the spirit searcheth all things, yea the deep things of God. 1st Cor. 2nd chap. 9th and 10th verses.

But what shall I say to the unregenerated part of the human family? If the righteous scarcely be saved, where shall the ungodly and sinner appear? 1st Peter, 4th chap. 18th vrs: The wicked is driven away in his wickedness. But the righteous have hope in his death. Prov. 14th chap. 32nd vrs. Yea, when death has his commission sealed by an order to hurry the sinner before the dread tribunal bar of God, thou fool, this night thy soul shall be required of thee. St. Luke, 12th chap. 20th vrs. Then it is that the sinner is driven away in his wickedness. Yea, if you continue in your sins, death will come, clothed with all his terror. Armed with his sting (for the sting of death is sin,) and knock at the chamber door of thy heart demanding entrance. The sinner in this condition, may plead for one month, or a week, or a day, or an hour, or minute, it
cannot be granted; he must go, yea, it may be said, I have called and you have refused. I have stretched out my hand and no man regarded. But ye have set at nought my council, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you: then shall you call upon me. But I will not answer; they shall seek me early, but they shall not find me. Prov. 1st chap. 24 to 26th verses.

O sinner, lamentable to think that you have sinned away all your life time, and now you must be driven away in your wickedness; driven from all your earthly pleasures, driven from friends and relations, perhaps from a Christian wife who you have cruelly treated for her profession of Jesus; perhaps from a godly father or mother, or son or daughter, who have been treated with contempt by you, on account of their religion. But worse than all this, you must be driven from the children of God, from the sound of the ever blessed gospel, and placed where hope nor mercy never can be vended. O the agony, horror, and keen despair, the keen torture of the sting of death. And after death to judgment. Heb. 9th, 27th. There you must be driven away from the presence of God, and the holy angels, and the spirits of just men made perfect. And although you may plead that you have eaten, and drunk in thy presence, and thou hast taught in our streets, he will profess to you, I know you not, depart all ye workers of iniquity. And these shall go away into everlasting punishment, but the righteous into life eternal.

But there is yet hope for the returning sinner. Christ is yet on a mercy seat, and is yet saying, they that seek me early shall find me. Prov. 8th chap. 17th vrs. Come unto me all you that labor and are heavy laden, and I will give you rest. St. Matth. 11th chap. 28th vrs. Blessed are the poor in spirit, for theirs is the kingdom of God. St. Matth. 5th chap. 3rd vrs. Time and opportunity is yet afforded you, I pray you, seek the Lord while he may be found, and call on him while he is near. And may God of his tender mercy help us all to make wise improvements of the precious privileges, and golden opportunities he affords us. And we close in with the overtures of mercy, and finally be saved by grace, is the prayer of your unworthy servant in the bonds of the gospel. Amen.

MARSHAL McGRAw.

TO EDITORS PRIMITIVE BAPTIST.

Halloca, Muscogee county, Georgia, 7th, August 1st, 1830.

DEAR BRETHREN: For the first time I have spoken to you through the Primitive or any other religious paper. I have thought good to offer you a few of my many thoughts, on the latter clause of the 2nd article of our faith, which holds forth the word of God to be the only rule of faith and practice. I here remark, that a departure from that article of the Baptist constitution, has been the prime cause of all the divisions, which have taken place in the church of Christ, from the days of the apostles until the present time. And to that cause may justly be attributed all our late shameful contentions, which have resulted in our final separation from all those who profess to stand upon the same foundation and do not, and are merely called by the same name to cut off occasion, and take away their reproach amongst the people. The churches planted by the apostles, remained pure while they held the word as the only rule of faith and practice. This they did, with small exceptions, as long as the pagan form of the government of Rome continued; during which time religion was unpopular and persecution was common, and money was no main spring to religious action.

But no sooner did this form of the government take a change in favor of the Christian religion, which change was effected under and during the reign of Constantine the great, than he took the clergy under the protection of his wing or arm of state, and promoted them to the highest offices in his gift and paid them large salaries which made the office of a clergyman desirable for the sake of gain. And although the motives of the emperor may have been perfectly good, in calling the first councils of the clergy, the decisions of which were intended to give a check to the Arian heresy, then prevailing in the empire; and although their first decisions were perfectly good and orthodox, yet the eventual result was awful to the Christians. And why? because their decisions were forced down by imperial edicts. Religion is now become popular, and the office o
a bishop desirable for honor as well as for gain; men of corrupt minds now begin to creep into the ministry, and in their councils and decisions. Error after error was multiplied, until the ruinous consequences were plainly seen, which result from the amalgamation of church and state, law and religion. There was a manifest departure from the word of Christ, whose kingdom is not of this world; & money now begins to show itself the root of all evil, the which while some coveted after, have erred from the faith. The scriptures were no longer the only rule of faith and practice, in what was called the orthodox church; they were governed much more by decisions of clergy councils, decreed by emperors, than the word of God.

Be cautious, dear brethren, of all ministers and deacons meetings, where our lay brethren have not an equal seat and an equal voice; they appear innocent at the first, but if we are to judge the future by the past, we may fear the result in the end. Through this means antichrist arose step by step, introducing through his bishops heresy after heresy; the man of sin was revealed at last, he is seen sitting in the temple of God, “the church,” shewing himself that he is God, by assuming to himself infallibility and the right of conferring temporal kingdoms and empires; with many other heresies, amongst which the following may be enumerated, the erection and adoration of the cross, the images of the saints, the invocation of saints, deposition of the relics of the martyrs in the churches to give solemnity to their worship, the doctrine of purgatory, prayers for the dead. Tedious pilgrimages become now common, followed by cruel crusading expeditions to the Holy Land or Palestine. The proud Catholic bishops are now found at the head of the churches, swaying the ecclesiastical sceptre according to the pleasure of the Pope.

Such was the effect produced by departing from the golden rule, the word of God, and such the cruel state of things until the rise of the reformation in the sixteenth century, under Luther & Calvin and others. But during all this time, where was the word of God? The Waldenses and Albergenses have kept it in the valleys of Piedmont. Where were his ministers? There preaching it. Where were his true church and people? There hearing it, and holding it as the only and sufficient rule of faith and practice. By it they judged and condemned the errors of the church of Rome, and by it they regulated the ordinances of their churches and their private walk. They declared non-fellowship with all the institutions in the Catholic church, which were not supported by it—and we find them coming out and hiding, going to the stake, and dying perhaps, as early as the days of Novatian, the first bishop ordained on the unfellowship principles. This people are said to be the followers of Novatian, but there were some of them at the time that he first arose. They are said also to be disciples of Peter Waldo. We say, there were many of them long before the rise of Waldo. It is said by others, that they are the followers of Luther, or of Calvin. We say, they existed several centuries before the rise of these two celebrated reformers. And in fact we can trace them from the earliest corruptions of the apostolic churches, and there were customs in the churches, of which Calvin and Luther were founders, which they knew nothing about, the Bible not teaching said customs. I will here mention two, viz: a distinction in the clergy & infant sprinkling, which the Waldenses utterly detested, long before the rise of said reformers. And according to the faith and practice of the Waldenses and Albergenses, if they lived in our day they would certainly be called hard-shelled Baptists.

I will close by citing two passages of holy writ, to prove the word of God a sufficient rule of faith and practice. Paul, in Acts 20th and 32, commended his brethren to God and to the word of his grace, which was able to build them up in the most pure and holy faith, and give them an inheritance among all them that are sanctified. And again, all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3 and 17th.

C. A. PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
July 29th, 1841.

DEAR BRETHREN AND SISTERS OF THE PRIMITIVE FAITH:

The time draws nigh I must go home,
Resign my body to the tomb;
I leave you all in Jesus' arms,
Whose bosom bears the tender lambs.
And before I go hence and am no more
seen, I wish to correct a small mistake either by myself or my worthy printer, Mr. Howard, in a piece I wrote which may be found vol. 6th, No. 3, page 40, stating the time I left North Carolina, which was in the year 1813, and it is stated 1851. My reason for thus writing is, it gave me some uneasiness in mind, because myself and many others knew it was not correct.

Dear brethren and sisters, it is a cold time among us in this section of country; but thanks be to the all-wise provider, that it is as well with us as it is. We have no jars nor divisions among us, but have the word preached as we believe in faithfulness. Brethren, the little messenger is highly esteemed by some and despised by others; but I hope I shall have the privilege of reading them the little time I have to live. Some friend, I deem him as such at any rate, has been pleased to send me several Nos. of the Christian Advocate and Monitor, which I received with thankfulness, as I am well pleased with what they contain.

Dear brother Hymen, I would be glad to hear you preach once more; so I will give you a text from the 25th verse to the last of the 15th chapter of Luke. Please to give us your views. So I must come to a close. Please to remember us in a distant land.

And since it is God’s holy will,
We must be parted for a while;
In sweet submission all as one
We’ll say our Father’s will be done.

CHLOE HURST.

TO EDITORS PRIMITIVE BAPTIST.

Berger’s Store, Pittsylvania co. Va.
December 3, 1840.

DEAR BRETHREN: You may hear from me through the Primitive, though it is through much weakness I write. But I trust in God for something to write, and if he will guide me, I shall be able to write according to the law and the testimony. And I wish to give you some of my thoughts on Paul’s epistle to Titus.

Dear brethren, see the 1st in this chapter, as well as many others. We see that the apostle did commend the churches, or the children of God, to be sound in the faith, and not for them to follow after Jewish fables, or after the traditions of men. But we see the carnal professors of this day saying, that it makes no odds about the faith, just so we say we are religious that will do; and you ought not to find fault, and let us all commune together. And let us alone, is their cry in this day, and so it was in the days of Jesus. The wicked said, let us alone; see the 4 ch. of Luke, 34 verse. And so it is with the missionaries, and all Arminians in this day; for we hear them saying to the Old School Baptists, let us alone and mind your own business. So you my friends can see, that there were false ways in the days of Jesus, and his prophets. For we hear David say, in the 119 Psalm, 164: Through thy precepts I get understanding, therefore I hate every false way. Here we hear David say, he hates every false way; and so will every child of God hate the way of saving souls by money.

But we hear the missionary say, that we are all right, and that we should love one another as Christians. But I say, David did not love false ways in religion; and we, the Baptists, ought not to love false professors, or ought not to love their false ways; but love them as people, and as the creation of God, but not fellowship, their false ways, nor suffer them to come in our churches, but rebuke them as the apostle commands. See Paul to Titus, 1 ch. 1 vs. Says Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect; and the acknowledging of the truth, which is after godliness. 2 verse: In hope of eternal life, which God that cannot lie promised before the world began. 3 verse says: But hath in due time manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour. See, the 1st verse says, that Paul was an apostle of Jesus Christ, and according to the faith of God’s elect. So you can see that he was not an apostle according to the school of men, nor according to the faith of the General Association; no, but according to the faith of God’s elect.

Now what is the faith of God’s elect? I will in a short way say, that the faith of God’s elect is to believe that the Father and Son did enter into covenant for the church before the world was; and that the church was elected in Jesus before the world was, and that the Father and his Son knew how many were in the covenant, and how many would be saved. For it is written, known unto God is all his works from before the foundation of the world. So if it is the work of God to make Christians, then he ever knew how many would
be made; which I believe he does know, and believe he will save every one of them with an everlasting salvation. This is, I think, something of the faith of God's elect.

But there are thousands in this day, that deny this; and the command of God says, turn away from such. Then I for one, will not fellowship them that do deny this truth; for Paul says he was an apostle according to God's elect, and to the acknowledging of the truth. Here you see Paul is one that will acknowledge the truth. Now see the 2 verse. Paul says: In hope of eternal life, which God that cannot lie promised before the world began. Now the truth is, that Paul lived in hope of eternal life, and that life was promised before the world began by God, who cannot lie. Now there are some in this day of darkness that say, a fig for a hope, if you had religion you would know it; and say, that every child of God does know it. This is not the truth, for Paul said, he lived in hope of eternal life. Now Paul only hoped that he had that eternal life, for if Paul knew he had it, then he would not hope, for he could not lose it; because he says, God that cannot lie promised before the world was. So Paul only hoped that he had that eternal life, and not that he should not lose it. No, he says it was promised before the world began, and that promise was by God who cannot lie. Now if we believe that we have eternal life given us in Jesus, and then believe that we can lose that life, is to believe that God can lie; which I believe no virtuous child will believe.

But we hear Paul say, that this eternal life was promised before the world began; so it is promised to every one that ever will be saved, from before the world was. So eternal life was promised to the church in the covenant, through and by the Lord Jesus Christ; and for what he would do, & not for what the creature could or would do. And the 3 verse says: This life was in due times manifested, or his word thro' preaching, which is committed unto me according to the commandment of God our Saviour. Here Paul tells us, that in times God manifested his word through preaching, so we the church were chosen in Christ Jesus before the world was, to eternal life; but according to the purpose, or God's time, it is made manifest to us by preaching. And so you Ishmaelites may see, what use we Presbyterians have for preaching; and we cannot live on our good does, like you can: so we want a shepherd to hand out the promises of God to the church, and then he will feed the flock, which a hireling cannot do.

Now a few words to the Arminians; or missionaries, as I consider them the same. I wish you would look at the 8 epistle of Paul to Timothy, 3 ch. 1, 2, 3, 4, verses, and I think you will see what sort of Christians you are; for the 5 verse says, having a form of godliness, but denying the power thereof from such turn away, says Paul. And I believe that we are here commanded to turn our fellowship from you, or withdraw ourselves from every one that does deny that God had a sovereign right to choose his church in Christ before the world was; and will deny, that he has a right to save them, and say he cannot without the help of the creature; which is denying the power of God.

And you go-betweeners are all guilty of denying the power of God, and so the Old School or Primitive Baptists must turn away from you, and I hope they never will fellowship you, Ishmaelites, while they have the scriptures to read. If God will give us the understanding, we will rebuke you, for the 16 verse says, all scripture is given by inspiration of God, and is profitable for doctrine, &c. And is not profitable for doctrines, as some suppose. And when we bring them to the doctrine and prove it, then the missionaries or some of them say, they do not believe all that is written in the scriptures. This is so, for not long since I got a missionary in a hard place; and he had to get out by saying, he did not believe all Paul had written. Now I believe he is a real sneak. So nothing more, but as ever your unworthy brother in the Redeemer of sinners. So farewell, brethren.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson county, Georgia,
August 1st, 1851.

My Dear Brethren, of the Primitive faith and order: I have taken my pen in hand to answer the request of brother Rorer. My brother, I have made inquiry for such a man by that name; but can't hear of none. And I also learn, that there is no such a name on the tax book of this county as Anthony Freeman.

Let us labor, therefore, to enter into that rest, lest any man fall after the same exam-
ple of unbelief. Hebrews, 4 ch. 11 verse.
So we see there were some that could not enter into that rest, because of unbelief.
Let us, therefore, fear lest a promise being left us of entering into his rest, that we should fall far short of it as did others.
For we learn from reading the scriptures, that there were some that never did nor never will enter into that rest, that is prepared for the people of God. Remineth, therefore, a rest to the people of God. For he spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works. But from reading the scriptures, I can't understand that this rest means while we are here in these low grounds of sorrow: for the Christian, methinks, has but little rest while they are here below, but when the Lord shall call his people home, if then prepared they shall enter into that rest, which shall last as long as God himself shall last.

Yes, my brethren, that will be a glorious rest to the people of God to meet with Jesus their Saviour there to part no more; but there to remain in the presence of the Lord forever and ever. They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; for the Lamb which is in the midst of the throne, shall feed them and shall lead them into living fountains of water, and God shall wipe away all tears from their eyes.

Now, my brethren, pray for us; for we trust we have a good conscience in all things, willing to live honest. Now may the Lord make you perfect in every good work to do his will, &c. So farewell for this time, hoping that the Lord may ever keep us humble and willing to come down at the feet of each other, and looking on each member as being better than himself. This is the way, my brethren, that I view for to keep peace and union in the churches; but when to the contrary it comes to be big I and little you, then you may look out for a cold time in the churches. Now, my brethren, my heart's desire and prayer to God is, that he may ever keep us humble and save us eternally in that rest. Fairwell at this time.

ROBERT B. MANN.

Moral and religious instruction, derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 28, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Virginia, July, 1841.

My DEAR BRETHREN: It seems to fall in the way, for me to submit a few lines for your consideration. I am enjoying usual health, through mercy. I am in Virginia, Southampton county, perhaps 300 miles from home. As I passed not far from Tarborough, a letter was handed me from which I learnt some epithets, which if applied by satan or any of his hacks, seem to be through mistake or confusion; that is, of carrying nothing only a few old scraps to South Carolina, hence denominated North Carolina well buckets.

And now to my much respected friend, by whose zeal I came to the knowledge of these mocking Ishmaelites and their sneers; and my brethren, with whom I became acquainted while in South Carolina—may you all know that these things move me not, only the diversion it affords to see the devil's lackeys, peddlers, and muzzled dogs, so much exasperated; to see the vocabulary of his royal highness nearly exhausted, while the people seem claiming those liberties which those cainy-fingered lords wish to usurp, and place upon them those chains which would one day crush them to the earth, and make them the abject slaves of those who robbed them of their liberties. A sample is that of brethren John Timmons and Stephen Mott; who to maintain unimpaired those inalienable rights, requested letters of dismission on the ground that the church had departed from the original faith; which request was a sufficient crime for these idol-worshippers to exclude them by antithema.

I feel, my friends and brethren, as if I shall come again about October, to refresh my acquaintance, and may Christian affections be re-animata.

And if the flock of Christ could drink of the fountain which never runs dry, and feed of the sweet dainties that replenish Immanuel's table, my soul would be willing to bring some scraps; or, as a well-bucket, draw from the wells of salvation.

Existing circumstances seem to behoove the necessity not to publish communications from individuals who are not members of the church; while we regret it on one side, we affectionately hope not to incur hurt feelings from those our friends who seem established and zealous in the cause; but may Christians embrace the government of king Jesus, and find liberty here and elsewhere. We seem urged by necessity on the other side, it loosing the reins to that latitude, where all and any may claim a right for publication.
Nothing more, but I earnestly invoke the prayers of all Christians, while laboring in gospel bonds.

L. J. J. PUCKETT.

FOR THE PRIMITIVE BAPTIST.

Trenton, Butler county, Ohio; July 24th, A. D. 1841.

DEAR BRETHREN: I herewith send you some of my views on the 32d ch. of Isaiah, 1st verse: "Behold a king shall reign in righteousness, and princes shall rule in judgment." The prophet evidently is here speaking of the reign of Christ in Zion, or the gospel church, in setting up, and permanently establishing the church with all the laws and ordinances thereunto belonging; and enjoining by the highest authority on each and every subject, unreserved obedience to all his commands; also defending and supporting the same by his omnipotent power, supplying all the wants of his children, and causing all things to work for their good. In presenting my views on the text, I shall pursue the following order:

1st. Speak of the King and his personal dignity and character.

2ndly. His reign.

3rdly. The princes and their character.

4thly. Their ruling in judgment.

1st. The king spoken of here I understand to be Christ; who said when on earth: "On this rock will I build my church, and the gates of hell shall not prevail against it." And again: "My kingdom is not of this world." Of whom it is said, "He is King of kings and Lord of lords." These with numerous other passages go to prove, that the king spoken of by the prophet is Christ, the king and law-giver of Zion. Having thus identified the person of the king, we shall proceed to speak of his personal dignity and character. I am aware that here I shall differ with many respecting this august personage. Be it so, yet I trust I shall not differ with my Old School brethren, who take scripture for their only rule of faith and practice, and receive nothing as either, without a thus saith the Lord for it. "Then to the word and to the testimony." And here we find him revealed in two natures, divine and human, or "God manifest in the flesh."—1st. In his human nature he is spoken of, 1st, as the "Son of man," as a servant. "I come not to do my own will, but the will of him that sent me." 2nd, as inferior to the Father, "my Father is greater than I," 3d, as the Son, and begotten of the Father—"This is my beloved Son." And again, "we beheld his glory as the glory of the only begotten of the Father, full of grace and truth;" 4th, as man—"There is one God, and one mediator between God & man, the man Christ Jesus." 5th, as suffer-
PRIMITIVE BAPTIST.

thrones kings at his pleasure, by his provi-
dence nations rise and prosper, and by his
power are they subdued and annihilated; he ap-
points the bounds of man's habitations & numbers
his steps, all the beasts of the forest are under his
control. He could call the lion to slay his dis-
obedient prophet, the hear of the forest to avenge
the insults offered to Elisha, the ass to reprieve
the false prophet Balanm, the serpent to chasten
rebellious Israel, the fish to swallow Jonah, the
frogs and lice to punish Pharaoh, the raven to feed
Elijah. He governs inanimate creation. The stars
and planets that spangle the firmament above,
are each kept in its regular order by the agency
and omnipotent power of this king. This
vast globe which we inhabit, with all the ele-
ments connected therewith, are governed by his
might FIAT. He could command the earth to pun-
ish Korah and his company, for their insolence,
by opening and swallowing them up; the flood to
destroy the antediluvian world; the Red Sea to
part asunder and let his chosen people pass thro'
on dry ground, and close again upon Pharaoh and
his band; the fire to consume the inhabitants of
Sodom and Gomorrah for their abominations. He
destroyed the enemies of his children with the
same fire that they had cast his servants into, who
came out without the smell of fire on their gar-
ments. He taketh the winds in his fists, and
says to the raging storm, peace, be still, and striaght-
way there is a great calm.

The devil with all his infernal bond are under
his control. A legion is dispossessed at his com-
mand. He can chain Belzebub down at his plea-
ure, he prescribes his bounds that he cannot pass,
suffers him to carry out his iniquitous designs
no farther then shall terminate in his own glory,
and thereby cause the wrath of man to raise him
and the remainder of the wrath will be restrain.
In a word, all creation, from the least animalculi
to the highest seraph, and from the smallest atom
to the most ponderous globe, is under the immedi-
ate government, direction, and control of the king
of Zion—But

Oddly. He reigns special over Zion, or his
church. 1st. In calling his subjects. He finds
his subjects serving under the prince of darkness,
blinded by the god of this world, filled with en-
mity against Zion's king, declaring that they will
not have him to reign over them. But king
Jesus conquers them by irresistible grace, he
rends the veil from their hearts, & causes light to
shine into their blinded understanding; and by
the quickening operations of his spirit brings the
sensitive power of the soul into exercise, and thus
discovers to them his own overpowering
charms & beauty; which so enamours their souls,
that their love and affections flow to him, and by
means of the light shining into their hearts they
see their own guiltiness and sinful character, and
by comparing themselves with the pure and holy
law of God, (which to them now looks so lovely.)
they are led to loathe sin, and to abhor themselves
on account of it. They now strive to engage in
the service of Christ by breaking off from sin, but
alas! they find they are in the gall of bitterness
and bonds of iniquity. Their hearts they find to
be a fountain of corruption, it being deceitful
above all things and desperately wicked, so that
they cannot do the things that they would, but
when they would do good, evil is present with
them. Therefore they fail in every attempt
to reform either their nature or practice, and find
that in this matter they are without strength.
Here Universalism expires, & the sinner cries out
in bitterness of soul:

"Lord, if my soul should sink to hell,
Thy righteous law approves it well."
The Arminian refuge of lies, in which he had
taken shelter, is swept away and the sinner falls at
the feet of Jesus, saying, "God be merciful to me
a sinner." Thus does Jesus conquer his subjects
by grace, after which he graciously shows them
the pardon of all their sins, and welcomes them
into his kingdom. (to be continued.)

JOSEPH H. FLINT.

FOR THE PRIMITIVE BAPTIST.

A warning to all, L. M.

Come now, my friends, to you I call,
Both young and old, both one and all;
Be not too wise, nor grow too tall,
Lest you should get a dreadful fall.

We now should truly understand,
That we are in a wretched land;
Exposed to Satan's hellish band,
We now should be at God's command.

In wisdom's ways we should be found,
While marching through this wretched ground;
We should not go without the bound,
Like Israel travel round and round.

But we should try to keep the way,
And never, never go astray;
And learn to do as well as say,
And always try to watch and pray.

And when from time we're call'd to go,
And have to leave all things below;
We then may see and truly know,
There's nothing good that we can do.

Then may we see, and know, and tell,
Our Jesus has done all things well;
And say'd us from a burning hell,
All glory to Emanuel.

BENJAMIN MAY,

Vernon, Autauga co. Ala.  
August 1st, 1841.

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

Psalms 66th, 16th.

I am now about to give you a concise account of my life up to this present time. I was born and raised in South Carolina, in Pendleton district, and was raised by parents strictly moral, but not members of the visible church. During my stay with them, however, my father died when I was young, and I entertain a hope that he is in the paradise of God. For when I was a little boy, I have seen him on his knees at prayer, which makes me think he felt himself a poor sinner. My mother became a member of the Baptist church in her old age, and since I left that country, and is now, (as I hope,) a saint in heaven.

I married when young, and was at that time fond of fiddling and dancing, and other sports and plays that were common among young people in that day. But amidst all my pleasures, I had serious thoughts about death, and was afraid to die; which caused me to retire to some secret place and try to pray. But this passed off for a time, and I married in my 18th year, and with left Carolina, and settled in Georgia, Ebrt county.

And I had not been long there, before one of my neighbors called his friends together, to help him grub; and the women for to help his wife to quilt. And it was now a hurry to get done work, and then for dancing, which I had been so fond of. I went on the flour for to dance, and I felt that God would kill me before the dance was over. I saw that I was a great sinner, and that I soon must pass from time to eternity, and I felt unprepared for that change. My desire for mirth was now over, (nor have I had a desire for these things up to this day.) I continued in Georgia for five years, and generally attended the Baptist meetings in my neighborhood, both Saturday and Sunday. And now I will adopt the language of the poet and say:

My mind so uneasy, my soul bow'd down,  
My prayers would not save me, my life not my own;  
At length condemnation appeared so just,  
That be banished from his presence, forever I must.

At length in the fall of the last year that I remained in that country, an Association came on, about ten miles from me, with a church called Van's Creek, to which I went, and endeavored with all my power to hear preaching, but could not hear to no profit, (as I thought,) And on Sunday of the meeting, there was a great stir among the people; so much so, that preaching was abandoned, and the time spent in singing, with exhortations and prayers. But poor me could not feel, feel at some appeared to feel; so I thought my day of grace was past, and that I was the only one there, that saw no way that I could be saved, and all hope of my ever being saved was now gone.

In this condition of mind, I retired to my place of stay, in company with many of the Baptists. Supper being ended, the Christians were spending the time in singing and telling their feelings one to another. While these things were going on, I was sitting with my head on the back of the chair, with my hand over my eyes, and I thought there appeared one to my view, between heaven and earth, nailed to a tree, and his appearance was like unto the Son of God, who hung bleeding on the cross in the stead of the sinner. I now saw that it is by grace ye are saved, through faith, and that not of yourselves, it is the gift of God. My soul now leaped for joy, my tongue gave utterance, and I cried aloud, and told the people what I saw and felt. So it was again with me as the poet said.

At a time unexpected, my burden remov'd,  
The reason I knew not, but Jesus I loved;  
And one thing revived me, when bro't to the test,  
Of all that I know, I love Christians the best.

The night passed over, and when morning came, I felt sorry that I had told my feelings: for I was afraid I was mistaken in my feelings the night before; and felt to get away as soon as I could, and so retired to my home, and all the way tried to get my burden back again.

The next Baptist meeting which was in my neighborhood, many were expecting me to tell the church my feelings, but I could not, and concluded that I never would say any thing more about it, to any body during my life. About this time one of my neighbors was about moving to Alabama, and I made ready and moved with him, and settled in the county I now live in; which was twenty years ago. And all the way as I travelled on, I still thought I never would tell any person my past feelings, that I was coming to a new country and among strangers, and that I would leave all my past feelings in Georgia, or keep it entirely to myself all my life long.
But on my arrival in Alabama, I met with brother Josiah Rice and his family, who I had known in Georgia. Sister Rice asked me, if there was not something more on my mind then when she saw me last? I was amazed that she should ask me such a question. But she continued and said, that she knew I was moral in my department, but she confidently affirmed that some change must have taken place with me since she saw me in Georgia, for she thought it visible in my countenance.

My thoughts now began to run back, and to retrace my steps, and to ponder well the dealings of God with my soul. I now saw that I had tried to run away from God, and had given him the back and not the face. My mind was now uneasy, my soul was bowed down, and I knew not what to do. Brother Josiah Rice advised me to go to the church and tell them my feelings, but it seemed that I could not go at this late hour and try to impose myself on any church, for that appeared to me would be adding sin to sin. However, my feelings were such, that I could not rest. So on the next meeting at Union church (where my membership now is) I went with some thought that I would join the church; but my resolution failed me this time also.

But in two weeks from that time, as I was plowing in the field, a thought came into my mind that God would never give me another opportunity of discharging a duty, that I felt to be enjoined on the believer in Christ; but that he would take my life from the earth, and make an example of me for my disobedience. However, I was permitted to promise the Lord, that if he would spare me, that I would go to the church the next meeting, and tell what the Lord had done for my soul. All earthly comforts failed me. I had no relish for the things of time and sense, but to my surprise, I lived to see the next meeting day, and I went forward a willing subject and told my feelings to the church, and the right hand of fellowship was given. So I became one among them. The day following I was baptized, which day is long to be remembered by me. I think I felt the answer of a good conscience towards God, and it was a day of feasting and of good things with me.

And now, my dear brethren, I do most assuredly feel that if I am ever saved, it will be by grace; for I am yet a poor sinner, and a monument of God’s mercy. And am often made to enquire, why it is, that God has spared my life so long; for I am nearly forty-four years old, and have ever felt myself an unprofitable servant. But by the grace of God I am what I am, and one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord, and that I may inquire at his temple.

Beloved brethren and sisters, I wish not to forget to say, that I have been blessed with hearing gospel preaching to these many years. Elder James McLemore was the pastor of Union church for many years after my arrival in this country, and was a beloved preacher indeed. Elder Francis Baker succeeded him in the pastoral care of the church at Union, who was ever steadfast in the faith, and earnestly contended for the faith once delivered to the saints. Since those days, Elder Thornton Rice was ordained in Union church, and is now with your humble writer in the pastoral care of the Church; who is one of the most stern, and unflinching contenders for the faith with whom I am acquainted, whom I deem profitable to the church and to me, in this day of trial and trouble.

So now, dear brethren, I must bid you farewell for the present, (as my sheet is nearly full) for I fear the above narrative will not be interesting to the readers of the Primitive Baptist; but as it was time for me to make my remittance, I thought I would write a few things. Then, dear Editors, publish it if you think fit; if not, lay it by, and all will be well with me. I wish my paper continued, for it is a source of consolation to me to read the communications of my brethren and sisters.

Now in conclusion, I beg your prayers in behalf of myself and family, with all who it is your duty to pray for. Yours in hope of eternal life. LUKE HAYNIE.

TO EDITORS PRIMITIVE BAPTIST.

Gainer’s Store, Pike county, Ala. May 17, 1841.

DEAR BRETHREN, of the apostolic faith and the elect of God, who are scattered abroad in these United States: Grace, mercy and peace be multiplied.

Dear brethren, my mind has been impressed for some time past with a subject which I shall now lay before you, I hope with an eye single to the glory of God and the benefit of the church. Seeing, brethren, it is a cold and wintry season generally
among the churches, as far as I am acquainted, and iniquity appears to abound and the love of many wax cold. So I feel it my duty in this my communication to stir up the pure minds of my brethren to a sense of duty one towards another, and shall therefore in the first place speak something of the discipline of the gospel, by which the church is to be governed, and shall then offer some thoughts respecting the support of the ministry.

Now, brethren, the church is said to be as a city set on an hill, whose light cannot be hid; and in order to let the light of the church shine, she must come under the discipline of the gospel. According to the directions of the Saviour, it is the discipline of the gospel that causes a church to travel in harmony, union and brotherly love; and without it, a church cannot travel nor do well. And I fear it is too much neglected among the churches in general, consequently we may expect a time of coldness. See a church, my brethren, that uses the discipline of the gospel, and you will see her conferences generally well attended to; but when brethren neglect to attend their conference, meetings from time to time, they should be visited and admonished to their duty; for the apostle says, forsake not the assembling of yourselves together, as the manner of some is, &c. And not only so, but we should keep a regular gospel discipline in exercise in all things, and keep the house of the Lord clean, that his praise may dwell in Zion; therefore, we should not exercise an unchristian severity, neither should we show too much lenity.

Now, brethren, if a brother gets intoxicated, and comes to the church and says he repents, and the church forgives him, and in one or two conferences more he comes with the same complaint, his conduct argues that he has not repented, for he has not turned away from the evil. For the Saviour says, if he shall turn and repent, thou shalt forgive him; but when he says he repents and continues to pursue the same course in sin, his conduct goes to prove to the reverse. And as this is an evil prevalent in the day in which we live, I would admonish the churches to show it no mercy; for as long as you keep such in the fellowship of the church, they will be as a stumbling block to others, and the sin lies at the door of the church. Therefore, brethren, put this evil from among you, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

We sometimes hear brethren complain of being taken in, in drinking spirits. I would just remark, this is an entire mistake; for it is them that take the spirits, (or whiskey,) in. For if you will let it alone, brethren, it is sure to let you alone; but as long as you drink it, and especially in connexion with drinking assemblies, you are liable to drink too much, to the wounding of the cause of Christ and your own personal shame. And as such advice is, as a remedy against this evil, not to drink at all; without you feel a particular need, as I believe it is sometimes beneficial in such cases, and may be innocently received in the sight of God. But the way in which it is used I think nine cases out of ten, proves to be a snare and a stumbling block; and it is too much the case within the piles of the church. The reason why I have taken so much room in exposing this evil is, I wish it removed out of the church of Christ.

There are also other evils, that ought not to be indulged in a church; such as telling lies, backbiting, cheating and defrauding, and every evil work. For, brethren, we profess to be the children of the living God, and I profess to have Christ revealed in us the hope of glory; then, brethren, let us endeavor to make it manifest, by our daily walk and conversation, and prove to the world we are the people we profess to be. And when a church uses the discipline of the gospel, according to the Saviour’s directions, the light of the church shines, and she is careful to maintain good works, and is therefore mindful of their minister to relieve his necessity and loose his hands, that he may go and preach the gospel. I profess to be a predestinarian, and I hear St. Paul saying, God has ordained that they who preach the gospel shall live of the gospel; for thou shalt not muzzle the mouth of the ox that treadeth out the corn. But there are so many designing men of late, that have made shipwreck of the faith and merchandize of the people, that the true minister of the gospel feels timid in preaching or writing on this subject.

And I don’t write these things, brethren, because you do not know them, but because you do know them; therefore, I wish to stir up your pure minds, by way of remembrance. For brethren, you are aware that some of your ministers are men
in very limited circumstances, and may not say a goodly number of them, and you believe that God has called them to the work of the ministry, and you have called them as pastor or supply. And now recollect, brethren, the Levites had no inheritance with the children of Israel, but served about holy things; consequently the same law that binds the minister to preach the gospel, binds the church to support him as far as she is able. For the husbandman must first be partaker of the fruit, or what man goeth a warfare at his own expenses; consequently, brethren, it is a duty binding on the church to relieve the necessity of their ministers.

For perhaps your minister is called to two, three, or four churches, and has a large family to support; and being called so much from home, it is impossible for him to provide for his family. And if the churches do not pay due attention to their ministers, he is compelled to neglect his family or the churches, and he does not wish to do either; and like the colt that was tied where two ways met, duty calls him both ways, and he therefore uses every effort he possibly can to attend to both. And sometimes when the people he preaches to, are taking their rest in sleep, the poor servant of the Lord is laboring perhaps by firelight to procure a support for his family. For at the end of the week he must leave them and go to his appointment, and when he gets there, perhaps the church does not all meet him; and after two, three, four or five days, or as the case may be, the brother returns to his family and finds almost every thing in an unprepared state for business. And being called from home so much, he has perhaps failed to raise a support, and has to look after it somewhere else; and by the time he gets it, and gets it home for his family, he probably has to begin to make preparation to go to another church, and so the week passes off, and but little done. And so on till the year rolls round, and the churches have to call a preacher, and all with one consent say, come, brother, and preach for us again; when perhaps the deacon has made no inquiry, whether his family is provided for or not. Probably he has never visited his pastor, to see what his circumstance is, whether it is in his power to serve them or not. And the poor minister scarcely knows what to do, he hates to refuse to serve the churches, and his circumstance is such that he is both to undertake; but he probably accepts the call, and another year passes off in the same way.

By this time the brother has been compelled to buy something to supply his family with food and raiment, and probably is not able to meet the demands that are against him; when if the churches had discharged their duty towards their minister, his hands would be loosed and he at liberty to serve the churches to profit. And what a very easy matter it would be to loose the hands of a minister, if churches and deacons of churches would take the proper step. For it is the duty of deacons of churches to know what the pastor stands in need of, and then to make it known to the church, and to use their influence with the church and congregation to raise a support for their minister. For it is a duty, brethren, binding upon you agreeably to the scripture; and recollect, brethren, God loveth a cheerful giver, therefore as every one purposeth, so let him give: not grudgingly, but willingly. For he that soweth sparingly, shall also reap sparingly; and he that soweth bountifully, shall also reap bountifully. For my God shall supply all your need, according to his riches in glory by Christ Jesus, says the apostle.

And I would now say to my preaching brethren, be diligently engaged in fulfilling the duties of your station. Let not small matters prevent you from attending your appointments, but as long as you can obtain a support for your family, go and preach the gospel; for Jesus has said, Lo, I am with you alway, even to the end of the world. Amen.

This communication I have wrote for the benefit of the Old School churches, I hope with an eye single to the glory of God. Missionaries may be ready to conclude, that I have turned to be one of their order; but I would just remark, I have nothing to do with them, nor none of the harlot daughters of Mystery, Babylon. The grace of our Lord Jesus Christ be with you all. Amen.

WILLIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county. April 18, 1840.

DEAR BRETHREN: I for the first time sit down as it is a rainy day, to let you hear something about the times in this part of
God's moral vineyard; as I have been taking your paper for some time, and am glad to hear the independent spirit; that it accords with. It really does seem to me, that the time has come when the true church of Christ is about to have her second persecution, that I believe John saw in the isle of Patmos.

Dear brethren, my mind has been running this morning on the 13 chapter of Revelation, where the beast rose up out of the sea, having seven heads and ten horns. Which I believe will not be amiss to apply to all the moneied institutions of the present day. And all the world wondered after the beast. Brethren, if you will read the whole chapter, you will see that John saw by the spirit of revelation future things even as they are coming to pass. But I recollect, that the good word of God says, the world by wisdom knew not God. And as these things are not warranted by the word of God, I am determined to have nothing to do with them, to wit, the institutions of the present day.

But brethren, don't understand me to say, that all of the institution men are not Christians; but I believe that they are dancing round the calf. But we should not hate them, but use mild and scripture language in the spirit of meekness, and pray God that they might see their error and retract and come back to the fold. For there is one fold and one shepherd. Brethren, I am surrounded on every hand by Arminians and institution men; so it seems that they seek to destroy me, by running over me rough shod. But brethren, when there are so many crying, lo here, and lo there, we should contend more earnestly for the faith once delivered to the saints.

Dear brethren, I must say a few things about the various kinds of doctrine that are promulgated in this dark day, when the true gospel seems to shine so dim. As I am a sort of a preacher myself, brethren, I do believe that when the Lord calls and qualifies a man to preach his own everlasting gospel he will go without four hundred dollars a year; feeling that necessity is upon him; yea, wo is unto him if he preach- es not the gospel. For if he does this willingly, he has a reward, and that is in heaven. He will stand forth and tell a perishing world, that they are wounded, bruised, serpent bitten, and without an application of the remedy, which is Christ Jesus the Lord, they are gone to all eternity. He will preach the word as Paul says, without favor or affection, feeling his accountability to the God of heaven. Brethren, time admonishes me to stop for the present. So farewell, brethren.

JOHN WEBB.


PENNSYLVANIA.—Hezekiah West, South Hill. Joseph Hughes, Gun Tree.


MASSACHUSETTS.—James Osbourn, Woburn.

RECEIPTS.

Alford Hailey, $1
Wm. Harrell, 1
Eli Melton, 2
Simpson Parks, 6
William Thomas, 5
Luke Haynie, 1
Jona. Holmes, 5
D. Rowell, Jr., 5
Jethro Oates, 5
Thos, Matthews, 5
Hardy Harris, $1
Jesse Gray, 1
John Gray, 1
French Haggard, 5
Aaron Tison, 9
Isaac F. Wood, 2
B. P. Rouse, 5
David Brooks, 1
Thos Peterson, 1
Rudolph Rorer, 8

TERMS.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Pine Creek, Montgomery county, Ala. 
July 9th, 1841.
(Continued from No. 10, page 157, present volume.)

At this time I began to doubt whether I had indeed and in truth felt or experienced, a change of mind or not; for I verily thought that such thoughts as I had, and leanness of soul, did not remain in the Christian's breast. For I looked on the Christian as one changed, soul and body throughout, and did not have such evil insinuations in their minds as I had; but evermore rejoicing in Christ their Saviour, and feasting on his love, without a cloud to intervene between. Not knowing but what the old man was changed, I found all was not right. I found not my burden of guilt and condemnation that had burdened me so long and heavy, neither the slavish fears of hell; but from the numerous evil insinuations arising in my mind, I knew I was not such a character as I had previously formed in my opinion, sanctified soul and body. I could not believe that I had passed from death into life.

Here I found that I had both lost my burden and all hope, and did not know what course to steer, and only beat before the gale of almost despondency. After recovering a little, I thought I would seek my old burden again, that had worn me so. So, I thought peradventure if I could get that and be relieved again, that perhaps I should have a plainer manifestation of the pardon of my sins and the love of God in my soul, and I should be confirmed and doubt no more. But in my seeking my burden, this scripture seized on my mind: Come unto me, all ye that are weary and heavy laden, &c. Seek and ye shall find, knock and it shall be opened. Again: I am found of them that sought me not.

And the breathing of my soul was, Lord, I am deceived, undeceive me. But if I have known thee in the pardon of my sins; and the power of thy resurrection, O return again, and manifest thyself in the multitude of thy love and kindness, a God reconciled through the blood of the everlasting covenant.

I very often conversed with a negro man, Dick, who was a Baptist, in whom I placed great confidence as a Christian, and yet do. He frequently told me, the burden I sought I would not find ever again; for it was as far from me as the east is from the west, and that God that cannot lie has promised to remember my sins no more. Sometimes I would try to throw away my little hope; my unworthiness, and imperfections, together with my disobedience and short comings, seemed to hedge up all my way. This scripture almost silenced my doubts. 1 John, 3. 14: We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death.

Here, my dear brethren, I was constrained to the point; for I did verily believe that I did love the people of God, and it did seem to me that love and affection I had for the brethren were dearer to me than my own life. And the breathing of my soul was, O that I could come into closer union and communion with God and his people, that I could be made fit for the master's use, love him more and serve him better. Here I first asked this question: Why was I made to hear thy voice, and
enter while there's room? Here my unworthiness would lay me to the dust. As the hart panteth after the water brooks, so panteth my soul after thee, O God. Psalms, 42, 1 v.

My mind now became impresst with the ordinance of baptism, which I believed immersion to be the only mode; also, that it was my duty to offer myself to the church as a candidate for baptism. Which I did with perhaps as much love and fear as I could bear; love to God and his people, and a fear of wounding the cause and of being a stumbling block in the way. I was received into the fellowship of the church called Muddy Creek, Duplin county, N. C & baptised by Elder Joseph Johnson, August, 1821. In 1822, a few of us took letters from said church, and were constituted and known by the name of the Meadow m. h under the pastoral care of Elder Hiram Stallings, a thoroughgoing Old School Baptist. This church travelled in much harmony till Nov. 1834, when I left and emigrated to this State, with others of the brethren. We found here some brethren, scattered like sheep having no shepherd. We built a house for worship, and were constituted in a church capacity, May, 1835, with only six members; present number 30, under the pastoral care of our much esteem'd brother William Thomas, who we believe preaches among us the unsearchable riches of Christ, a thorough Old School Baptist. This church is known by the name of Union, a member of the Conecuh River Baptist Association.

Thus, brethren, I have given you and (a doubting brother) a small sketch of the reason of my hope in Christ. And if my (doubting brother or) brethren had have had as many doubts and fears for me as I have had myself, it would be rather a mystery with me to know how they could bear with my imperfection as much as they have. But I hope my (brother) will not think that I am hurt with him for saying, that (I know no more of the truth than his horse, and that when I do know the truth he will then call me brother;) no, my (brother) I have thought that very thing myself, and have been fully persuaded, that the assertion you made was the truth, which caused me to take the admonition of Jesus to search the scriptures, &c. and try the spirits whether they are of God.

Dear brethren, I have been a patronizer of your very excellent paper for near three years, and if the doctrine in it contained, (with a small exception,) is not the truth, mine is a bad case. And I would recommend my (brother) to doubt on, and if I am not saved until I do some meritorious acts, the (brother) may still doubt. But I will not doubt the assertion of the great apostle Paul, where he says: Who hath saved us and called us, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began.

JAMES MURRAY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Madison county. 
June 1st, 1840.

Beloved Brethren Editors: I have long since had a great desire to write one or two letters in the Primitive paper; but, knowing my inability of spelling and writing, I have failed to do so until this time. But, be that as it may, I will give you a small sketch of my trials with the new light and speculating Baptists in this part of the world.

In the first place, our supply of Doak's Creek church, in the county aforesaid, did in the year 1833, bring in the rotten stuff of the missionary doctrine and all its dreadful plagues. And the worst of all be, Wm. Denson, the supply, wanted to compel the church to become a member of the missionary society; & I opposed him very sternly, which commenced a desperate war with him and myself, and continued on for about twelve months. He had got several tares sowed in the church in the meanwhile, but he found I would not be honeyed into his belief and doctrine, and he then began to work schemes to turn me out of the church. About that time we were pretty well divided, missionary and anti missionary. They then proposed a compelling rule to be made, to compel the members to come to church every three months, or be subject to being dealt with; which was carried, they being the greatest in number. That day the antics wished that rule rescinded. The reply was, 0 no, it will make Christians more up to their duty. I saw what it would run into, and insisted on its being rescinded. My reasons were called for. I gave them thus, if the pastor or supply should preach false doctrine, we could stay at home and not be compelled to come and hear it. He had some of his proselytes well drilled, so they said I accused him of preaching false doctrine; and
he then brought it as a charge against me. The anties not all being again present, they turned me out.

The next meeting the anties attended, and called for a new hearing and got it; took me back and I was retained in the church. Then he was ripe to show his popish disposition. He said he should bring a charge against the church, for giving him his doctrine and I being retained in the church. He did not bring a charge against the church, but got leave of the church to bring charges against me; which he brought six, and my worthy brother Tims was one of the committee, with ten more worthy brethren that tried the six charges. There was not one established The committee said, I must make an acknowledgment to the church; which I done, and was still retained in the church.

My dear brethren, I have undergone a great deal of trouble with them unscriptural, unfounded people, both in the church and out of it; but I will return to the subject. This great man, money hunter and compeller, has left us at last. I have got rid of him at last, and I hope ever to keep so; but the church is torn all topieces and ruined, her standing as a church is entirely gone. At first there were about 20 anties and 17 or 18 missionaries; but the anties have almost all quit the church. We tried to live together, but it would not do, so we have been dropping off some time. I took a letter of dismission, but I had rather not have it, for I have declared an unfitness with the whole of the institutions of the day; and every little hold they can get on an anti, they will not hear an acknowledgment, but will turn him out. So they are going on, and will go on until they get the anties all out; some way or other. I proposed to the anties in the first outset to split, but they said not, let us live together. I knew we could not live with them, for sheep and goats do not love one another; the goat smells too rank for the sheep, and they cannot live together.

My brethren, pray for the poor deluded ones, that are proselyted by those money hunters; for they are in a doleful condition. For their preachers tell them they can get religion, and it is for them; and if they will give them money enough, the church can convert souls to God. O, miserable beings, they are for making such assertions to the ignorant. It is all a piece of speculation on religion, and making themselves gods. My old Book says, Paul to 

Timothy, 1st ch. 9th verse: Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Paul to the Ephesians, 1st ch. 11th verse: 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. And another, Paul to the Romans, 5th ch. 29th verse: For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30th verse: Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. And again—Paul to the Romans, 4th ch. 2nd verse: For if Abraham were justified by works, he hath whereof to glory, but not before God. I think this will do for proof to show, that man nor money cannot convert souls to God, as they say. For I believe God, through the Lord Jesus Christ, knew who he had chosen in Christ before man was fashioned; and for them to say, them and money can convert souls to God, is complete blindness. 11th ch. 5th verse: According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. And if God has done these things, can poor puny man change his designs with their banks of money? No, sir, it is to slip into their own pockets, and make themselves rich in this world; they care not for souls so they get the right stuff, and the left pocket stuff too.

My dear brethren, remember we have to die, and let us be faithful always. When at a throne of grace pray for me, for the prayers of the righteous availeth much: I have not written as much as I would by one half if I had room. I want my old Primitive brethren to see this. May God preserve us all in time and eternity. Amen.

Haley Cotten

TO EDITORS PRIMITIVE BAPTIST.

Monroe county, Alabama, June 1, 1840.

Dear Brethren Editors: I take my pen in hand for the first time to write for the purpose of print; and I am one that never makes apologies, therefore from my
And the spoke Israel, would now, believe suppose man? give scribbling, you with an understanding can catch my ideas. In the gospel by St. Luke, chap. 21, verse 20, you will find those words spoken by our blessed Saviour: And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. This desolation is also spoken of by the prophet Daniel.

Now, brethren, those new kind of preachers (though I would not say new, for they are from of old ordained to this condemnation, according to scripture,) wish to make us believe, that scripture is part revelation and part history. And for the purpose of rightly dividing the word of truth, we must, after being called to preach, notwithstanding they do believe in a call, yet after the call we should go to some theological school, and then and there learn divinity. Now see how those sneaks do them themselves.

Now let us try the scripture a little, and see how it will agree with this faith above. Paul declares that he did not receive it of man, and he further declares, that he went not up to Jerusalem as though he would have received it of the Synod, on the laying of hands; but says, that he at a certain time was in a trance while praying, and saw Christ saying unto him, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. Now, brethren, who learnt Paul that? Was it God, or was it man? So I believe that God calls his ministers, qualifies them, guides them, protects them, and will eventually bring them off more than conquerors, through his own blood, without the help of any. But previous to this trance, you will discover, that Christ appeared to him for some purpose, and in Acts, 26 chap. 16 verse, he says it was for to make him a minister, and he (Christ) said that he would appear again. I suppose it was for the purpose of carrying on his education to do his work, not the works of the flesh or the devil, or the missionary; but the work of his heavenly Father, to proclaim the gospel to dead sinners, and by the power of God to awake them out of sleep and the state of supineness in which they are by nature.

Well, I spoke about the destruction of Jerusalem, which was natural, for there was an army that did besiege Jerusalem and did demolish the walls, & did throw down that magnificent building the temple. All these things were so, according to the word of God and history; and history would have it, that this destruction spoken of by Daniel, was the destruction by the Roman army under Antioecus the Roman general. But let that be as it may, Christ said that these things should come to pass, and he warned them when they should see those things, that they should flee into the mountains. A warning sufficient for their escape. But as I said above, this was all natural, and those mountains about Jerusalem were natural; but there is a mountain, or mountains, that is not natural; and in these mountains the gospel trumpet is blown. The prophet Joel tells us something about it. Second chap. first verse, he says: Blow ye the trumpet in Zion, sound an alarm in my holy mountain, &c. Speaking as the Holy Ghost moved him, or the spirit of Christ.

Now, my brethren, you have it on record, that out of the mouth of babes and sucklings God hath perfected praises; and now, as a child in the gospel, and as one that wishes you well, I give you warning, as a servant of Christ, to leave natural Jerusalem and flee into the mountain of Israel, for your safety. What I mean by this is, you, my dear brethren, that are yet encompassed in churches with the children of Ashdod, or the missionaries, that bless word has said, COME OUT OF HER, MY PEOPLE; that is, out of Babylon, or the missionary society.

But to return to my subject of Jerusalem. You will discover that when those armies took the city, or was taking of it, they chose the temple for the purpose of depositing their weapons of warfare, and that in the holy place. So also our armies in this our day choose the holy places to deposit their weapons; but they are like they were in those days, they are all natural and carnal. But recollect, they had on their arms depicted their idol God, and that was the abomination spoken of, standing in the holy places where they ought not. And these missionaries, or the first abomination they will try to stack on you is, Bible society. Well, that looks well, who could dispute it? But look out, here comes another name, temperance society; and if I was them, I would wear the Bible in front. But the other I would try to keep hid as long as I loved the juice so well. On the breast plate, Mystery; Babylon, or the Alabama State convention. And they stand with these abominable names and pretend to preach the gospel a noise sufficient to scare any Christian.
To say no more about those Babylonians, we will come to Revelations & the goodness of God. I was born again, if ever I was, in eighteen hundred and twenty-nine, the ninth night of January, 1829. And soon after the God that rules in the kingdom of heaven and super-rules in the earth, spake as never man spake; for it left an impression on my mind which I could not shake off. But the missionaries have tried hard to shake it off, and were it not for the powers above, they would soon put a stop to my speech. The reason is, they say that I preach as though God had taught me by his spirit. And at one other time, one of their great men said, I preached as though it was right warm from heaven. And when I am not present, they will speak of Whatley's mighty call to the ministry; and truly they were right in that, for it was the voice of Jehovah, that voice that shall shake the earth, and rend tombs, and awake the dead. Who can stand when God speaks? I also might write of wars, and rumors of wars, and earthquakes, and troubles, and conflicts and deep waters, and the waves going over my head, and of dangers, of perils, and of tumults, enough to make an old soldier tremble, much more a child, unless he could say with Paul: None of these things move me.

Now I will come to a close, by subscribing myself your poor unworthy servant. And say to all, that I hope that God that stood and measured the earth, may keep you, guide and direct you through this unfriendly world; and in the morning of the resurrection, when the last trump shall sound, may we be enabled by grace to rise incorruptible, to meet the Lord in the sky, here we shall be forever more in his presence, to behold his glory and praise him forever and ever, throughout ceaseless ages of eternity. Amen. Yours in hope of eternal life. E. R. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren: I am by the kind providence of a merciful God, once more permitted to let you hear from me on the all important subject of religion. But I will say to you, my brethren, that I am very much in the dark at this time, and would not write to you was it not for letting you know that I have another subscriber for the Primitive.

I will say also, that the Roanoke Association was held the 1, 2, and 3 of May, near my house, and I was there; and I will say, that I never saw such contention before as was there, with the people called Baptists. And the strangest thing I saw was, that all denied being missionaries; but there was a part of them that would fellowship them, while some declared non-fellowship with them. And so they contended and got mad, and then left it unsettled and so they must have another fuss when they meet again.

But I will say to the Old Baptists that live in that Association, you will have to withdraw from them, like brother Burns & his church did, and so fulfill the command, COME OUT OF HER, MY PEOPLE, &c. And again, it is, all that is on the Lord's side come hither. So you had better leave them, for it is a command of God. And again it is said, how can two walk together except they agree? So you cannot live together. If there are any Primitive Baptists there, they will come to the doctrine of Christ, and then they will have to leave all the mission trash behind, and have no fellowship with them, nor with them that will fellowship them. And you come to the command that says, touch not, handle not the unclean thing, so far as that matter is. For I say the mission scheme is unclean, but then there are other unclean things, brethren, that we should guard against, and pray to God to deliver us from every appearance of evil.

One of old said once, hearken and I will show my opinion; and in doing this, I will show in a short way, that there is but one denomination of Christians that can be found in the Testament or in the word of God. And so I say, all the rest are wrong; but I do not say, that there are none of God's children in those false denominations; no, I do not, for I don't know how far God will suffer his sheep to stray. So I leave them with God, and will not have any thing to do with them in Christian fellowship, until they leave their traditions & come to the truth, which is the scriptures.

Now I will, if God please, show in a short way, that there is but one denomination that can be found in scripture as Christians. So all the rest are without scripture, then all wrong. I will ask a question: What makes a man or woman a Methodist or a Presbyterian, or a missionary, or a Baptist? This is fairly asked,
and should be honestly answered; but we hear much disputing about this; but I will answer it in a few words. And I will say, when a man or a woman joins the Methodists and submits to their discipline; then he or she is a Methodist, and not before; for if a person does profess religion a year or more, he is not a Methodist nor a Baptist until he joins some society; then he is of whatsoever society he joins. So you see it is joining society that makes the different denominations, and whatsoever denomination they join, they are of that denomination or society, is plain and cannot be denied.

Now I must show where they all came from, or some of them at least. Now as there is but one denomination to be found in scripture, I must trace the balance by history to their start or rise. So I will begin with the Methodists and must begin at this time and trace the Methodists back, and we must do it by history, for they are not known in the word of God. So we must take history, and we find that Mr. Wesley was the father of the Methodists; and Episcopus their grand father, as Mr. Wesley came from him; and he came from the church of Rome, so the church of Rome is great grand mother of the Methodist church. And it is said, that the church of Rome is the mother of harlots, and so she is; and you, my readers, may trace any denomination of false Christians to the Roman church, and you can get them no farther. And I will say, that the Roman church is the grand mother of the Presbyterians and others, which I could name if I had room; but I will leave them all in the Roman church, and come to the church of God, which is the Baptist church; not the missionary Baptist, for they are right from the Roman church, for I say the Roman church did send the first missionaries by name, that ever were sent. And if you want the name of missionaries, you cannot find it in the Bible nor in the word of God; but you can find it in history and in the minutes of the Baptist General Association of Virginia. But the name came from the Roman church, as it is not in scripture; and the name is wrong, and the principle worse. But you see, my readers, that the devil and his lackies have stolen the name Baptist from scripture, tacked it to their Catholic infant missions; and thus we hear them saying, Home Baptist missionary societies, &c. Here they tack the name Baptist to missionary, and so carry on their scheme, which is wrong. So we, brethren, must not fellowship them.

Dear brethren, I have a few moments of time to spare, so I will try to finish my letter. And in doing so, I must show the church of God and where she came from. And I will say, she did not come from the Roman church; no, she did not, and is no kin to her; but she came from God, and is the Baptist church and none other. But, say some, you must prove it. So I will, and that from the word of God. But we must keep our minds on the rule which I laid down in my outset, which is to find a Methodist, or a Baptist, or any other denomination. I told you, that joining the denomination and being baptised by them, or submitting to their discipline, makes the different denominations, and so it does them.

We will begin with the Baptist church here, and trace them by history, and we will run them into the New Testament. And you cannot find the rise of the Baptists any where else, so they have a scripture name, and that name God gives them. And I will say, that God made the first Baptist that ever was, and he did not call him a missionary Baptist; no, but he called him John the Baptist. See the 3 ch. of Matthew, 1 verse: In those days came John the Baptist, &c. Not John the missionary Baptist, no, but John the Baptist is his name. But wicked men and devils have raised up another set of Baptists, and call them missionary Baptists; which we never see in scripture, and should not be in the church of God.

But to the law and the testimony. See the 21 ch. of Matthew, and 25 verse. Here you can see that John's baptism was from heaven, so it is good. And again, see John the 1 ch. and 6 verse says: There was a man sent from God, whose name was John, Notice, he was sent from God, not from the mission board; no, but from God, and his baptism came from heaven, so he is John the Baptist. See the 33 verse of the same ch. says: He that sent me to baptise. Now I have proved that John came from God, and his baptism from heaven; and that God did send him to baptise. So I think John did baptise right, and his is a Christian baptism. Then, agreeably to the rule admitted, of making Methodists or Baptists, all that were baptised by John were Baptists. Say yes, for it is so. Then we hear of Jesus coming to John, and was baptised of him in Jordan. So Jesus was
a Baptist. And then we hear from the word of God, that Jesus is ascended to heaven, and is seated at his Father's right hand, interceding for the saints.

So you, my brethren see, that the Baptist church did not come out of the Roman church, but came from God. And I have proved that one Baptist is gone to heaven, or God. And now if any denomination on earth will prove from scripture, that one of their denomination came from heaven, and then prove that one of them is in heaven, I will then commune with that denomination and not before. For this church is the church of God, and there is no other gospel church; for the other churches all came from the Catholic church, and brought the infant sprinkling with them. And all their mission craft came from the same place.

So, my brethren, you should come from them, or put them from you, and contend for the word of God to be the only rule that the church should go by or attend to. And this gospel church is kept by the power of God through faith unto salvation. And because I live, says Jesus, ye the church shall live also. The life of the church depends on the life of Jesus, so if he lives the church shall live also, and every child of God. So we, brethren, have great cause to rejoice in the plan of salvation, through and by Jesus. So let him that gloryeth glory in the Lord.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Cobb county, October 15, 1840.

DEAR BRETHREN: I address you a few lines on the all important subject of religion, as there is a great deal said about religion in this our day. Some are for Paul, some for Apollos, some for Christ, and few that agree. Oh, brethren, is Christ divided, or was Paul crucified?

Dear brethren, when I see so much head religion as I do, it makes me awfully fear there are a great many that have missed the substance and have caught the shadow. And in reality they are mistaken in the matter. And, brethren, there is a similar likeness in this our day and that of the reign of Constantine; when he, Constantine, came in with his benevolent spirit to promote the glory of God, then he opened the door of the church so wide, that he swept the world as it were into the church, and blended the church and world together. And now we see that error and false doctrine poured in like a flood, and there must a reformation take place.

And, brethren, it is just so in this our day; there is a set of people amongst us, that call themselves missionaries, that have become so benevolent in their principles, they can blend the church and world together. And if the people would be, and had been, more benevolent in giving their money, there might have been thousands of souls in heaven, that are now in the quenchless flames of hell. Also some are so benevolent in this country, that if you will give them $500 a year, they will preach for the people. Some are so benevolent, they say they believe there are yet a few Christians amongst the Old Side Baptists; but they will soon become missionaries, and then they will all become good Arminian brethren together; then they can whoop and holler, flash and flame, like a sedge field burning of a windy day. And, brethren, they will have about as much behind them as the sedge field, and that is smut.

But, my brethren of the Primitive faith, I rejoice in God these things have not gone into effect yet, neither do I believe they ever will; for I recollect, that when Elijah was taken to heaven, that Elisha was raised to fill his place. God has never left himself without a witness, and not only so, the Old Side is gaining ground in this country. A great many have spied out their benevolence, and are retracting the mission principle, and are coming to where they left us.

Times in religion have changed nightly for the last twelve months. The Lord is displaying his grace in the conversion of many in this country. We have baptised six at the church where my membership is, in a few months, and expect a good many more. And in the neighboring churches, the love of God in the display of his grace is seen and felt by many. The Lord is bring many of his people to the knowledge of the truth, &c. We have a great many preachers in this country, some are trying to preach Christ for speculation or for filthy lucre sake; some out of good will to promote his cause on earth, and to be beneficial to his fellow man they are willing to burn down the candle of their lives to glorify the name of God on earth. And I believe whenever the Lord implants his spirit in the heart of an indi-
individual, he will go, feeling under as solemn an oath as Abraham’s servant did, when he went to get a bride for Isaac.

Yes, brethren, he goes to get a bride for the Lamb’s wife. Yea he will go, feeling himself under the deepest obligation to God and will say, Oh, Lord, prosper my journey, that I may be instrumental in doing good in thy cause. And I believe that God will give the people confidence in that man, to believe what he says is the truth; and then the word preached is profitable, it is the power of God unto salvation to them that believe. But unto them that believe not, it is foolishness; for the apostles say, if our gospel be hid, it is hid to them that are lost. So we see this was even so when he Christ came; he came unto his own Jewish nation, and they received him not; but as many as received him, unto them gave he power to become the sons of God.

Oh, brethren, let the power of God rest on individuals; then they are willing to be saved, by grace through faith. For God has said, his people shall be a willing people in the day of his power. Then, brethren, if salvation be by grace and not of works, it is surely time that Primitive preachers should all be at the post, to contend for the faith once delivered to the saints. For Christ has declared, that he is the door, by me if any man enter in he shall be saved. So, brethren, my sheet is full, and I will say in conclusion, may the spirit of Israel’s God be with us all; and oh, that he would prosper our journey, that he would give us soles for our hire. I subscribe myself your unworthy brother, in hope of eternal life. JOHN WEBB.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 11, 1811.

TO EDITORS PRIMITIVE BAPTIST.

Richmond, Orange county, N. C. July, 1811.

DEAR BRETHREN: I again raise my pen to exercise such lights as may be set before me I feel my incapability so much that I fear I may be in the way. I well remember I was some years engaged in preparing me a garment, to wear in yonder world. About the time I finished it, it was so badly worn that it was threadbare. I sought to mend it, but to my surprise every patch made the rent worse. Here the scripture which says, a piece of new cloth in an old garment makes the rent worse, seemed fit, for every patch was a new one, and by hard work I wove them in the loom of morality: At length unfit to wear, fully worn out, tattered and torn, a monstrous garment, I laid it aside. Had it not been that about this time I found a friend, a heavenly friend, who seemed to clothe my naked soul and make salvation mine, my case had been deplorable. This garment I by faith received, to clothe the chief of sinners.

Now looking back, I saw a trinity engaged in the salvation of a sinner; and that in accordance with covenant contract, in due time Christ died for sinners. And while enemies, aliens and strangers to the Lord and grace, he being rich in mercy, enlightens the darkness of their understanding, enables them to feel the weight of & taste the poison of sin, to seek his benediction and favor. In the hour of distress he comforts them, fills their souls with life, light and liberty: the graces of his spirit, a love to God, a love to humanity, a love to justice, to patience, to long suffering, to forgiveness of injuries, &c. Here is where the home son begins to be angry, to draw back and refuse the feast; that is, the old man with his deeds which should be put off and mortified, begins to murmur at the comforts of the soul, the heavenly correspondence and fellowship it has with God.

Now it was in the body the breath was infused, it became a living soul, composed of a soul and body, a mortal and an immortal part. Innocent and upright was the primeval attitude of the human creature; it was in the intelligible part that sin was infused, hence the soul travelled from innocence. The body was subordinate to the intelligible part, travelling from rectitude in sin into wickedness, into vice, into licentiousness and iniquity; when quickened by grace, taught by the spirit, and condemned by the law, the sinner returns mourning, lamenting, and sighing, clothed, fed and adorned from grace’s magazine. The body, filled with imperfection, lessons these joys, eclipses those comforts with doubts and fears, sores and sights, woes and distress. One might say, if this be the dependent condition of the Christian, at so great expense Christianity is not worth having.

In answer to these, as to the expence of mourning and praying for help from the Lord, it is the element of the awakened sinner. A grief is, that he has not grieved longer, cannot grieve heavier and deeper; that he cannot pray more fervently and sincerely, that he cannot live nearer the Lord & his commands. And when forgiveness is attained by finding mercy, it is a joyful meeting, a heavenly, a comfortable, and soul cheering correspondence. Hence grace, Christianity, love, humility, obedience, patience, poorness of spirit and discipline, are the elements of the Christian’s soul. He is the
one able to appreciate the weight of his infirmities, frailty, and crookedness. And those imperfections create sorrow, grief, and a desire to be unclothed therewith; desiring to be less sinful, less imperfect, less crooked and depraved; more upright, more innocent, more chaste, more godly, more righteous, more faithful, and more after the image of Christ. Hence who has a greater reason to live a pious, moral and virtuous life than the Christian?

Hence, notwithstanding Christianity is indiscoverable by reason, yet when discovered, is consonant with reason, consonant with virtue, morality and piety. Hence, those principles of God, heaven and Jesus, which are implanted in the soul of the Christian, produce piety, virtue and morality, and the consequences of such a life shows to all around, that we have relationship with Jesus, are travelling to a city out of sight, and likewise gives us a mind free from self-reproach toward God and man, entities as to an honest man; and such a saint enjoys the light of the countenance of heaven, and repeated memorials of grace. Hence Christians should be as attentive to their duty, as if their salvation depended upon it; but after they may have done all in their power, esteem themselves unprofitable servants. Yours in gospel bonds, &c. L. J. J. PUCKETT.

FOR THE PRIMITIVE BAPTIST.

Not willing to always stay below. L. M.

We truly now do understand,
We're trav'ling through a wretched land;
This is a world of sin and woe,
I would not always stay below,
I'm tried and tempted night and day,
And sometimes find I lose my way;
And scarcely know where I should go,
I would not always stay below.
But we must fight if we would reign,
O help us, Lord, the prize to gain;
And teach us how we all should go,
I would not always stay below.
Our captain he is gone before,
And lives and reigns for evermore;
His goodness now should charm us so,
I would not always stay below.
In heaven above where all are blest,
And there the weary are at rest;
And free from toil, and sin, and woe,
I would not always stay below.
I rather mount on wings of love,
I rather dwell in heaven above;
I rather leave this world of woe,
I rather not to stay below.

The strait gate. L. M.

The way to joys on high,
Is strait, and we must wait,
And lay our carnal pleasures by,
If we would find the gate.

It is a thorny road,
And still it is so strait,
That none can ever come to God,
But in and through this gate.
This gate is Christ the Lord,
And we must humbly wait,
Forever trusting in his word,
If we do find this gate.
The road that leads to heaven,
Is narrow and so strait,
That all our sins must be forgiven,
Or we can't pass this gate.

But some they find a way,
And try to think it strait,
But they will find in that great day,
They miss'd the narrow gate.
The end of all things at hand, L. M.

Now in six days the world was made,
And thus the great foundation laid;
And now we are to understand,
The end of all things is at hand,
This world was made in ancient days,
As thus the word of truth displays;
And all things else both sea and land,
The end of all things is at hand.
So man the last was made of clay,
As thus the word of God doth say;
And so we all must fall or stand,
The end of all things is at hand.
Adam our head did surely fall,
And so we fell both one and all;
And so we find by God's command,
The end of all things is at hand.
Come now, my friends, O think apace,
What will you do without free grace;
Your sins are countless as the sand,
The end of all things is at hand.
Come now, remember you must go,
To heavenly joys or endless woe;
The chaff from wheat it must be fan'd,
The end of all things is at hand.
How will you hear the awful sound,
When Gabriel shakes the world around;
How will you then appear to stand,
The end of all things is at hand.
When Christ the judge he will descend,
And all the world shall then attend;
And thus before him trembling stand,
The end of all things is at hand.
The saints will then in glory shine,
And all look heavenly and divine;
They'll then appear a noble hand,
The end of all things is at hand.
The saints will then be dressed in white,
And then they'll shine forever bright;
And so appear most truly grand,
The end of all things is at hand.


SOUTHAMPTON COUNTY, VA. July 9th, 1841.

DEAR BRETHREN: Notwithstanding the number of valuable communications con-
tained in your little Primitive, I would call your attention to one subject which has been almost entirely neglected. I mean the subject of communicating through the Primitive the No. of Associations in each State in the Union, No. of churches composing each Association; also, the No. of members, the date of their declaring themselves on the Primitive side, and their increase since.

This, brethren, would be interesting to many, whose privilege of obtaining such information is confined almost entirely to our periodicals. To expect one individual to do this, would be unreasonable; but if the brethren who are in the habit of corresponding through the Primitive Baptist, and our other Old School papers, from different Associations, will throw in their mite of information upon the subject, and let them be carefully kept by the Printer until he shall have a sufficient stock of such information to be worth the attention of its friends and then send it forth, the trouble will be little; yes, nothing, when compared with the anxiety many Old School Baptists have to obtain such information.

I will not charge others of being ignorant in this matter, but I assure you, brethren, that my information is very limited; and for fear others should be equally so, I do hope that some brethren will spare no pains in trying to impart this desirable information that we may know something of our strength, and in what States we No. the most. Very respectfully, your enquiring brother.

E. HARRISON.

P. S. As Bro. Puckett is this morning about to leave Va. after preaching eight or ten days in this section, I am gratified that I can say, his preaching has been generally esteemed, his congregations good, and we doubt not but that should he be favored with the privilege of visiting us again, he will have crowded houses and attentive congregations. In haste. E. H.

FOR THE PRIMITIVE BAPTIST.

Bear Creek, Henry county, Ga.
August 14th, 1841.

Brethren Editors: I am yet in time and earnestly pray that grace, mercy and peace may attend you, and all the dear children of God; and that they may grow in grace, and increase in the knowledge of our Lord and Saviour Jesus Christ.

I discover some of my dear brethren are calling on me to contribute my humble mite. This will inform them, that having completed the manuscript of my Selection of Hymns and Songs, and having offered much disappointment succeeded in getting Wm. Huntington on Universal Charity out, and now ready for delivery, they may expect to find me still at the old corner post, and perhaps will get tired of my scribbles before twelve months more.

We are in peace, in this section of God's moral vineyard. The division is over, with the exception of one now and then returning. And I believe as good a state of feeling exists between the Old School and missionary Baptists, as does between other denominations; and I think all agree, it was best to separate. There is some appearance of better times in many churches. For the last few weeks I have been permitted to baptise a few, and other brethren have enjoyed the like privilege. The omens I think are favorable for a revival of the right kind. It seems to kindle gradual, and appears in different churches. And some of our ministers minds seem to be weighted with the condition of the unregenerate, & the sleepy state of Zion. May the Lord grant that the set time to favor poor drooping Zion may be come, when he in mercy may say unto her, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. When the watchmen may all awake and discharge their duty to the church, and the church to their minister; the deacons to the church, and the church to their deacons; and Zion appear a city set upon a hill, that cannot be hid.

Brethren, look around you, and see how many of your children, your neighbors, and neighbor's children, are standing on the crumbling brink of everlasting woe, and fiery billows roll below. And the word assures us, that it is only when Zion travels that she brings forth. Dear brethren, if we are attacked let us defend ourselves like Christians. If falsely accused, meet it in candor, but in Christian forbearance. We may indulge our carnal feelings in using railing words against others, under the notion of faithfulness; but we should recollect, that like begets its like, and where will it stop?

Brethren, if I know myself I love the Old Baptists, and believe the doctrine they preach, and wish to earnestly contend for the faith once delivered to the saints. But I do think, some of us are somewhat like
the disciples were, when they enquired if they should command fire to come down and burn up the city. But Christ told them, they knew not what manner of spirit they were of. Let us look once more at the epistle of Jude and 9th verse, remembering when Jesus was reviled, he reviled not again. And, bro. R. Rorer, let one who has had some experience in the matter of letters over anonymous names, give you some advice. Do you deceive the writer by committing them to the flames, and say nothing about it. For the object of the writers of such letters is to hurt your feelings, and make you act improperly; and if you make it public, his end is accomplished. We should occupy higher ground, than to notice men that will not sign their proper names, or men that meddle with that which does not come properly before them.

Brethren, do not think I do not wish you to write. I am pleased to hear from you, but I wish the Old Baptists to pursue the course that is calculated to put to silence the gainsayer; and that others may take knowledge of them, that they have been with Jesus. And when they discharge their duty, from a principle of love to God and man, then may we expect Zion to look forth as the morning, fairest as the moon, clear as the sun, and terrible as an army with banners. For the Lord has said, draw near to me and I will draw near to you, &c.

I conclude by subscribing myself yours in the bonds of Christian love.

WILLIAM MOSELEY.

N. B. Huntington can be had by the quantity at one dollar per copy, or $1.25 single copy. Brethren would do well to recollect, that the franking privilege does not extend beyond one ounce; as such, if I send by mail, postage will be charged for all over.

W. M. P. M.

Black Hawk, Carroll county, Miss.
July 29, 1841.

Esteemed and worthy Brethren Editors: It is not without a sense of my own unworthiness that I thus address you. And while I am thus doing, may the Lord direct my pen in such a manner, as shall be for his glory and the comfort of those that earnestly contend for the truth. My desire is, to show forth the mercy of God our Saviour, his goodness in sparing my life until the present time, showing me the nature of sin and holiness, and establishing my mind upon the foundation of eternal truth.

Now I give you the exercise of my mind, when under a weight of guilt and the fear of eternal punishment from happiness. I was not more than 16 years old, when at times I felt awful and my heart would ache; and I began to want to know, what was the cause that I was so troubled, for I thought I was not as bad as a great many people I knew. And I began to think, that it was because I had not got religion yet, so I commenced trying to get religion.

And I did try to pray two and three times a day, and after a while I concluded, that I would do pretty well and prayer partly wore off. My trouble would return again, and I would return back to my vows again; for I had promised the Lord, that if he would spare my life, that I would worship him three times a day. I recollected my promise, and it made my heart ache, and my limbs shake, and the tears would run down my face. And I did not know what to do, but I tried to pray and keep up my old rule. At last I concluded the Lord had given me up, for I had failed to keep my promise.

In walking through the plowed ground one sun shiny evening, I was made to look behind me, to see if the ground was not opening to receive me; and it did not open nor receive me, and I thought the Lord had mercy on me and I would not break my promise no more. But after a while, I failed again, my grief would return again, and I concluded I would try one time more; and if I could not get religion, I would take it for granted that the Lord had given me up, and need not try any more. So I commenced again, and thought that I surely would get religion now; but to my mortification, I found I could not get religion, for all my prayers failed, and I concluded there was but one more chance, and if that failed, I was gone; and that was, to get the preachers to pray for me. And I done so, and I found no relief, and thought to myself, is it possible there is no chance for me. (My brethren, I can tell you there was no set time now, for it became no task for me to leave my bed and seek a hole in the ground, in the thickets.)

But at last I thought of one more chance, and that was to get some of the members to pray for me. And I went to meeting and I waited till the people all started home, and I put myself in the way that one old pilgrim was going home; and it so happen
ed, that he was by himself, and I soon told him what I wanted. And he asked me, if I wanted him to pray for me in the road; I told him yes, and he performed the prayer right there, with his hands on my head, but no relief for me. And I followed him along home, and I got him to go in to the back part of the plantation and pray for me again. But all was grief, and I concluded that all my acts were sinful and disgusting; and I concluded that I never would go to meeting any more. But meeting came on, and I did not go, for I thought the fields or woods was the best place for me. For I concluded, I was not fit to be with any body, nor I was not fit to live, and did not want to die. But I was in hearing of the meeting house, and could hear the sound of the preacher, and it was like pointed daggers to my heart.

I was anxious to hear from the meeting, and when I did hear, I heard there were two told what Jesus had done for them; and I thought may be if I had went the Lord would have had mercy on me. But I refused to go, and no matter for me for I justly deserved to be punished. So I went to my grubbing, for that was my business, and I concluded my case was unalterable. But, my brethren, I left my grubbing hoe, and I do not know how fast I went, or how slow; nor I did not know where I was going. But about 60 or 70 yards, I remembered these words: Come unto me, ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world. Now I believed I can tell you where I was going. I think I was hunting of Jesus, for if ever I found him, it was right there in the evening. There I believed Jesus atoned for me, but before that time I tried to atone for myself.

I got dissatisfied for believing, for I thought when a Christian once believed, that he would be happy, and nothing would cause him to doubt no more. But, my brethren, I find doubts, distresses and troubles; so much so, that I have tried to throw myself away. I went and told the church my distresses, and they received me in fellowship with them, and I was baptised. So I have been with the Old Baptists ever since. When the moneyed preachers came about, they began to do great things and appeared like they were blessed, for they were baptising almost every meeting. They left off preaching particular election & predestination, & said it was a dangerous doctrine; and I tried to reconcile myself to it, but I could not. But I followed them about, thinking that something would turn up and I would get easy in my mind.

While in this situation, I drew my letter and three others; and the Lord sent, I think, one of his preachers, and he did baptise some; and we gathered together, and were constituted into a church. So we are but few, and we are in peace; but I doubt the missionaries bring in peace, for some of them have left and have joined us. So I think the Primitive is gaining ground here. I love the little messenger, for I think it tells good news from the hill country and beyond the mountains. May the Lord spread it far and wide, till the truth shall cover the whole earth. It is read here by but few that like it, and because some do like to read it, I wish you to continue my subscription.

How mysterious are the dealings of God towards his people, that is, to the eye of sense. Now he raises up helpers when we least expect them, then at another time he hedges up our way so that we cannot find our paths. God has in his richest love weighed out every grain of our sufferings, needful to keep us near to him. May God grant, that we may all live to his honor and glory, for the Redeemer's sake. So, brethren, I bid you all farewell, and conclude by subscribing my name. (A lay member.) THOS. MATTHEWS.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Georgia, August 23rd, 1841.

DEAR BRETHREN: It now becomes necessary that I should make my remittance, as agent, which I ought to have done some time back. Now, my dear brethren, I want to say something relative to the welfare of Zion; but I hardly know what to say, as the cause of Zion appears to be so languishing, and true and vital religion so languid and cold in this section. But, notwithstanding, I believe the Lord will carry on his purposes and do his blessed work in his own good time.

Brethren, I see many of my blessed brethren's experience in our blessed little messenger, the Primitive; which when I read gives me great joy to think the Lord has one door for all his blessed children to come in at. And now, brethren, I will try to give you an outline of the dealings of God through Christ to your poor unworthy servant.
In the first place, I was what might be called a moral person, but delighted much in mirth & the vanities of this world. But it was the will of the Lord, I hope, to send home conviction to my heart, by shaking this earthly globe that we are on, which first brought me to see that I was a sinner before God. And when I came to be alarmed on account of my sins, brethren, I then went to work for life, making fair promises to God, that if he would only spare my life and have mercy. I would refrain from sin and would serve the Lord with all my soul and might.

I would try to pray to the Lord to have mercy on me, a poor, unworthy, hell-deserving sinner. And then, perhaps, for awhile I would conclude, that was all-sufficient, that was all the Lord required of me. And in this way, thinking perhaps all was well, not considering or knowing my inability to serve the Lord in spirit and in truth, I would get off my guard and be taken up with some of the allurements of this world. Perhaps in some gross sin or merriment, travelling the broad and frequented road to ruin; but the Lord would arrest me again, and remind me of my sinfulness, and bring me to reflect on his goodness towards me in sparing such a poor sinner as I was. Then I turned my attention to the scriptures, and as I would read that sacred word, it appeared to me that every sentence was against me.

I then came to the conclusion that the day of grace was past with me, that the Lord could not be just and save such a poor hell-deserving wretch as I was. I then took to the solitary grove, there beseeching the Lord to have mercy on my poor soul, being weighted down with a heavy load that I could not get off myself, for which I went bowed down for months; often in the lonely woods beseeching the Lord to spare me, though I saw that it would be just in him to send me to endless misery and torment. But I came to the conclusion that though the Lord dealt justly with me, and sent me to torment, I would go praying.

And just in this extremity, giving up all for loss, one day after coming out of the field from work, finding no one at home, which I was glad of, for I did not want to see any one, I sat down and picked up the Pilgrim's Progress to read. And whilst reading, I thought in my imagination, I saw the bottomless pit in great fear, and thought it was opened for me, and that I should soon be swallowed up in it, at the same time pleading for mercy a little longer. And just as I thought that I was balanced over the awful gulf, ready to drop in, it seemed all at once that I was set on a pure and solid rock, and a glorious light shone around me, such as I never saw before or since. And my burden then went off, and I was walking the floor blessing and praising God. Then I saw that God could have mercy on me, and pardon my sins through his blessed Son Jesus Christ.

And, brethren, that has been about twenty-five years ago, and I have never regretted it yet; though I have waded and plod through many sorrows, on account of my unworthiness, and in those latter times, on account of the languid state of Zion. Brethren, when it goes well with you, remember me and family, and also the little church at Macon. Farewell for this time.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

Darlington C. H. South Carolina, May 9. 1840.

Dear Brethren: I have many things to write to you, but will forbear until a future period. And if permitted in the providence of God, will hereafter as occasion may serve, furnish you with short pieces, that will not be irksome to the reader, until I shall disclose to you what is on my mind.

To all the dear brethren who hold the doctrines of predestination, election and reprobation, throughout the length and breadth of the land, and every where else where this may come, the undersigned sendeth Christian salutation. I will just name a few who seem to bear most upon my mind. Brother William Thomas, my brother, be thou strong in the grace which is in Christ Jesus. Brethren, I Tillery and Rudolph Rufer, ye aged disciples of the Lord Jesus Christ, possess ye your souls in patience. Old soldiers of the cross, you have struggled long and hard for heaven, you have counted all things here but loss. Fight on, the crown shall soon be given. My dear brother S. Trott, your writings have fed my soul. Lawrence, Bennett and Moseley, with all others, hide not the righteousness of God in your hearts; but let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. There is a worse darkness than that experienced in Egypt, prevailing in these regions amongst the Baptists; but two little Primi-
tive Baptist churches, like the light the 
Israelites had in their dwellings; in the 
land of Egypt while gross darkness prevail-
ed over all the rest of the land, give light. 
I wish the Primitive Baptist widely to 
circulate. Yours in the bonds of the gos-
pel. 
JOHN GOOD. 

TO EDITORS PRIMITIVE BAPTIST. 

Georgia, Troup county, J August 25, 1840. § 

DEAR AND BELIEVED BRETHREN IN 
Christ Jesus our Lord: For the first 
time that I ever put my pen to this impor-
tant work in life, I now commence to 
show my ignorance. And the probability 
is, my brethren may think what has start-
ed you? As old David said, when he 
went to fight the great Goliath, is there not 
a cause? There is, from some source or 
other. And you, my brethren, are the 
judges of this matter. I feel impressed 
and have for some time with something 
or other that I did not feel calculated to 
express my other way in consequence of my 
ignorance and inability. 

We have been mightily harrassed and 
beset by the missionaries, and other beg-
ging spirits; but there is something arising 
to my view, that will prove to be worse, if 
no providential interference. Christians 
may never fear, if they keep together and 
keep the commandments of God. But oh, 
have we done it? I think not. And just 
so with Israel of old, they proved to be the 
greatest enemies to themselves. I see in 
the Primitive, that our old fathers in 
gospel have taken up the rod, and I hope 
will stripe Israel well, to wit: Wm. Mose-
ley, Joshua Lawrence, and other precious 
brethren, will stand on the wall and spare 
not. Now comes in what I have been 
hinting at. Oh, shocking to humanity 
and brotherly love, to let polities cause a 
other division. Oh, great God, save us 
from this state of affairs, which is evident-
ly the case. 

Great God! from whence is such a spirit 
as this? Certainly Simon, has got in a-
mong us, with his witchcraft. And oh, 
my brethren, are we the generation that 
are to fill up the eternal wrath and ven-
geance of God. Now, brethren, of all the 
times that I ever saw, this is the awfulest. 
Just look what your dear Redeemer told 
his disciples: When ye see the abomina-
tion of desolation spoken of by Daniel the 
prophet, standing in the holy place where 
it ought not. And now to compare these 
scriptures with the times, and see how we 
stand: with many other scriptures I could 
bring forward, but I will let this suffice; 
knowing that Christians will read and pray 
too, for they cannot help themselves. 

Brethren, I write my own mind and 
feelings, in order if I am a deceived soul 
among so many of the brethren, some of 
them may find it out and will try to show 
me the way. But if I am not right now, 
I am sure I never will be; for I have been 
trying to throw what I have away, and 
get a better hold, and never have done it; 
yet, and I have concluded, it is not worth 
while to dig after Moses' grave any longer: 

Now to return back. Oh, brethren, 
how it hurts to stick any thing in your 
eye; even so, the feelings of your brethren: 

Every one that is born of the spirit of the 
living God, is of one flesh and one soul; 
and when one of our members mortifies or 
inflames, how it hurts the whole body: 
And oh, that we could feel more of our 
inability, and for the future welfare of our 
nation, political and religious. For with-
out the help of Almighty God, we are lost 
to a demonstration. As I heard an old 
brother say not long ago, plenty made pride 
and pride made war, and war made peace 
and peace made plenty. 

Brethren, what little I have written and 
hopped and skipped along, it is to you as 
wise men, judge ye what I say. Now a 
clue or two more, with regard to the a-
obimation of desolation standing in the 
holy place. Do we not see a spirit among 
the professors that is abominable, and will 
make desolate without the help of God? 
But it appears there was need for a Judas, 
so it takes all sorts of people to finish out 
the world; and among all of these, there are 
but two sorts. And brethren, I could fill 
up another sheet or two of scribbling, but 
my sheet is full. I will come to a close, 
and may God keep us as the apple of his 
eye, and over America under the wings 
of mercy; is the prayer of your unworthy 
dust. Amen. 

EDMUND JORDAN. 

TO EDITORS PRIMITIVE BAPTIST. 

Lowndes county, Alabama, J February 7th, 1841. § 

DEAR EDITORS: Feeling gratified at the 

enjoyment of reading your paper, or the
Primitive Baptist, for one year, I believe them to be that which carries a bundle of good news from a far country. And finding that they are few that are contending for the faith once delivered to the saints, that I could assign my name to you and sending on my little mite.

And finding that they carry that which I believe to the gospel of Jesus Christ, and has been a great consolation to my mind, I can only say, I pray God to enable the brethren to be strong in the faith. For I believe the writings of the brethren that I have been enabled to read, through the blessings of God, are wrote by holy revelations, and that they have a thus saith the Lord for their foundation. I subscribe myself to you in gospel bonds.

HENRY C. FULLER.

SELECTED FOR THE PRIMITIVE BAPTIST.

A witness of the 16th Century.

LUTHER TO ERASMUS.

"But come! I in order to irritate your Baal into action, insult, and challenge you to create even one frog, in the name, and by virtue of free-will: of which the Gentile and impious Magi in Egypt could create many. I will not put you to the task of creating lie; which, neither could they produce. But I will descend a little lower yet. Take even one flea, or lees (for you tempt and deceive our God by curing of the lame horse,) and if after you have combined all the powers, and concentrated all the efforts both of your God and your advocates, you can, in the name and by virtue of free-will, kill it, you shall be victors; your cause shall be established; and we also will immediately come over and adore that God of yours, that wonderful killer of the lese. And that I deny that you could even remove mountains; but it is one thing to say, that a certain thing was done by free-will, and another to prove it.

And what I have said concerning miracles, I say also concerning sanctity. If you can, out of such a series of ages, men, and all the things which you have mentioned, show forth one work, (if it be but the lifting a straw from the earth,) or one word, (if it be but the syllable my,) or one thought of free-will, (if it be but the faintest sigh,) by which men applied themselves unto grace, or by which they have merited the spirit, or by which they have obtained pardon, or by which they have prevailed with God even in the smallest degree. (I say nothing about being sanctified thereby.) Again, I say you shall be victors, and we vanquished; and that, as I repeat, in the name and by virtue of free-will."

AGENTS,

FOR THE PRIMITIVE BAPTIST.


Spear, Flat Shoals; Moses Daniel, Bowery; Moses H. Denman, Marietta, James Bush, Blakely.


LOUISIANA.—Elia Heiden, Marburgville, Thost Paxton, Greensboro', Missouri.—Joe Ferguson, Jackson.


INDIANA.—Isaac w. Denman, Godfatin.

OHIO.—Joseph H. Flint, Trenton, John B. Moses, Grinnant.


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

NEW YORK.—Gilbert Beechr, New Vernon, Massachusetts.—James Osbourn, Woburte.

PHILADELPHIA RECEIPTS.

Joseph H. Flint, $3 Wm. Thigpen, $1 E. N. Bryant, 5 James Teague, 3 M. McGraw, 24 Richard Harber, 5 John Chapman, 5 Borden Joyner, 1 James H. Sasser, 4 Wm. Moss, 1 Chas C. Crawford, 3 Leadecy Harris, 5 Jas. Hollingsworth, 5 Thomas Jenkins, 1 Eli Arledge, 1

TERMS.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Barnesville, Monroe county, Ga.} July 25th, 1841.

To the Editors of Primitive Baptist.

I have the honor to address you, in the name of the people of this place, and the neighboring neighborhood, under the Christian denomination, for the purpose of presenting some observations for your consideration on the present doctrinal and religious state of the people among whom I have the greatest concern.

I have been informed that a lying spirit is gaining ground in this part of the state. This is a spirit of untruth, and it is one of the most dangerous. It is a spirit of falsehood, and it is not to be trusted. It is a spirit of hypocrisy, and it is not to be trusted. It is a spirit of craftiness, and it is not to be trusted. It is a spirit of deceit, and it is not to be trusted.

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filling, they have just drew on the name of Baptists to take away reproach. Two
cannot walk together except they be a
reed, there must be some agreement or
some fellowship, before two can travel to
gether; for righteousness and unrighteous
ness hath no fellowship, light hath no com
munion with darkness. (Why and where
fore?) Because there is no union, and
where there is no union there can be no
communion; for communion is predicated
upon union. What concord hath Christ
with Belial? (None.) Or what part hath he
that believeth with an infidel? (None.)
Neither hath the temple of God any agree
ment with idols. 2 Cor. vi. 15, 16.

So I mark such money-hunting, church-
plundering priests, as busy-bodies, deceit
ful workers, sowers of discord, cunning
craftsmen, movers of sedition, time servers,
and men pleasers, dumb dogs, sleeping
dogs, slumbering dogs, and lying dogs,
that cannot bark; greedy dogs, that can
never have enough; wolves in sheep's
clothing; sheep devouring wolves; foxes,
little foxes, vine-spoiling foxes, grape de
stroying little foxes; Judases, bag-carrying
Judases. Judas sold his master, and they
sell master's goods; gospel peddlers, ma
king merchandize of the gospel; work
mongers, disciples of Moses, Judaizing
teachers; wandering stars, to whom is re
served the blackness of darkness for ever.

This lying cursed spirit of missions, had
its origin in the Romish church; it is one of
the many daughters of Mystery, Babyl
on, the cursed whore of Rome, the mother
of harlots and abominations of the Earth.
I said that a missionary spirit was a lying
spirit, and had an Arminian twang, and
that an Arminian spirit smacked strongly
of popery. The Roman Catholics look
upon the pope as the common father of all
Christians, and sovereign ruler and great
head of the church; the sovereign power,
the supremacy, and the infallibility of the
pope, is acknowledged by all Catholics.
Thus much for popery. The Arminian
creed, or policy of the Wesleyan Method
ists, differs but little from popery. I be
lieve that it is acknowledged by all hands,
that Mr. John Wesley was the founder of
the Methodist creed, or sect; at any rate,
they say that Mr. Wesley was the
founder of their sect, and I believe that
they tell the truth, for I have read the
scriptures over and over and over again,
page by page, and there I read a great deal
about John the Baptist, but have never
read a single syllable about John the Meth
odist, nor John the Presbyterian, nor John
the Universalian, nor John the missionary.

But to the point. The Methodist cler
gy all subscribe to Mr. Wesley, as being
the founder or father of their sect; which
indeed he was, for the policy of the origin
al Wesleyan Methodists, was, that their
illustrious founder had the unquestionable
right to ordain every thing, and to control
every preacher and member of his societ
ies, in all matters of a prudential nature.
As he himself states, he had the exclusive
power to appoint when and where his so
ieties should meet, and those whose lives
showed that they had no desire to flee
from the wrath to come, he put away; and
this power remained the same, whether
the people meeting together were twelve
hundred or twelve thousand. He exerci
sed a similar power over their preachers,
to appoint each of these when, where, and
how to labor; and to tell any, if he saw
cause, I do not desire your help any longer.
Thus you see the creed of the Wesleyan
Arminians, that it runs in the same chan
nel of Catholicism, and smells strongly of
popery. Thus much for Wesley's new
Methodism.

The power of the missionary Baptist
board, or great Sanhedrim, is a chip of the
same block. This great Sanhedrim has
the power to make missionary preachers,
to say when, where, and how they shall
labor. The Sanhedrim also gives them
the bounds of the field in which they are to
labor, saying, thus far and no farther; and
fixes on the wages that they shall receive.
And to this Sanhedrim each one has his
eye directed, to her they look for support,
from her they expect to receive their hire;
all look for gain from that quarter, (i. e.)
all her preachers, preachers of her own
making, calling, qualifying and appointing.

All those combined powers of darkness
are waging war against the poor Old Prin
tive Baptists. An Arminian spirit casts
slurs, and forges many false accusations a
gainst us, of which I will notice one or
two. They charge us of preaching, that
God drags sinners to heaven by the hair of
the head. We preach no such doctrine,
but we preach and believe that God's peo
ple shall be made willing in the day of his
power; that when God takes hold of a sin
ner, that it is a little below the hair of the
head, (for we have no faith in head reli
gion,) some where about the heart. This
he does by fastening a nail of heart-pierc-
The sacred roll: Cast out this bond woman and her son, for the children of the bond woman shall not be heir with the children of the free woman. And as it was then, so it is now, they that are born after the flesh persecute them that are born after the spirit. And the reason is, they know themselves to be in bondage, and shall have no part of the inheritance with the children of the free woman. The children of the free woman are not only heirs, but are joint-heirs with Christ; and are the Lord's free men and women, for the spirit of life in Christ Jesus, hath made them free from the law of sin and death.

Amongst this numerous progeny, which are like grasshoppers for multitude, I find a few that are thoroughly and experimentally acquainted with human frailty, and total depravity, blindness and stupidity; together with the inbred corruption and pollution of the human heart, the sink of sin, and the fountain of iniquity. The eyes of their understanding having been opened by a supernatural power, they have had a little peep into the secret recesses of the heart, and saw that within it was no good thing; that it was desperately wicked above all things, who could know it.

But poor fellows, I am truly sorry for them; for they are bowed down under the iron yoke of priestcraft, which seems to be rivetted to their necks by their task-masters (legal preachers,) so that their strength is clean dried up. They are perished, starved, pinched and hunger-bitten; insomuch, that their continual cry from day to day is, my leanness, my leanness. But no wonder, my brethren, those taskmasters (legal preachers,) being entire strangers to the reign of grace, and to the gently distilling of the heavenly dew, and to an unction spirit, having no experimental acquaintance with human frailty, and the total depraved condition of the sons of Adam, the inbred corruption, pollution, blindness and stupidity, the sink of sin, the fountain of iniquity within their own heart; having never felt pungent conviction for sin, nor a deliverance therefrom; never been in the fire, nor passed through the furnace of affliction, nor through the rivers of woe, nor been overwhelmed by the floods of tribulation, nor been borne down by the tempestuous winds and foaming billows of persecution. Such a teacher, to the weary pilgrim, is a poor Joss; which being interpreted is, son of consolation. They are like poor Job comforters, misera-
ble comforters. Are ye all forgers of lies, and physicians of no value? At least they proved to be such, to the few weary pilgrims that I saw among the Hagarines.

Dear brethren, you must excuse this protracted letter, for a thousand things have crowded upon my mind since I commenced writing; but I will make no apologies, as I look upon apologies as nothing but a dish of deception in many cases out of ten. Yours as ever to serve in all good things.

FACIAL D. WHATELY.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lafayette county. June 18th, 1840.

Dear Brethren Editors: I have had for some time on my mind to communicate to you something of my thoughts, viewing of the situation of poor affected Zion; seeing and knowing her enemies are so great and so numerous, because they will not submit themselves to the idolatrous institutions of the missionary system, and the benevolent institutions which are of the world. I viewed her in a delicate situation, which caused my mind to be very much distressed; yet knowing that the power of God was able to keep her through faith and to eternal salvation, I thought I saw the beast coming up out of the earth, that John saw in his Revelation. Therefore, I submitted to the power of God, which has built his church on a rock. The gates of hell shall not prevail against his church, and the doctrine of the apostles, supports it to this day.

In this time I challenged to get hold of one of your Primitive papers, which gave me great consolation; it built me up, and strengthened me, and supported me. I did not know that such papers were in circulation; till a few months past; since then I have had them read frequently, in which I discovered a great communication which the saints of God can and do correspond and unite through connection and channel of the scriptures. It is plain to me, that the work is of the Lord.

Dear brethren, missionaries rage very much about here, but we think there are a few names yet in Sardis, that have not yet defiled their names with Baal. Keep clean your houses from every spider and web; let not one remain, while there is one remaining they are very defiling. Contend earnestly for the faith once delivered to the saints.

Dear brethren, I wish to give you a few lines of my life to the present time. I was born in North Carolina, Montgomery county, in the date of seventy two. The rise of forty years ago, I received a manifestation I think from the Lord, which reconciled me to God through Christ; which caused me to rejoice in God my Redeemer. I was then constrained to follow the Lord Jesus Christ, in all his commandments and institutions. I was then baptised by old William McGregor. I was then constrained in commemorating the Lord's death, which I think is the duty of every Christian to do according to the commands of the gospel.

A small history of my wife. She is a daughter of Maj. John Randles, received a hope she thinks from the Lord Jesus Christ, which has established her in the Primitive order; which has often made her to rejoice in that faith. About forty years ago she joined the same church with me, and we have lived together ever since, considerably the rise of forty years. I was taken with a blindness; it gradually rolled on me, till at length I became naturally blind for many years; which the Lord made me submit to, for my good and his glory. I never desired to open my eyes in this present world since, to see the vanities of this present world. So no more at present on this subject.

Dear brethren Editors, I have a few lines more to communicate to you. I being blind caused my mind to travel on things of a divine nature. I saw things of writing from the word of God, which established me in the everlasting union. We learn that God chose his people in Christ Jesus, before the world began. He says he loved them with an everlasting love; that is the cause we love him. We think that they were donated to Christ Jesus, before the world began. With many other passages were bro't to view, which was the cause of this composition that is now before you. I could not get rid of it. I tried for some time to get rid of it, it came on me again with power, so I composed what you see written before you.

I composed these verses without the knowledge of any person. After one, I did not know what would come next. I memorised and tuned them as I went. Now, brethren, if it meets with your approbation, after an examination, attach it to
My soul is still'd with admiration,
When I behold the glorious grace,
That love's ordinance from everlasting,
To rescue Adam's fallen race.
My life, says Christ, I gave a ransom,
For all that shall my grace receive,
He was set up from everlasting,
To form a people for his praise.
Come view him now, a lamb-like victim,
That justice should be satisfied;
Behold and see the great transaction,
To procure a freedom for his bride.
We don't believe he was deceived,
He knew the death that he should die;
Before he left his native heaven
The awful scene was brought to view.
Come, children, view the sure foundation,
That Jesus Christ for you has laid;
Upon this rock my church I builded,
Myself, he says, became her head.
Then after this he formed the heavens,
The earth and seas—pronounced them good;
All this, he said, to man is given,
And said to him, it's good for food.
The first command he gave to Adam,
To multiply, increase the earth;
Before in him even life was given,
Or he was form'd out of the dust.
Then after this he formed Adam
Out of the dust, as we are told;
And in his nostrils life was breathed,
And he became a living soul.
He was pronounced a happy creature,
And in God's image he was made;
He placed him in the garden of Eden,
He stands our representative head.
The Lord he saw 'twas not expedient,
That he should there be left alone;
Out of the man he form'd the woman—
He says, this is my flesh and bone.
We see the law God gave to Adam,
Behold the penalty was death;
Through the insinuation of the devil,
Then fell on him the dreadful curse.
We see by one man's disobedience,
His whole progeny in him fell;
If there had not been a promise given,
He must have sunk to eternal hell.
We don't believe 'twas God's intention,
That he should in that state remain;
The whole foundation of man's redemption
Through Jesus Christ would all be vain.
Behold the promise God gave the woman,
Her seed should bruise the serpent's head;
The wrath of God then due to Adam,
Upon thee the Son of God was laid.
The church of Christ can't be completed,
Until the scriptures are fulfill'd;
Was long foretold by ancient prophets,
According to God's appointed will.
The time roll'd round, he left his glory,
Descended from heaven, yes, down to earth;
And he was born of the virgin Mary,
And in a manger was his birth.
We trace him now to the years of thirty,
He came unto his servant John,
And was baptised in the river Jordan—
Behold, this is my only Son.
We see him carried into the mountains,
And there was tempted forty days;
And after this he preached the gospel.
Upon the mount it is display'd.
Come, brethren, view the blessed Saviour,
Behold the miracles that he did;
He cured lepers, cast out devils,
He healed the sick and raised the dead.
Behold and see the great transaction,
That he left us on record;
For to confirm his beloved disciples,
In that he was the Son of God.
The Jews enraged against the Saviour,
They laugh'd & mock'd him with disdain;
We'll have no other king but Caesar,
For over us he shall not reign.
Behold the awful pronunciation,
The Lord pronounced against that crew;
The scribes, the Pharisees, and scribes,
The hypocrites, and the harder'd Jews.
The scriptures they must he fulfill'd,
Judas betray'd him unto death;
He was crucify'd by a band of soldiers;
Upon the cross resign'd his breath.
The sun was cloth'd in sudden darkness,
Behold the earth it seems to mourn;
Rocks, hills, and vales were rent asunder,
To hear the Saviour's dying groans.
He yielded the ghost & cried, it is finish'd,
Behold the dreadful debt is paid;
He was taken from the cross by Joseph,
And in a new sepulchre laid.
We see him rise a mighty conqueror,
Over death, hell and the grave;
He gain'd his bride, a glorious conquest.
The gospel's fully now display'd.
He was received by his disciples,
He tarried with them for many days;
Thus he commission'd his belov'd apostles,
And many things to them he says;
Go preach the gospel to every nation,
Baptise believers in my name;
They shall be saved that hear my counsel,
They shall be damn'd that don't believe.
We see him then ascend'd to heaven,
He took his seat at God's right hand;
His spirit making intercession,
After his Father's just command.
All that the Father to me has given,
I will raise them up at the last day;
When Gabriel's voice shall sound from heav'n
Arise, my saints, and come away.
The church of Christ is now completed,
The scriptures they are all fulfill'd;
The Lamb he takes his bride to heaven,
After his Father's righteous will.
There she will hear that happy welcome,
Come, ye blessed of the Lamb;
Participate upon those dainties,
Laid up for you at God's right hand.
The bride is fill'd with admiration,
O, Lord, why was I made a guest?
"Twas the same love from everlasting,
Through Jesus Christ's redeeming grace.
All glory to the blessed Saviour,
All glory to his holy name;
All glory be to God forever,
'Twas he that gave me to the Lamb.

Whilst I have harps that're tuned to praise him
All glory to the one in three;
Behold there appears a wonder in heaven,
And will be to eternity.

Dear brethren, I add no more; but pray the Lord to keep his church by his Almighty power over the head of all oppositions, which is the prayer of your unworthy servant. Written by blind

BENJAMIN WILLIAMS.

DEAR BRETHREN, this writing being committed to me to send you, I wish to give you a few lines. I believe brother Williams is established firm in the faith, and is kept by the power of God through faith unto salvation. Dear brethren, I am well pleased with your Primitive papers, for I think they carry the truth in them. Brethren I expect to continue taking the Primitive Baptist another year. I think I shall get some more new subscribers before long, and then I will give you a small history of the times in this country. But I believe the Lord will keep the feet of his saints in spite of all the devil invented, men-made institutions of the day. Don't think me harsh, brethren. So I must come to a close, as I am only a lay member, hoping that Israel will be saved in the Lord with an everlasting salvation, world without end. Amen. Yours in Christian love.

HIRAM RHEA.

Pentonoe county, Mt. July 4th, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Darlinton C. H. South Carolina, June 12, 1840.

Beloved Brethren: I was once a New School man in practice, but never from the day of my conversion to God, was I in heart any thing else but a thorough-going Old School Baptist. My conversion to God took place in the spring of the year, in the town of Newbern, N. C. when about eighteen years old, and I am now a little over fifty-three. I was baptised by Elder John McCabe, and united with the little church in Newbern over which Elder McCabe was overseer, and Hardy Sanders deacon. When I arrived at mature age, opportunity offered, and I left the State of North Carolina and came to Columbia, in South Carolina, in company with brother John W. Clark, who now resides in Columbia. Brother Clark I understand still remains a professor of the religion of Jesus, after the lapse of about thirty-five years. I do hope that brother Clark is under the grace of God, and believe that that grace which has kept him so many years, will still be sufficient for him through the remainder of his days. It has been some time since I saw him, tho' I once in a while hear of him; and if we never meet again in time, I have a comfortable hope that we will meet together in the kingdom of our Father, which he prepared for his people from the foundation of the world; always to be together, and be happy and no more part.

When we arrived in Columbia, there was no Baptist church there, and it was bad times with us in spiritual things. But not long after being here, Dr. William B. Johnson, now at Edgefield. C. H. South Carolina, came to the place and gathered together the scattered Baptists about Columbia. Brother Clark and myself having brought letters of 'dismission' from the church in Newbern, put in our letters, and were constituted into that church when she first received her existence. Bro. Johnson was called to the pastoral charge of the church. Bro. Johnson was at that time what I would term a Gillite—Dr. John Gill's doctrine being such as the carnal mind opposes and dislikes. It turned out as always may be expected under such circumstances, his congregation was small. Sister Johnson observed to her husband, that if he did not alter his mode of preaching, he would have no congregation. What effect this may have had upon brother Johnson's mind I know not, but after this brother Johnson adopted Dr. Andrew Fuller's system, which I think he adheres to until this day.

Thus I was cast amongst what are called New School Baptists, and living among them for many years, it had effect upon me. And although I saw and heard things I did not like, I being ignorant and they wise, I let it pass and said little or nothing about it. But I was born into the kingdom of God's grace a believer in election, I have ever believed it, do now and ever
expect to believe election and predestination. When a boy, my guardian reproved me for singing the praises of God, when my soul was on fire of the love of God. The very day of my espousals to Christ, & the knowing that I was a Baptist in principle, he threw it up to me as a bugaboo to keep me out of the church, (they believe election.) Boy and ignorant as I was, I turned in and tried to defend it. I had fifteen or twenty schoolmates and playfellows, as good if not better by nature than I was. Grace had left them in their sins, and they seemed to love it well; while I felt dead to it, and alive to God by Jesus Christ. I saw and marvelled at the difference that grace had made, and so far from feeling high, and lifted up, and proud, that I inclined to prostrate myself upon the ground and adore the sovereign Lord of all.

Yes, brethren, even now when I think of the eternal purpose which the Father purposest in his Son, and of poor unworthy me included therein, I can scarcely restrain prostrating myself and adoring and worshipping the king eternal, immortal and invisible. Some of the brethren tell me that is strong meat, and only suitable for young men and fathers. I believe, brethren, that it is sweet and precious to babies also, and it will not offend them, for it was sweet to me when a babe. I expect if I die in my senses like the venerable Gill, to talk of election, predestination, and the covenant of grace; which is well ordered in all things and sure, and to cling to them when buffeting with the waves of Jordan, and to conduct me to the heavenly Canaan.

Thus cast amongst New School Baptists, I was borne along by them; but once in a while, the spirit that so largely dwelled in the apostle Paul, John Bunyan, and John Calvin, would urge me to say things that occasioned preachers and brethren to neglect and slight me. There was a newly constituted church to which the pastor invited me to preach in his absence. I consented and went, and knowing they had never been taught the first principles of the gospel of Christ, I with the purest motives so far as I can judge with my own desperately wicked heart, took for text, Psalms, 110. 3; which led me on election. I saw in a short time depicted in the countenances of the brethren disapprobation and disgust. I got through and dismissed the congregation. The brethren huddled together out doors at one end of the house, and the preacher with them. I came off, what took place among them I know not. Two black brethren came to me, and helped me put my horse in my sulky, who said to me, massa John, I believe so too; which was a cordial to my wounded feelings. While journeying towards home, the preacher overtook me; who said to me, bro. Good, I am afraid you will preach away my congregation from me.

Notwithstanding what had passed, I was appointed a messenger from E. to the C. union meeting. I accepted and went. By this time by reading the Old School papers, and meditating and studying on the thing, my mind was completely made up about all the unscriptural institutions of the day. I met at the union meeting, ministering brethren William Q. Beattie, William Rogers, John Strickling, John Culpepper, John Hick, and a foreign brother by the name of Cornwell. The business of union meeting being entered upon, a brother rose and spake to rouse up the brethren present to do something for the perishing heathen. I spoke a word or two, and was silenced. Afterwards, however, I was permitted to speak. I advocated and spake of election, supposing that if the brethren would believe it, that they would desist doing any more in the foreign mission cause. I adverted to an article I had seen in the Minutes of the Bethel Association, wherein the writer states his opinion that hundreds and thousands of souls are sinking daily to hell for lack of money and ministers. I was warm, I confess. I observed something like this, that some who said they believed so, in conduct denied it; for if I believed the proposition, I would immediately go home, sell what I had & send on the money. Whereas, there were some who used this strong language, who were faring sumptuously every day, possessing large plantations, a number of slaves, and rolling in four wheeled carriages and drawn by fat horses; that they must lie, or be worse than murderers. For he that ran a sword through my heart, only takes away my natural life; but here deathless souls were sinking, and yet they would not send them what would, in their opinion, prevent it, and they must be worse than murderers.

Brother John Culpepper threatened, if I did not hush up, he would put me out of the house. It was said by a brother, here is antinomianism in style. The ministering brethren present were all opposed to
me, and spoke against me. I acknowledge that what I said was with zeal and warmth, and I had also proclaimed at this meeting, for the first time publicly, that I believed all the unscriptural intuitions of the present day were only an incumbrance in the Almighty's way.

The union meeting passed a resolution and entered it upon a book, that I was not known by her as a minister, if at all. This conduct and strange opinions of mine, were ordered to be named in her letters, which were sent to other union meetings, and thus I was spread abroad and he pigeon as a troublesome and presidential fellow. Yours in the bonds of the gospel.

JOHN GOOD.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 25, 1841.

TO EDITORS OF PRIMITIVE BAPTIST.

Wayneboro', Wayne county, N. C.,
August 19th, 1841.

Dear Brethren: I am glad to inform you, that we got our papers tolerably regular, for which I am thankful; and I think they are doing much good. I have nothing of importance to write, only I have a hope from what I see, that the Lord is working in his people, and I pray God to work in his people, both to will, and to do his good pleasure. Nothing more at present, but I remain your friend, etc.

J. S. H. S. S. S.

Laplaud, Duconence county, N. C.,
September 5, 1841.

Dear Brethren: Editors: As I am not able to work by a fall in my new ground and getting some of my ribs broke, I have thought it would not be amiss to give you some more of my thoughts concerning the craft of the craftsmen. You know they have many officers, even presidents, vice presidents, secretaries, treasurers,., the board, collectors, managers, town boys, dandies, lackey boys, and so forth. Now those last named are only strikers for their masters, or in other words, servants waiting on their masters' tables; when the table cloth is shook, they the dandies and town boys may lick up the crumbs with the rest of the dogs.

Now you know it would be impossible for any general to win a battle, without under officers and soldiers to do the fighting for his general; then when the battle is won, the general gets all the honor and the poor little under officers and soldiers are never once named in any history whatever. Just so with these great and noble craftsmen.

The Primitive Baptist.

could fill a volume in tracing it round, but I will only give a few hints and point to the time of Luther and Calvin, John Wesley, Aries, Hopkins, Campbell, Judson, and so forth.

In the first place, only take notice of the Lutherans and see how they reverence the name of Martin Luther in all their writings. It seems they give him all the honor and praise of their profession; and I reckon of his salvation also; that is, if they have any, and I don't say they have not, as I am not their judge. And so you will find the Presbyterians claiming the name of Calvin, not Jesus, only by words. So with the Methodists. No doubt but ten thousand books have been made with John Wesley's name signed to them, that Wesley never knew any more about than the Emperor of China did.

Brethren, the idolatry of our times is men's own righteousness; such as, free will instead of free grace, man's good works instead of Christ's blood, man's reformation instead of regeneration, putting water on people instead of putting them in the water, pretending to come to Christ without the drawing love of the Father, building their churches on the sand instead of the rock, and preaching to the people do and live, instead of live and do, here sitting darkness for light and light for darkness, evil for good and good for evil, This and ten thousand things more might be said, and then not the half be told; but as our limits are short in communicating to each other, we can only hint at deep matters. As to my own part, I think I can understand every Old School brother that writes in the Primitive; and to tell all that I would like to tell you, my dear distant brethren, would take a tongue of brass and lungs of iron; for the more I say to you in my communications, the more I want to say. My mind is crowded with so many things, that I sometimes think I had better quit my scribbling, for I am no scholar; yet I pray God to ever guide my heart, my tongue, and my pen, so that I may never give any offence to the people of God.

True, my dear brethren, I am rough; but pray forgive me, for I cannot help it. For if I am not permitted to speak as I think, I must lay my hand on my mouth and say nothing. I do not think this a time for battery. No, my brethren, speak plain and cry aloud and spare not. There is one thing gives me some comfort, that is, I find some of the brethren can score in as deep, and knock off as heavy chunks as I can. Wherever we find a tree called ministry planted in a church, it takes an axe of case-hardened steel to cut it down and score it in, so that it may be put out of the church. Then when it is put out you may listen for the war whoop from heathens, hypocrites, wizzards, witches, Balaams, Galabizes, Judases, bag carriers, and
a host of other devils too tedious to mention; all crying out liberty, liberty, liberty of conscience is all we want. But just give them the liberty they want, and you would soon see where your liberty would be; we should soon find ourselves in dungeons, from thence to the stake, and our bodies consumed into ashes if we did not comply with their traditions, their doctrines, and their commandments.

Now, brethren, if you can make peace on such terms you must do so; I for one declare I will not. I must, I will chuck them, and I hope in God it will be with such chunks as they cannot resist. Therefore I cry out in the language of one days of old, ye men of Israel help me to chuck them. If you want to know what kind of chunks to throw at them, I will tell you; just such as our Lord and master chunked their brethren the serpents and pharisees and hypocrites with. "Here is one of the chunks by name, the devil is your father, and the works of your father you will do; here is another heavy chunk by name. O generation of vipers, how can you escape the damnation of hell? here is another chunk of the pure metal, tell them their long flowery prayers they make to be heard of men, only will make their damnation greater.

Brethren, here is another excellent chunk; it has been laying up seasoning eighteen hundred and forty years. Just pick it up, brethren, and try the virtue of it amongst those new fangleders. If you don't hit them with it, I will insure it to make them dodge mightily. So up comes the chunk and here it goes toward the New School boys: For this cause God has sent you, new school boys, strong delusion to believe a lie, so that you all may be damned.

Brethren, these I call gospel chunks. True, they are heavy, and it takes a man of skill and strength to handle them; such as has been brought up in the school of Christ, and has been taught by the holy spirit of God. Not get his learning in the seminary, nor taught by the spirit of Judson, nor any other of the legions who are crying to help and to there,

Dear brethren, I must draw towards a close and say to you, that I verily thought a few weeks ago I had got myutherland to quit the field of war and go home; but it seems that the great physician is about to raise me up again for some purpose of his own, perhaps to stand a few more campaigns and then die in the field of battle. One thing gives me comfort, that is, when I die the cause I am fighting will never die; and it is my sincere wish when you hear of my death, that you my old Primitive brethren may preach my funeral in your own countries. Not that I think it will be of any service to me, only in remembrance of a poor old soldier. So I close by saying; may the all wise God ever be our guide, henceforth now and forever, world without end.

My dear brethren, I thought I was done; but sending some of my last papers I feel it my duty to say a little more. And I sincerely pray God to give unto me grace and truth, while I am trying in my weak manner to write a little more. I am astonished to hear a Primitive Baptist say, that he believes Jesus Christ was a missionary, and his apostles the same. Dear brethren, I do not believe that Jesus Christ ever will claim or own a higher title of honor than he gave himself; and, as the scriptures contain every thing necessary for our salvation, we need not the assistance of men nor devils in the plan of salvation. And the word missionary. I never have found in my Bible yet, and my good old Book says, who so ever receives the mark of the beast in the forehead, or in the hand, or even the number of his name, shall drink of the wine of the wrath of God. The name missionary is the invention of men, trying to give higher titles to themselves than God Almighty himself has done; and not satisfied with the title themselves, they wish to pack it on the God of heaven.

I know I am no learned rabbi, but one thing I do know, that there is no better grammar nor dictionary than the simple language of the scriptures. And I do believe in God my Saviour, that there is at this time a far greater curse made by what is deemed high learning, than ever was made by all the spiritual liquors that ever were made on earth. Not but what learning is good in its right place, but put it out of its place and it proves a curse like all other things. In my young days if a man wrote a letter to a friend or a foe, he always put his whole name to the same, but now-a-days in this polite age of the world, when learning, high learning, great learning is become so fashionable, that when I receive a letter from a distance with its p, d, g, &c, I know a thing of the man that sent it, whether he is mortal or immortal. My name is Isaac Tillery, a right down plain old fashioned Baptist, without any thing mixed with it save grace alone; and I hope God has given me that, for I know if he has not given it to me, I have none.

And I hope my dear brother Bennett, our old editor, will excuse me for my rough work, for I never learnt to work with the smooth planes. I was put to the mason trade when quite young, and was learnt to break hard rocks with a hammer faced with steel. Brother Bennett, I am laying nothing to your charge, I respect you as one of our great friends, being instrumental in the hand of the great God in circulating the glorious work of the Primitive papers. If I had not loved you, I should not have made free with your name. I wish eve-
ry man that writes in the Primitive to write his sentiments freely. As we cannot flatter our creator, it is not worth while to flatter our fellow creature. It is my candid opinion, if all the brethren would write their sentiments as plain and easy to be understood as brother Rorer of Virginia does, I think times would be much better with the Old Baptists. When I get a paper I run over it to look for the name of Rorer, like a monkey over a basket of apples looking for a mellow one. So I conclude by saying, dear brethren, pray for me, a poor old Buncombe wight, surrounded with windings, hissing serpents of the pit. May the Lord bless you all. Amen.  

ISAAC TILLERY.

N. B. Dear brethren, I have been just looking over some of my papers, and I find in the 6th vol. No. 8, where I exorted my Primitive Baptist brethren to beware of the preachers in Buncombe, particularly Stephen Morgan, Jess Ammons, Bill Rees, Bob Patterson, and others of the same stamp, as I did firmly believe that they would say any thing and do any thing but the right thing. I do not wish to be understood that I meant such crimes as murder, stealing, house burning, and such crimes as those. I only alluded to their deception in the ministry. As I do not even wish to slander the devil himself more than his just due, I thought I would drop a few lines in the Primitive papers, as they are spread throughout the United States, and people are now a days very much lying at the catch. I wish you to give these lines a place in your paper immediately.

You will hear from me again in a short time, as soon as I return from the Nolichucky Primitive Baptist Association. So I conclude by subscribing myself a true friend to the Primitive Baptists throughout this wide extended world.  I. T.

FOR THE PRIMITIVE BAPTIST.

N. T. Stephensburgh, Fred'k city, Va.  
August 20th, 1841.

Ministers and brethren who edit a periodical entitled "The Primitive Baptist."

DEAR BRETHREN: I have been a reader of your little sheet nearly from its commencement until the present time, and have noticed many good things in it, some not so good, and some, I think, not profitable nor edifying.

The antichristian spirit began to work in the Primitive churches in apostolic times; but more recently to an extent unprecedented by all that have gone before: nevertheless, revelation has not been silent on the subject, but the development of the fact has been reserved to this our day and generation.

Perhaps one amongst the greatest benefits in the circulation of the "Primitive Baptist," is the information afforded to all who are interested in the cause of God and truth, is to hear that a disunion of the children of the bond woman and the free is advancing, that truth is more strongly uniting the children of the free woman under the captain of our salvation, and powerfully and sweetly drawing and uniting the members of the body of Christ to their everlasting head.

A religious periodical, professing on its title page to be "Primitive," ought to carry out that assertion as perfect as the New Testament affords authority to justify. It is not my intention to assume the critic, nor imitate the "accuser of the brethren," nor is it to be wise "above that which is written" in the rule of the faith and practice of the church of Christ. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," and we ought, as we are privileged, to "hold fast the form of sound words." 2. Tim. 1. 7. 13. and "by sound doctrine to convince the gainsayers." Tit. 1. 9.

The first line of your title page reads well enough. The second line conflicts with the first and with the New Testament: the word "laity," is copied from a daughter of old Rome. "Old School" is worth just what it will pass for—being given as opprobrious, by the Arminian, Fullerite, mongrel Baptist. The fifth line is first rate—and if practiced accordingly would top off "laity" from the second line and insert brethren. Pope, clergy, laity, &c. &c. are names and things that belong to old mother Rome and her oldest daughter, the church of England, and all the antichristian gang: therefore, the church of Christ collectively and individually ought not to follow or imitate her profane copy in any one particular.

In divers places in your little sheet the word "Reverend" occurs, prefixed to the name of men who are sinners. Reverend sinner is contradictory to Bible language. "Reverend," is found but once in the Bible, and there applied only to God. "Holy and reverend is his name." Ps. 111. 9. M. A.'s and D. D.'s, right reverends, priests, clergy, prebendary, &c. &c. almost numberless, are of the world, and antichrist. Christ and his church have no use for them, and why should any of his chil-
The giving flattering titles to man, no doubt originated in Eden's garden. "Ye shall be as gods, knowing good and evil." Gen. 3. 5. "If not so, why has the preacher said, "God hath made man upright; but they have sought out many inventions." Ec. 7. 29. "Moreover, the thing that hath been, it is that which shall be; and that which is done, is that which shall be done: and there is no new thing under the sun. Is there any thing wherein it may be said, has this is new? It hath been already of old time, which was before us." Ec. 1. 9, 10.

In conclusion, the good and right way for the Lord's people is to "be still and know that he is God, he will be exalted among the heathen, he will be exalted in the earth." Ps. 46. 10. Moreover, it is said by the prophet, come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Is. 26. 20.

Grace be with all who love the Lord and Saviour Jesus Christ. Amen.

I. CHRISMAN.

TO EDITORS PRIMITIVE BAPTIST.

Aiken, Barnwell district, S. C.

June 18, 1841.

Dear Brethren: I rejoice much to hear of the work of the Lord in our land and nation, and that there has been a seed left that have not bowed their knee to Baal, but with the blessing of God, have been spared through the manifold persecutions of our false brethren, for my conscience will not let me call them any other. I thank our heavenly Father that we have been spared and now begin to bud and blossom in every part of our land.

The scripture says, hope thou in God, trust in God, believe in God. For I am sure, and all of you that know Jesus Christ are persuaded of it too, that all our troubles arise from our unbelief. O thou unbelief, injurious bar to comfort, force of tormenting fear. On the contrary, faith bears every thing; but the devil tells us, our troubles are so great we shall never lift up our heads again. But unbelief and the devil are liars.

My dear brethren, let us wait on the Lord and pray always. But the scripture says, watch and pray, lest ye enter into temptation. My dear Primitive brethren and sisters in the Lord Jesus Christ, let us always try to be on our guard, and rejoice in the promise. For the scriptures say, behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore, the world knoweth us not, because it knew him not. My dear brethren and sisters, let us give thanks unto the Lord, call upon his name, make known his deeds among the people, sing unto him, sing praises unto him, talk ye of all his wondrous works. My dear friends in the Lord, I think we of all people have great right to praise the Lord for his kindness in sending his gospel in its purity; for you must needs know, brethren and sisters, that we have always the money hunters about us, to fleece the people, so that our minds have been confused very much indeed.

Finally, brother John Galloway and his church declared a non-fellowship with the institutions of the day, and have come out from among them. For the Lord says, come ye out from them, and make yourselves clean in the blood of the Lamb. The Ishmaelites, or the missionary band, make a great to do about election; they think it is a terrible thing to believe in election, they go for works. But the scriptures say, for by grace ye are saved through faith, and that not of yourselves it is the gift of God, not of works lest any man should boast.

My dear brethren, be strong in the Lord; and in the power of his might put on the whole armor of God, that ye may be able to stand against the wiles of the devil. As the apostle says, stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage; but let us try to press toward the mark for the prize of the high calling of God in Christ Jesus. For I do fondly hope, that the happy and long expected period has arrived in which God will visit his people & restore his church to her Primitive purity and simplicity. My hearts desire is, that my brethren go ahead. Blow the trumpet and warn the people, for the scriptures say, but if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in iniquity; but his blood will I require at the watchman's hand.
Now, my brethren, the Lord says, my people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place. No more at present, but the grace of our Lord Jesus Christ be with you all. Amen. I now subscribe myself as one of the least of Christians if any, therefore I beg the prayers of all my Primitive brethren and sisters in the Lord.

ELIZA JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.


To brother John H. Daniel, a component member of the old Kehuké.st Baptist Association, greeting. Dear brother, I now sit down to answer your request, relative to the number of Old School Baptist Associations in Georgia. There are eleven Associations in this State, and I think one other partly composed of churches in Georgia and Florida. If I am wrong in this statement, I call on bro. Elias O. Hawthorn to rectify me. I will proceed, after a few remarks, to give you the names of the Old School Baptist Associations in Georgia.

The Hebrews, or national Israel, were a typical people from the days of Perish, the Father of Abraham, unto the days of David and Solomon. And in many instances typified the gospel church. Our condition as Baptists in gone by days was comparable to the Hebrews while in Egyptian bondage; and at the present, not unlike to that people when delivered from under the hand of taskmasters.

You recollect, bro. Daniel, that the Hebrews were in bondage in Egypt four hundred years, under the cruel hand of taskmasters; and by reason of hard bondage, and grievous burdens laid upon them by cruel taskmasters, they cried mightily unto God. And their cry did enter into his ear, and God remembered his covenant with Abraham, Isaac, and Jacob, and sent and delivered them from under the oppressive hand of cruel taskmasters; and brought them out by a mighty hand and strong arm, and settled them in a large place where there was no straitness. We, like unto the Hebrews, have been under the iron yoke of priestcraft, hardly oppressed by taskmasters, legal preachers, so that by reason of the oppression and hard bondage of taskmasters, legal preachers, we were made to cry to our God. And our cry did enter into the ear of the Lord of Sab- baths, and he remembered his covenant with us, and enabled us to arise and shake off the yoke of priestcraft from off our necks, and the chains and manacles from our hands, and thus delivered us from under the hand of cruel taskmasters. For which act of so great kindness and mighty deliverance, we raised an Ebenezer, and anointed a pillar.

But I will proceed to give you the names of the Old School Baptist Associations in Georgia. (1.) Ocmulgee, numbers 24 churches. She was constituted in 1810, and has stood the shock and borne up under the strong gales and tempestuous winds of error whis-kèn; and remains steadfast, immovable, built upon the sure foundation of the prophets and apostles, Jesus Christ being the chief corner stone. There was found in her camp a few Achafs, that had taken the accused thing; those, like Joshua, she stoned to death by putting them out of the camp.

(2.) Yellow River Association numbers 34 churches, she was constituted in 1835, and is valiant for the truth. Her watchword is, cast out this bond woman and her son, for the children of the bond woman shall not be heir with the children of the free woman.

(3.) The Echiconna Association has 24 churches. When the Primitive brethren came to search her with candles, they found her in a condition like unto the temple when visited by the Saviour; they found there them that sold doves, memberships and life memberships, titles of honor, and the tables of money changers sitting, &c. &c. all of which they (the Primitive Baptists) overthrew, and then made a scourge of small cords (gospel discipline) and bound those speculating fellows fast, and cast them out of the synagogues. And you may depend, that there was wailing and gnashing of teeth.

(4.) Tovaliga Primitive Baptist Association has 28 churches. I forbear saying anything about her, lest the enemy should say he is boasting, because he is a member of that Association. Suffice it to say, that the weapons of her warfare are not carnal, but mighty through God; and our defence is, a munition of rocks.

(5.) Upatoë Association. I may say of her as was said of the spouse of old, who
is this coming up out of the wilderness like pillars of smoke, leaning upon her beloved perfumed with myrrh and all frankincense of the merchant?

(6) Primitive Western Association numbers 21 churches, she is valiant for the truth and has wielded a godly warfare. And the hands of the arms of her strength being made strong by the hand of the mighty God of Jacob, she was enabled to arise and shake off the f-fitters and break the yoke from off her neck.

(7) The Primitive Ebenezer Association has had a hard struggle, but she struggled not in vain, for she wrestled in prayers and tears (Jacob like) all night, and she wrestled not in vain. Altho' the night was very dark, she fainted not, and can surely say with David, sorrow continued for a night, but joy cometh in the morning. For just about the break of day, the Lord broke in upon her enemies before her like a wide breaking in of waters.

(8) Ulham Association.

(9) Harmony Association is a new constitution with 13 churches.


All of the above named are unflinching Old School Baptist Associations. Nine out of the eleven correspond with us, the Towaliga, and one other Association called Bulah in Alabama; and amongst all there is not a discordant note, all see eye to eye and speak the pure unadulterated language of Canaan.

Furthermore, brother Daniel, you may tell that legal preach fellow, that told you that every body had dropped correspondence with old Kehukee Association, that he is a down right liar, like all the rest of his father's children; for at our last Association we unanimously agreed to open a correspondence with the old Kehukee Association by letter and Minutes, notwithstanding five hundred miles roll between us. You need not be at all surprised that before three years if you see a delegation at old Kehukee from the Towaliga Association. Farewell, bro. Daniel, when it goes well with you remember me. Yours to serve in all good things.

VASCHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Yazoo Springs, Kemper co. Miss. July 18th, 1840.

DEAR BRETHREN Editors: I have felt os tome like I would give you some of my views with regard to the times. I am well aware of my inability to the task, but that is no reason why I should not advocate that doctrine that is supported by the word of God, and fight against those doctrines which are made by men. See 1 chap. 6 verse Jeremiah: Then said I, oh, Lord God behold I cannot leap, for I am a child.

Dear brethren, I will first give you a sketch of what the Mount Zion church has gone into against the schemes of the day.

Rule 1st. Resolved, that we will not invite to sit in conference, nor commune with us, any who hold with or join with the institutions of the day, as practised by the missionaries, if we know them to be such; believing as we do, that the institutions of the day have been and are the cause of splits and divisions amongst the Baptists.

Romans, 16 ch. 17 and 18 verse. 1st Cor. 1st, 10 ver. 14 ch. 33 ver. 2d Cor. 13 ch. 11 ver.

2nd Resolved, that we will not receive by letter any from any missionary church, without first examining into their faith and practice.

3rd Resolved, unanimously, that the above scriptures, referred to in rule first, be put in full in our church book; and be read every comming season.

Now, brethren, I will try to tell you something about how the missionaries have conducted their affairs in this section of the country. There are three churches in six miles of this place, viz: Mt. Zion, Mt. Olivet, and Black Water, which I trust God has planted. Those churches have all split, and the missionaries have formed a body completely between those three churches, composed of some 20 members or more. This they done to try to be close to the sheep fold, as they might have a good chance to lie in wait to deceive, and by their good words and fair speeches deceive the hearts of the simple. But God, I trust, has a people yet at all those churches. Mount Zion, I believe, has something like 30 members that are not ashamed to bear the name of iron side, or hard shell Baptists. For I believe if God has clothed us with jackets, that they are harder to enter by the serpent or his angels, than iron or shell.

I went to the missionaries meeting that they held at this new church of theirs to collect money. The preacher told them that
there were souls in Birm; now, perishing for the want of the gospel; and they never could get it, unless the people paid their money. For, says he, they (the preachers,) may feel their heart tremble within them for perishing souls, and have not got the money to carry them. And, says he, it is as much your duty as a people to pay something to carry the gospel, as it is the preacher's duty to go.

Now, my brethren, I am one that believes in God's having a people, that he will save to his own glory; and he will not give any glory to man for what he can do with money. For he needs not the praise of men or angels to add to his glory, for whom he did foreknow them he did predestinate. Man was once without sin in the garden of Eden, enjoying the presence of God in peace; but he transgressed the law of God, and thus the wrath of God did fall upon all men, for that all have sinned. Then, say the Arminians, if that be truth, how can any be saved? Well, let us see how God, foreknowing all things from the beginning, entered into a covenant with his Son Jesus Christ, to come into the world and die upon the cross, for the redemption of his people; which he done and said, it is finished.

Then, missionary, if God had a people in the beginning, & the redemption of that people has been made complete in the blood of the Lamb, what can your money do towards helping God's purpose? But perhaps Christ was not with the Father before the foundation of the world, say my opponents. Well, let us look at the 17th chap. of St. John, and 5 verse: And now, O, Father glorify thou me with thine own-self, with the glory which I had with thee before the world was. And again, see Gen. 3d chapt. 22 verse: And the Lord God said, behold the man is become as one of us, to know good and evil, &c. A plurality of term. And 8th chapt. of Prov.

Brethren, the missionaries say, that the anti-missionaries are opposed to the spread of the gospel. But, brethren, I deny the accusation; for I believe the desire of every Christian is, that the gospel of our Lord Jesus Christ be spread (in God's own time) thoroughly through the earth. But I do not think that a good Old Baptist wants men's doctrines spread for God's doctrine. I do not hesitate to say men's doctrines, because I cannot find them in my Bible.

The missionaries have a preacher riding through this part of the country (I suppose for the fleece;) they give him six hundred dollars a yr, they say to carry the gospel to the destitute places. But from what I can see, he does not preach much at destitute places, but goes to the large churches of Old Baptists to lie in wait to deceive, and win over to try to get a few more to their number; for it is more for the fleece than the flock. They make large protracted meetings, and hold State conventions, and use every influence to get a new translation of the Bible; for they say, the present one is a rotten one, and if it was newly translated, it would be as easily understood as any other book. But alas, let us see God's word, Rom. 11 ch. 33. ver. O the depth of the riches, both of the wisdom & knowledge of God! how unsearchable are his judgments, and his ways past finding out. But if the missionaries had, or get a new modern bible, men can understand it as other books.

Dear brethren, I will have to quit as my letter is getting full; and perhaps I have said enough for the first time at any rate. But one thing I want to mention yet, that is this, a missionary Baptist said to one of my brethren not long since, says he, we (the missionaries) have all of the zeal, all purity, all righteousness and marvelousness on our side, while they have all of slothfulness, all of the impurity and all unzealousness on their part. I will say to him, if that be true, I am glad it is so; and will just say to him, look at 1st Cor. 1st ch. 26, 27, 28, 29, 30, 31 verses: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen. Yea and things that are not to bring to nought things that are, that no flesh should glory in his presence, but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that according as it is written, he that glorieth, let him glory in the Lord.

Now, brethren, this is what Paul says about such characters as the zealous, pious, pure, and smart man missionary said, we are. Farewell.

Evan Roberts.
TO EDITORS PRIMITIVE BAPTIST.

Colbert, Lowndes county, Mi. August 22d, 1841.

DEAR BRETHREN: Being favored with an opportunity, I make the attempt to write you a few lines for publication; or in other words, for your examination. And if you think it is of no value, just lay it by. For I do assure you, my dear brethren, if I write any thing that would be injurious to the good old cause, or in other words, cast any stigma whatever on the churches of the Old School Baptists, it is through ignorance or for the want of better knowledge. Therefore, I request you, my brethren, not to publish any thing that you may consider to be contrary to the word of God.

Dear brethren, there are but a few of us in this vicinity, that profess to be of the Old or Primitive order, and it appears to be a cold time with us. But, blessed be God, the work is thine and the power is also thine. And he has done and will do whatsoever seemeth good in his sight, and none shall hinder; for he has declared, that he is God and beside him there is none other.

And, my dear brethren, when I see and hear of men who profess to be ministers of the gospel, going about through the country making protracted meetings and telling the people that if they will do thus and so, that is, if they will begin the work God will finish it. But I tell you, my brethren, what I think about it, and I think the scriptures of eternal truth will bear me out in it. For God has declared, that he will have mercy upon whom he will have mercy, and compassion upon whom he will have compassion.

I now proceed to give my views about obtaining grace. That when a man or a woman is convicted for their sins, by the grace of God, he takes them and leads them about by ways that they know not; and when they are brought by the power of God to see themselves condemned sinners before God, they are bound to acknowledge that their condemnation is just. O, brethren, he sees that he lived so long in sin, he sees that he has sinned with a high and an outstretched arm against his God. He reflects on the numerous sins that he has committed from time to time, he looks upon himself as being the worst of sinners, and he cannot see for his life how God can have mercy upon him. But God is a God of mercy, and the sinner is now to see that it is through the merits of Jesus Christ, that he ever can be saved; and he now sees, that it is of grace and not of works, and he is now full of rejoicing and gives to God all the glory.

Now may the love of God abide in the hearts of his children, and may they by the grace of God triumph over all opposition. So I close by subscribing myself yours in the bonds of love.

ALLEN ELLIS.

AGENTS,
FOR THE PRIMITIVE BAPTIST.


COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Brown’s Fairfield dis. S. C.
August 4th, 1841.

DEARLY BELOVED BRETHREN: I almost tremble at the idea of writing for the public, my education being so limited; but through anxiety of soul, and as I am old and this mud-walled cottage tottering to crumble to dust and I know not what a day may bring forth, and believe that I am writing for a people that have been taught their own frailties by the spirit of God, and as such can sympathise with the imperfections of others, I make the venture. I am in the seventieth year of my age, and have been near half of that time laboring in the vineyard of my master, for the good of souls, and much of that time I have had the pastoral care of from two to four churches. My circumstances in life for several years in the first of my ministry being limited, I labored hard for the support of myself and family; not wishing to be chargeable to any, lest I should hinder the gospel of Christ. For I sought not theirs, but them; and I remain the same I ever have been, still trying to preach the everlasting love of God to poor fallen man, the unsearchable riches of the wisdom of God, in his plan of salvation for sinners.

Dear brethren, stand fast in the faith, quit you like men, be strong. Finally, my brethren, he strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, & having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit which is the word of God. Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. Eph. vi. chap. 10th to the 19th vrs.

I bless, and thank my God, who works all things after the counsel of his own will, that he has ever put it into the hearts of his children to institute such a periodical as our Prim. Baptist, which never comes empty, but brings good news from a far country in the language of Canaan. It often dispels my gloom, and makes all within me rejoice, in hope of the glory of God.

Let me say to you, my brethren, go on writing in the spirit of meekness, and simplicity of the gospel; not in harsh saying, or setting forth a hard spirit, but clothe the truth with love.

I should like to hear from bro. Osbourn again, it seems he has almost forgotten us. Also, bro. Wm. Moseley. I think it is time for old father Lawrence to take up his old stumpy hoe, and chop about the stumps wherever he can see ugly weeds. I think he has rested almost long enough.

I send you some poetry, which I com-
posed betwixt my plow-handles, on my Christian experience. I never wrote it down before, but memorized it as I composed it, which may be sung to the tune called Louisiana, and is as follows:

With joy and shame I now begin
To give a full relation,
Of all my days in wicked ways
And of my reformation.
Long time I dwelt, in darkness felt,
Like one in stupid slumber;
I lived the sin I was born in,
Which makes me now to wonder.

The gospel sound did much abound,
With sweetest invitations;
The glorious news came to the Jews.
All kindsreds, tongues, and nations.
This heav'ly light did shine so bright,
I plainly saw my danger;
Which made me own that I was wrong,
And to my God a stranger.

Although a youth I felt the truth,
It said, "you need a Saviour!"
I cried to God, and read his word
All for to gain his favor.
I soon believ'd (yet much deceiv'd,)
And thought my sins forgiven;
To keep God's law was my employ,
To win my way to heaven.

This legal scheme, was all a dream,
I quickly lost its power;
It left me in the sink of sin,
In an unguarded hour.
I quickly thought, "religion's nought,"
And turn'd again to sinning;
As far remote as I could get,
From this my late beginning.

For many days in sinful ways,
I still myself was for'ring;
Conscience would cry, you soon must die,
And hell must be your portion,
This awful sound did me confound
To me it was distressing;
And made me own with bitter groan,
My days are all a wasting.

O'erwhelmed with tears and floods of tears,
I went in secret crying;
And when alone I sat me down,
To meditate on dying;
This fearful sight did me affright,
On this my mind was urgent;
Which made me cry, I soon shall die,
And then be brought to judgment.

While here I gazed and stood amaz'd,
Like one in deep distraction,
I promis'd then my life to mend,
Both in my word and action.
I cried, O Lord, my vow record,
And witness this my promise;
Should I again return to sin,
Let vengeance fall upon me.

Although I vow'd, it would not stand,
Nor hide me from the tempter;
I turn'd again to all my sin,
The wrath of God to venture;
My heart grew hard, my conscience scar'd,
As with a red hot iron;

Without remorse I ran the course,
That leads to endless ruin,
I then gave up and lost all hope,
Of ever gaining heaven;
And still did cry presumptuously,
My sins can't be forgiven.
But glory be unto the three,
The Father, Son, and Spirit;
Although I fell a heir of hell,
In Jesus Christ is merit.
The God of grace reveal'd my case,
It was by a night vision;
The spirit of love came from above,
To teach me my condition.
It was at night I had the sight,
(When a deep sleep was on me,) That I must die, my spirit fly,
And stand before Jehovah.

On holy ground I quickly found,
Myself arrived at heaven;
A gazing on the blood-wash'd throng,
To whom salvation's given.
They dwelt in light, earth'd in white,
Their joys were still increasing;
Secure they stand on Canaan's land,
Perfectly freed from weeping.

But soon I heard to me declar'd,
That I must leave the blessed;
While thunders roll to blast my soul
Saying, depart, you cursed,
The wrath of God, a mighty load,
On my poor soul was running;
And as I felt a moving hell
Arose to meet my coming.

In endless pains all wrap'd in flames,
I can't relate my horror;
Nor can I tell how far I fell,
In depths of endless sorrow.
In agonies I spent my cries,
But no relief was gaining;
And when awake I could not speak,
For every nerve was shaking.

(This trembling fit affects me yet,
Whene'er I tell the story;) Saw I was lost, from God accus'd,
Shut out from endless glory.
God's wrath I saw and felt it too,
Which doubled all my anguish;
Satan stood by while death drew nigh,
My soul from God to vanish.
Upon my bed benumb'd by dread,
I lay bereav'd of power;
A length I rose, walk'd out of doors,
About the midnight hour.
The day came on, serene the morn,
But all within was gloomy;
I row'd about to plead with God,
To save my soul from ruin.
To my sad cost I quickly lost,
The power of my conviction;
Anon distress return'd afresh,
My trouble still increasing.
I tried to pray both night and day,
By sore temptation harass'd;
That God had shown my certain doom,
And left me now to perish.

But soon a sound from Sinai's mount,
A voice more loud than thunder;
Reviv’d again my guilt and sin,
And fill’d my mind with wonder;
I strove to run, the sight to shun,
Stern justice quickly met me;
Spoke not a word but drew its sword,
With which it was to slay me.
Then felt my soul what can’t be told,
To me it was a sad hour.
O Lord, I cried for me provide,
And save me by thy power.
He answer’d free, believe on me,
From sin you shall be saved.
This gospel sound heal’d all my wound,
And all my guilt removed.

For many days I sang God’s praise,
While he reveal’d his beauty;
Both day and night I took delight,
In pondering over my duty.
I often thought on Zion’s mount,
Where Christ the Lord resided;
And so made known what God had done,
And then I was baptized.

I will come to a close, by subscribing
myself yours in tribulation, and bonds of
the gospel.  

ASA BELL, Sen’r.

TO EDITORS PRIMITIVE BAPTIST.

Sumterville, Sumter county, Ala.
Aug. 29th, 1841.

Beloved Brethren: I have been taking your paper for the last three years,
and I wish you to continue sending them to me, as I am well pleased with them.
I have been reading your papers for some time,
and have been very partial to them
every since I first saw them; but a great
deal more so, since I joined the church a few weeks past.
May the Lord bless, and prosper, and
guide, you all in the way of all truth. Your
unworthy brother, and if one the least of all.

DRURY JACKSON.

TO EDITORS PRIMITIVE BAPTIST.

Darlington C. H. South Carolina,
June 20, 1840.

Dear Brethren Editors: I have been a reader and somewhat of an observer of
religious newspapers for some time. I
saw in one of these papers a piece with the
signature to it of John Pitman. I once
saw him and heard him preach the Introductory discourse of the Cape Fair Association. 

Text: Malachi: Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, &c.

I liked the sermon well. Again I met with him at the Charleston Association, held at the Galway church, near Mr. Sol’m

Owens, on the Little Pee Dee river, Marion District, in company with Job Goodman, and heard him again preach by night at sister Elizabeth Williamson’s. Text, Isaiah: And a man shall be a hiding place, &c. And it was in my humble opinion a good gospel sermon.

I must confess I was somewhat surprised from the idea I had formed of the man, to see a letter from him in which he spake of old brother Joshua Lawrence, as being so far behind the New School Baptists, that he would scarcely get up with them the balance of his days, he being an old man.

If Mr. Pitman never saw brother Lawrence, he must have known him well by character, and ought to have known that old brother Joshua was one of the foremost and best harnessed horses that pulled the gospel chariot in North Carolina, to say the least of him.

I approach prayer with veneration, but let me say to them who hath had such a squabbling about prayer, that notwithstanding all your sympathies and prayers, that God Almighty has not changed yet. He
is the same now he ever was, and will continue to be of the same mind, world without end. Amen. And if through blind zeal, or Arminian principles, we wring
and twist, hollow & bawl, jump & rave till the soles of our shoes are seen above the top of the pulpit; and if we jump so high as to bump our heads against the moon, none of all this will either remove one of the stakes, or break one of the chords of Zion.

It is very manifest, that the Ruler of the universe does not abhor or grieve the children of men without a cause. That the Old School party, with the rest, are sinful and depraved, and deserving the judgments of God, we fully believe; but that the old School honor and glorify God by the things they believe, practice, and preach, I also believe with an unshaken confidence. And I do consider it as very offensive to our heavenly Father, where the New School party, in zeal to support their unscriptural and tottering system of new divinity, will publicly in face of open

day and a large congregation, hold up the Old School party in derision and ridicule, & call them a faction and that in a very little while it will die away. Now all this has been done to my certain knowledge, and what more at other times and places God only knows, I do not want to know.

The children of the bond woman are treating the children of the free woman
roughly, allowing scarcely any quarters. Old School brethren be patient, endure hardness as good soldiers of Jesus Christ. Possess the spirit of your master, who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. Obey the injunctions of the great captain of our salvation where he says, return not railing for railing, but bless them that curse you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father which is in heaven; for he maketh his sun rise on the evil and the good, and sendeth rain upon the just and unjust.

I will conclude by bearing a public testimony against those abominations of desolation, the theological seminaries. God has said, that all his children shall be taught of him, and great shall be the peace of thy children. Do any imagine that the Lord neglects to fulfill his word to any one of his people, or is he insufficient, or will he teach them wrong? How long, ye theological seminaries, ere you will cease to teach and spread your pestilential errors and heresies, like a destructive epidemic, or plague, amongst the sons and daughters of Columbia's free and happy land?

JOHN GOOD.

TO EDITORS PRIMITIVE BAPTIST.


BELoved brethren in the Lord, who are scattered abroad throughout the wide world, who are as sheep among wolves.

Dear brethren, I have lately been reading in your little Prim. No. 16, vol. 6th, a communication written by bro. Luke Haynie, in which he gives us a fair statement of his life, from his youth up to the present day; and the latter part of his life I know to be true, for I have lived in the church with bro. Haynie nearly twenty years.

Brethren, I am almost fifty-nine years old, and I am about to give you a short sketch of my manner of life. But oh, brethren, I cannot give you as good an account of my own life, and tell the truth at the same time, as my beloved bro. Haynie has done. Therefore, I hope that my brethren will take his life as a pattern, and mine as a warning. And as my sheet is not large enough to say one-tenth part that I wish to say, therefore I must be as brief as possible.

In the year 1805, I think that it was the will of God to show me that I was a poor sinner, and wretched, and blind, and naked. I was then in the 22nd year of my age, living in Hancock county, Georgia. I then for the first time tried to pray, and when I tried to pray for the first time, it appeared to me that every act of wickedness that I had ever committed in all my life, was then plain to my view; and the more I tried to pray, the more plain I could see myself a wretched sinner of sin. I fled to the law, but that law cursed me and pronounced me dead. And while in this condition, one night I retired to my bed to rest my poor body and past the night without sleep; and at daylight as I was about to leave my bed, I thought that I would try to pray once more, and my prayer was this, if there was no mercy for me, that God would keep me from committing any more sin; that if I must go to hell, let me go without sinning any more. And while I was praying my last prayer, as I thought, these words came to my mind, Luke, 12th and 32nd: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. At these words my burden was gone, my load of sin and guilt was removed, and through that I could see the plan of salvation, in and thro' the Lord Jesus Christ.

But now, brethren, comes in the most shameful part of my life. I shortly after this, before I joined any church, moved from Hancock to Baldwin county, it being at this time a new settled part of Georgia, and having but little preaching. And never having read my Bible much, and being young and in the dawn of life, my hap was to meet with the same old mother of harlots that John saw, that was sitting on a scarlet colored beast, that held a golden cup in her hand. And she was so handsomely drest, and she had so many enticing charms, that I was made to gaze on her with great admiration. Well, the old lady understanding something of my condition, presented to me one of her daughters; a handsome looking dame she was to behold, and I was simple enough to fall in love with her, and took up with her, and lived in a bed of adultery with her three years. And after I had been with her some time, I began to enquire of her about the origin of her name. I told her I had not seen her name in the Bible. I think the young
lady's name was Methodist, and I feared something was wrong. She said, it mattered not about names in these days. Moreover I found her out to be unchaste. I found that she would go aside in every grove, and under every green tree, and call in passers by and take them to her bed and to her table. And when I would make my complaint about such conduct, she would make me this reply, that she felt herself at liberty to unite with the world, or with every order of people of every denomination. I then told her I must quit her company.

And, brethren, in 1812 I left the harlot and her bed. For I think the Lord did show me, that her ways were the ways of death, and her steps led down to hell. And, brethren, I hope that I have been lawfully divorced from her, for the old lady don't pester me with her daughters any more. Only some years ago she did whisper to me one day and said, that she had a beautiful daughter by the name of Sunday School Society. But I told her that I had been in her family long enough, and that I would no longer partake of her sins. She now lets me alone, only when I write for the Prim. she don't fail at every publication to send me a missionary burket letter; for I will not give her my money to support her institutions, and she thinks to drag some from me by way of postage.

Therefore, dear brethren, as above stated take pattern by bro. Haynie's godly walk, and warning by me. And my prayer is, that none of God's people may ever be caught in her net. Give place to none of the institutions of the day, my brethren, no not for an hour. Now, my dear brethren, I am old. I bid you all farewell. Farewell, my beloved bro. Rorer. My much beloved old bro. Tillery farewell. And all my dear brethren who write for the little Prim. I bid you all farewell, in the name of the Lord. Oh that none of us may turn aside in forbidden paths, that our lamps may be well trimmed, our feet shod with the preparation of the gospel of peace, is the prayer of your unworthy brother in Christ. Amen.

THORNTON RICE.

TO EDITORS PRIMITIVE BAPTIST.


DEARLY BELIEVED BRETHREN IN THE LORD: I for the first time take up my pen to inform you, that I am yet the spared monument of God's mercy and in the land of the living. I have been an attentive reader of the Primitive Baptist for the last three years, and am well pleased with the doctrine it contains. It comforts my poor soul when I read the communications of my dear brethren, tho' hills and mountains separate the body, yet we are joined in heart and in communion with each other.

Dear brethren, I have been impressed to write for the Primitive for some time, but could not venture until now. And I fear now that I shall injure the cause of Christ and be in the way of some brother; though I thought to write mostly concerning myself, that I might not tread on my brother's or any body else's feelings. I thought, to relieve my mind in some degree, that I would give a short sketch of my ups and downs in these low grounds of sorrow and woe.

I was born in Barnwell district, South Carolina, and raised in Twiggs county, Georgia. My mother died when I was a child, my father lived until I was about ten years old. I was the youngest child. There I was, ten years old, without father or mother, and as I thought without friends too; though my father's executor took me home with him, and gave me some schooling, at least enough to read, write and cipher a little. Though all this while I thought that I was forsaken, which caused me to begin to reflect; and after reflecting upon my situation for some time, I thought that I was not only friendless, but that I was a sinner and without God in the world. My condition was a wretched one indeed. These considerations made me to reflect seriously. Well, I knew not what to do. I had never been taught to pray, I had no praying parents, and the man I then looked up to was a man of the world. No aged brother to direct me, no relations in Georgia but one, an uncle, and he was a man of the world. Thinks I, what shall I do. It had the effect to make me shed tears of grief.

In this condition, while asleep one night, my mother as I thought approached me, took me in her arms, embraced me, and instructed me to be a good boy; for, she said, she had to go back home, that she could not stay with me but a little while. And she bid me farewell, and departed as I thought upon wings, and steered her course to the east through the air. This scene, though asleep, made me to cry out
aloud, so as to wake me out of sleep, when I found myself in the greatest agony possible. I then was about twelve years old. This scene appeared three times in the same way. Now my mother died before my recollection, but I thought in the vision that it was my mother, and this distressed me more than ever.

About this time I was sent to school to a Methodist preacher, by the name of Benjamin Gordin. He held prayer in his school. From this I made the attempt to pray for the first time in my life. I continued trying to pray for some time, but it availed me nothing. Thanks 1, good Lord, what shall I do; for I am a poor friendless orphan and without God in the world.

Brethren, my case was a wretched one about this time, for to be damned I thought must be my doom to all eternity; though I thought if I went to hell, that I would go there praying.

About this time I was in good earnest, I thought every body could be saved but poor me; for there was a revival among the Methodists about that time, and I tho' almost every body would join them. Brethren, right here I done my best. They told me that any body could get religion if they would seek for it; therefore, I worked myself down and gave up all for lost and could only say, if I am damned it is just in God; but I could not help crying, Lord, have mercy on me a sinner.

While in this condition, one night after I had gone to bed in deep distress, there appeared to my mind while in a doze of sleep, a man in white raiment to forgive my sins and bless my poor soul. Hence my soul arose and soared over sorrow and trouble. I thought it was in an apple orchard that I knew, and when my soul alighted it did embrace the figure of a female. Here my rejoicing awoke me out of sleep.

O, brethren, language fails to express my feeling at this time. I expect I made some noise, for a man that was living on the place came in the house where I was and asked me what was the matter with me. My bed was kept in a separate house from the family. I was now thirteen years old and turn, but oh the blessed night that my soul was blessed. Brethren, I thought I wanted every body to have religion, and I thought I could tell them how they might get it, and I thought I would do it; but 1, brethren, it was a mistake. Though I could rejoice in my soul, yet I kept it a profound secret from every body but a poor old negro, whom I had confidence in. So farewell for this time.

(to be continued, if God will) JAMES ZORN.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, B. D. So. Ca. September 21, 1841.

To the Editors of the little Watchman who is on the tip to hear what next.

Beloved Brethren: You may think I am hasty in sending this scrib, but should I act imprudent, I hope you will not spread it in your columns. But you know when a poor worm is trod on, it will try to turn. I want to tell you, brethren, think the committee from Charleston did not have the assurance to send to the Colonel's Creek church for money to carry out five beneficiaries; for they were 300 dollars behind, and said, Jesus wanted men and money to carry on his war. I wish they would cite us to the scripture that says, Jesus wants men and money, for we are left in the dark; likewise the scripture for their men-made preachers, who will pen down their sermon, for they cannot trust the Lord.

Now, brethren, you who understand the scripture, does it say go wait, or go preach my gospel? I tell you how you may know them—they will rise in the pulpit with their hair turned to one side and their gold watch chain across their breast, then they will begin to hum and haw and clear their throats till they get a start, then their head up and down and their hands going till they sometimes upset the candle; then they are as much frustrated as the man was that was preaching, and had got through the first and second part and he looked off; and while he was casting his eyes about, the wind took his paper and carried it out of the window; and when he looked down and said thirdly, he looked about and said thirdly, and repeated thirdly. An old lady sitting by the window said, I saw Mr. Thirdly go out of the window.

Now, brethren, you that have eyes of understanding, you can pull off your specs and shut up your books and preach. It appears like some have touched the silver sheets to eat the word of the Lord to pieces, then they will stitch it together; but when they get one place tacked, another breaks loose, so they are always behind.

See Luke, 7 ch. 23 verse: And blessed is
he whosoever shall not be offended in me. And let us see what the 10th chapter of John says, 1st verse: Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I believe the Lord's people want to follow his commandments, for they are not grievous; the great men, who want to be lords in this world, while they are trying to impose a gag law on the people, had better be on the look out, for fear their god is in two pieces, one of silver the other of paper, and can neither see nor hear when death comes.

Dear brethren, we have some of the go-betweeners, and we do not know what to do with them, for they are mongrels. I wish some of our old fathers would tell us what to do with them, for I can assure you, brethren, we are permanent in opinion and desirous to contend for the faith once delivered to the saints. When we read of the covenant between the Father and the Son, we never read that man nor money was called for to help him redeem man. I think the missionaries put the cart before the horse, for they are not able to help themselves; but I can tell you what I think, they are like young birds, sit and do nothing only play with their fingers, while the poor are laboring hard for bread.

Dear brethren, pray for us that we may stand fast in the faith of our Lord and master; for we all have our trials in this life. Although you are strangers to us, we anticipate the time when we shall meet to part no more. I must close now. Brethren, farewell for the present.

MARTHA HIGGINS.

TO EDITORS PRIMITIVE BAPTIST.


VERY DEAR BRETHREN IN THE LORD: I once more venture in my feeble manner to write you this short epistle for your perusal, if you think it worthy of room in the Primitive; if not, lay it aside, for it is from a sense of my weakness that I have not written before now. For I do confess, that I am well pleased in reading the letters from the brethren scattered abroad through the United States; for they all speak the language of the scriptures of truth, and it does my soul good, for it is the teachings of the spirit of God, or I am in the dark.

Brethren, hear with me while I give you a short history of my faith. The truth of the being of God is abundantly proved by the things that are made, which declare his eternal power and godhead. This globe, with all its variety of animate and inanimate productions, afford sufficient evidence to prove to every unbiassed mind, not only the being, but also the power and wisdom of God. Let your eyes turn to the heavens, behold the sun, moon and stars; then ask your reason, if these are the works of chance? Does any man live by chance or die by chance? No, reason forbids the conclusion, and stands convinced of the being, power, wisdom, and eternity of God; and that all things were made by him and for him, so that all things that were made makes a display of God's wisdom and power, as the preparatory means to make a display of the great plan of redemption, which was the design in creation; and if no redemption, no creation. But the word of God informs us, that there is a God and he is love; and as he is love, he must love something, for the very nature of love requires an object. Therefore, Christ with his church in him was brought forth, and set up as a consequence of God's being love; Christ the head and they the members.

This is abundantly taught in the Bible, for when God is spoken of as being from everlasting, there is no date to express it by; but it is declared to be before creation, as in the 90th Psalm, 2nd verse: Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. So when Christ is spoken of as the head of his church and the object of God's love, it is expressed by the same mode of expression, as in Micah, 5 c. 2 v.: Out of thee, Bethlehem Ephratah, shall he come forth unto me that is to be ruler in Israel, whose goings have been from old, from everlasting. And in the 8th of Proverbs: I was set up from everlasting, or ever the earth was. And thus we are taught, that the very nature and being of God from everlasting, set up his own plan of salvation from everlasting, whose goings forth as the head of the church was from everlasting; as such, he represented them before the world was, for he had his delights with them. Thus Christ could say, thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world. Christ and the church...
are but one, they in him and he in them, and all in God; as it is said, my beloved is but one, but one elect, he (Christ) the husband, and she the bride the Lamb's wife. In him, as Adam's wife was in him when they were created. But one beloved, yea, I have loved thee with an everlasting love. And again, we love him because he first loved us, &c.

Dear brethren, this is my faith and belief respecting the plan of redemption, as far as the limits of one small sheet of paper will admit. And believing as I do, that the Primitive messenger brings me almost every two weeks, and brings in it the very doctrine that I have lived on for many years, and I expect to die in that faith by the help of God. Brethren, as we are all sons of the same heavenly Father, and have been chosen and enlisted by the king of glory during the war, let us act the valiant soldier's part; for Jesus is in the front, he never has nor never will lose a child of his, the gift of the Father to him, whether they are now in the world or yet unborn to the end of time; whether they lie in the United States, or in Birma or Hindostan, or in any other heathen nation, Jesus will have his sheep. For the means were all prepared before the world was, for there was grace which was given us in Christ Jesus before the world began.

Brethren, my faith is, all that has ever got into heaven, or ever will get there, is because Jesus represented them in the atonement, by bearing and suffering for their sins. Jesus, the great high priest, did not ask his Father for thirty or forty thousands of dollars, as payment for his sufferings; no, brethren, all he wanted was his bride, and he will get her, for all power is given into his hands, both in the heavens above and the earth beneath. Brethren, is this the doctrine that these money hunters preach where you live? If it is, not so here. How then? Why, that God would save every body if they would do their duty. For, say they, God gave all to Christ in the covenant of redemption, and Christ made an universal atonement for all, and that the spirit is striving with all, but can't effect the work for the want of the means —money to them to devote all their time in laziness, I say; for to work they won't, and to starve it would go hard with them. What plan they will fall on next I can't tell, for money has got very scarce in Tennessee; but their leader will no doubt furnish them with some new plan to live without work.

Brethren, the mark that God has given us in his word, is so plain and so often left on record, that he that reads may understand. But, brethren, there are two kinds of religion in the world, and I would explain them this way; that Jesus raises dead sinners to a spiritual life, and clothes their naked souls with God's righteousness, and adopts them legal heirs into his kingdom of light, and presents them to his Father as his lawful bride. God is pleased, his Son is pleased, the Holy Ghost is pleased, the angels are pleased, all God's saints are pleased. God's ministers preach the truth, his people feed upon the truth and the truth makes them free. The angels in heaven rejoice when God calls a dead sinner to life, and sets it free from the demands of the law.

Brethren, not so with the devil's and blind men's religion, that had its beginning in this world; set up in opposition to God's religion, and carried on by all his satanic art, and that by ministers that volunteered in his service, to impose his deceptive religion on the world. And for the better plan to effect his purpose, he has made choice of the high minded, college learned money lovers, world pleasing men; and has sent his ministers into the world with the Bible, the word of God, and by their cunning craftiness whereby they lie in wait to deceive.

Brethren, I select two passages of scripture, one from 2 Kings, 4 ch. 38—41 vs. that says, Elisha came again to Gilgal: and there was a dearth in the land, and the sons of the prophets were sitting before him. And he said unto his servant, set on the great pot, and seethe pottage for the sons of the prophets, &c. Read the other three verses for yourselves. Now, brethren, Elisha was the man of God, the great pot was a figure of a three-one God — God the Father, God the Son, and God the Holy Ghost, in the man Christ Jesus. And every body knows that a pot has three legs, and yet it is but one pot. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and spread them into the pot of pottage.

Now, brethren, I think that one that found the wild vine and his lap full of wild gourds an Arminian preacher, and the wild gourds nothing better than salvation by works. Such a dish of poison the heaven-
born soul won't eat, for there is death in
the pot; and such another pot of gourd soup
was hardly ever heard of before. And be-
cause they do and will preach lies, God
shall send them strong delusion, that they
should believe a lie; that they all might be
damned who believed not the truth, but
had pleasure in unrighteousness. They
are so deluded, that they think they can get
to heaven by their false zeal, and great
thirst for money; which in place of getting
to heaven they will land in hell, if grace
don't prevent.

Dear brethren and sisters, God's minis-
ters are ambassadors for Christ, as though
God did beseech you by us, we pray you
in Christ's stead, be ye reconciled to God.
Now, brethren, those college learned pat-
tent right money beggars ought to read, we
are beggars for the convention, as though
the heathen did beseech you by us, beg-
gars, we beg you in the convention's stead,
give a little more of your money. And, as
brother Lawrence said, that a missionary's
pocket never says withhold, we have
enough; no, no, their craving appetite for
the shining metal is so great, they stoop to
a calling beneath the character of a gentle-
man, all to indulge them in their laziness.
And there is another breed of meaner
sneaks, the fence straddlers. I call them
turkey buzzards. 'Tho' they are not car-
riorn, they will eat carrion, rotten doctrine,
for it suits their appetite and they will gag
at the truth. And the reason is, they don't
know the truth; if they did, the truth
would make them free. Poor creatures!
brthern, let us pray that God would bring
them out of Egyptian bondage, if it is his
will.

Brethren, I would say in conclusion I
am very well pleased with the doctrine
held forth in the Primitive. Go, my 
brthern, in the strength of Elijah's God;
preach the truth, believe the truth, and con-
tend, earnestly contend, for the faith which
was once delivered unto the saints.

HENRY RANDOLPH.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 9, 1841.

To the Editors and Subscribers of the Primitive
Baptist.

Whereas there have been many applications to
this office to have all the writings of Elder Law-
rence printed in one volume separate, or publish-
ed in the Primitive Baptist, we feel we should
slight our subscribers not to answer them on this
their request. We answer our applicants that
with pleasure we would gratify their wishes, if
we could; but taking into consideration that the
cost of paper, printing, and binding would amount
to at least $1000, and all this must be advanced
without a cent coming in the outset, we cannot un-
take to publish a separate volume; besides the
difficulty of getting the books to subscribers, &c.

But, willing to gratify our subscribers to the
full extent of our power, we have fallen on the fol-
lowing plan. We have now before us, two pie-
ces of Elder Lawrence's writings, that have never
been published, Victorious Grace, and, the Clod-
hopper's Reply, with many other pieces of his
writing that have never been published in the
Primitive; to gratify our patrons as far as in us
lies, we design to publish them in the Primitive,
so that those who have been careful enough to
preserve their former numbers, may have all his
writings in their possession.

Yet it is not to be understood, that the writings
of Elder Lawrence are to occupy the whole of the
Primitive, but a part only in each number; for it
will continue as heretofore to be a medium of cor-
respondence, with thankfulness for suitable com-
munications, Circular Letters and Minutes of As-
ociations, &c. which will have every attention
paid to them. We will commence with Victorious
Grace, as that is the first of Elder L.'s writings:

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,
Written by Joshua Lawrence in 1812,
BEING A MERE GLANCE OF HIS EXPERI-
ENCE.

That as sin hath reigned unto death, ev-
en so might grace reign thro' righteousness
unto eternal life, by Jesus Christ our Lord.

PREFACE.

The only apology I have to offer for this
work is, that I have had impressions to
write for several years the following lines,
but have refused so to do for several rea-
sions; first, because I knew I could not
write grammatically, nor with that lan-
guage that might please the polite world.
Secondly, because there were so many
valuable hooks already extant, on almost
every interesting subject, that I thought
my mite would be needless; and therefore,
have refused to write, for several years,
thinking that I might do harm but could
not do much good. Nevertheless, my im-
pressions still continued stronger and with
more force of mind so to do, until at last
to get peace of mind and for the following reasons I yielded: first, because I thought it was the will of God, and his mind, that I should write. Secondly, for the benefit of the present age of Christians and more especially the generations to come, that they might see the dealings of God with my soul, and be comforted in reading it; but more especially, the powerful temptations which I have endured; that if the generations to come should get in these temptations, they might not think themselves alone, as they are apt to do; but by reading this might see, that some one had been there before them, and also discover the faithfulness of God to succor the tempted soul, and thereby get that comfort that this book may yield them. Oh, when I have fallen in these violent temptations, what would I have given, to have seen that any was ever there before me. I thought it would yield me much comfort, therefore I have wrote this for the benefit of such. Thirdly, that as the face of man answereth to face of man, so does the heart of man to man. And so by reading of this book they might compare their feelings with mine, and the whole with the word of God, and be comforted. Fourthly, the benefit of doubtful and back-siding Christians, to throw them a morsel of bread by the by. And I further add, pardon my weakness and failings, for I must speak to you in that plain language, that God did deal with me and cause me to understand my case. And may God make it a blessing to all hands where it may fall. I subscribe myself your sincere well wisher and servant.

JOSHUA LAWRENCE.

Be it remembered, that if thou who readest the following lines be a natural or unconverted man, that I would wish you to take heed of rash judgment, and not condemn the things thou herein find written, because thou cannot understand them nor have not experienced the several things herein declared to have been seen and felt by me. But act the part of a wise man, and admit that these things may be, tho' thou hast not yet felt them. For I am sure, that if you would act the part of a wise man, you will admit and not say women have no birth pains, because thou hast not felt them thyself; nor that the bones of the child don't grow in the womb, though thou canst not understand how it is perfected in every part and joint thereof, no more than thou canst tell the dealings of God with my soul.

But should you be one whose eyes are opened by divine power, and have felt that change that will prepare you for the kingdom of heaven, I trust you will acknowledge the things I write to be true, and agree much with your feelings in many things; while I pray God, that they may yield thee much comfort and consolation. And thus I shall begin to tell you how I think God did convict me for my sins in my youth; yea, when I was about ten years old I was so frightened by dreadful dreams of lightning and fire consuming the world, &c. that I have jumped up in my sleep often times and run for near half a mile from the house. Once I recollect in particular, I jumped up in my sleep and run through an old field adjoining the house, and over two high staked fences and down in my father's deer park and got mired and fell on a heap of brush, before I awoke, I was so frightened in my dream. Nor were dreams all, for in the day time I did feel such convictions for my actual sins, that it would fill my mind with horror and distress, which would make me try to pray to God to have mercy on me.

Yea, these convictions did so fasten on my mind, at about eleven or twelve years of age, that I began to have serious thoughts about religion and judgment to come, with terror of mind; and would frequently read the scriptures, but more especially that part of the evangelists that treats of the death of Christ; which did so affect my heart, that I could not read it without shedding tears freely. Not that I then had an idea of his being a Saviour for sinners, but thought he was so good a man, and the Jews had treated him so evil for all his kindness, that if I had been there I would have fought for him what I could, before they should have served him so cruelly.

But at about fifteen years old I began to feel such sharp convictions for sin, that I tried to break off my practical sins and turn to God. Yea, would read the scriptures, and take to the words and fast and pray all day there to myself. And I did shed tears freely, under a sense of the wrath of God & the guilt of my sins. And after the day or days of my prayer & mourning was over, I felt my conscience quiet and it did not accuse me so powerfully, nor did I not feel quite that same horror of mind nor fear of the wrath of God. But oh, how afraid I was some person would see me
at prayers, that I would start up at the crack of a stick or the shaking of a leaf. So fast had the devil possession of my heart that he soon shamed me out of all my fasting, prayers and repentings for sin; and in a few days I forgot all & returned to satisfy my fleshly desires again with sinful practices. And it did seem sweeter than ever, though when it was committed it left its sting in my bosom; which was all my grief, that I could not sin but I must feel the gripes of a guilty conscience.

At that age I would get drunk, curse & swear, steal, commit adultery, lie, dance, and every bad practice that youths of my age could be guilty of. But still now and then I would think of dying and going to hell, and burning there forever; which would make me tremble and fall to my prayers and vows, that I would mend my life and do better, if the Lord would forgive me for what I had done. Thus sometimes I prayed and vowed, though very secretly, and sometimes sinning all that I could, to drown such thought, and to get rid of my distress. Thus I continued to about the end of my sixteenth year. About which time my father died, and then I had full liberty to sin; for although he was a man of the world, yet I dare not let him know I cursed or swore, or did any such bad practice. Tho' sin had such a dominion over me, that I could find ways enough to sin without his knowledge: for every half bit I could get I would give it to negro Sam, to play the fiddle for me to learn to dance.

From seventeen to twenty there certainly could not be my equal for sinning; for neither had father nor mother, nor friend to fear, and chide me for sin; for I went to keeping house in my seventeenth year, and then I was determined to fill myself with dancing, frolicking, gambling, quarrelling, and all manner of vice and blasphemy, that I was capable to commit. I seldom had convictions for sin in these three years, only when I would go to meeting, and the preacher would tell me of my crimes and what would become of me; then while under his sermon I felt awful, and would vow and set resolutions, if I lived I would try to do better. But as soon as I got out of the meeting house, and got with my old companions, I was so shamed, and hated they should think that I had any notion of religion, that I tried to throw away all the thoughts thereof out of my mind. So as soon as we had got our horses, away we went to the tavern and I among the rest was drunk, cursing, swearing, lying, and blackguarding, ringleader for all the evening and the best part of the night; for I did drink more freely to break those thoughts of my sins and religion out of my mind.

And thus I continued until my twentieth year, in which time my travel of sorrow began, sure enough. I sometimes, reader, in the midst of all the things I have told you, would read the scriptures, and among the rest I did read that passage in the book of Job, where his wife said unto him, curse God and die; which after reading did so fasten on my mind, that I could not bear it out, all that I could do, nor by all the means that I could use or invent. But it appeared that I must curse him and die, in spite of all my power. And the having of this thought fastened as much guilt on my conscience as all my former sins. Yea, it did appear, that it brought all my former sins to view, and charged me with the whole. But I closed the book, and would read that place no more; yea, when I went to read I would be careful not to open at the book of Job, for fear I should have them bad thoughts again. But whether I read or not, it was all one, they were fastened on my mind, and I could not shake them out; for it was constant in my mind, curse God and die.

But I would say bless God, bless God, in order to keep the other words from coming out of my mouth; but it would still be in my mind for every hour in the day, curse God and die. But I would reply, bless God, bless God, as fast as I could speak, to keep from cursing him; for I thought if I did, God would kill me and send me to hell with all my former sins to suffer for ever; which made me tremble with fear and quaking of heart, for the sin of this thought was greater in my eyes than all my other sins, and charged me more guilt on my conscience. For the relief of which guilt I would plead, Lord, I can't help this thought, take it away, for I don't want to curse thee 'thou knowest.

But this thought carried not only guilt, but a voice of repentance, and would threaten me with eternal misery if I did not repent. But I found I was not willing to repent and leave my sins, and said to myself, I now am a young man, and to turn religious and forsake my old companions and my sinful practices, they will laugh me to scorn; and I want to get married, and surely religion will spoil all that. And fur-
ther, I don’t want to be religious, for it is too melancholy a thing, and I won’t be religious. And I have gone on preaching so, and have stood out of doors and when the preacher would preach loud I would hallow to mock him. Yes, and many times in my frolics, I would get up and preach for fun, and in a way of mockery of so sacred a thing. So hard had I grown in sin, and did love the service thereof so well, that I had quit all praying; and now gets me a fiddle to play, to see if I could not get rid of them bad thoughts, and break them off my mind. For I was resolved to keep on in sin, let the event be what it would; for I could not bear the thoughts of being religious, and giving up my sinful delights, and the pleasures of this world for a world of joys, which I could not see, nor did not know that I should ever gain. Surely, if grace was not rich and free, here I must have been damned to reason thus; and go on in sin, in spite of all my convictions.

But still that thought would be constant in my mind, curse God and die; while I would reply, bless God, bless God, to keep it out of my mind. And I thot the sin of having such a thought was a sin of such a nature, that God would damn me if I did not get rid of it. Yet, do all I could, I could not beat it out of my mind. And it continually taught me this lesson, you must repent or be damned; but still I could not consent to repent, and forsake my sins, I did love them so dearly.

But sometime in my twenty-first year, it came in my mind so often, and with such force, that it appeared I must curse him, and die and go to hell; or else I must repent without further delay. But still I could not bear the thought of leaving my sins, and would try to whittle it out of my mind; and sometimes try to sing it out of my mind. But still it would be there, curse God and die; but I would say, Lord, I don’t want to do so bad a sin. But still it increased continually, so that I began not to know what to do, for to let any one know that I had such a thought I was ashamed, for to’t I, I am surely worse than any one else, and so I will keep it to myself, and still I could not consent to repent.

But soon singing and whistling would not keep it out of my mind, but it would still be in my mind, curse God and die, for twenty times together, as fast as I could have thoughts. At last I thought I would work it out of my mind, and the thoughts of religion too, so I shouldered my axe and in the new ground I went, still in my mind, curse God and die. I would grit my teeth together and with mind say, bless the Lord for twenty times together; as fast as I could speak, and lay on with my axe with all my might; but the more I worked the worse I got, until I was made to cry out, why, why am I plagued with this wicked thought so much? I wish I had not been born, here I am, I can’t work, I can’t take no delight in sin, and if I go to sleep, I can’t sleep, but must get up and walk over the plantation, and can’t find no rest; go where I will or do what I will, I am plagued to death with this thought, so I can’t eat, work, nor sleep; I had better be dead than alive. Then the thoughts would come with more force, curse God and die; but I would reply, bless God.

But thinks I, I now will fall on another plan yet, and see if I can’t get rid of these thoughts and all my convictions. So I fell on this plan, I won’t stay at home, I will go in company with my young companions, and stay there and drink, and frolic away my time. So away I went, but this was my misery, that thought went with me, and did make all my pleasures bitter; yea, I would try to dance it out of my mind, and pour the brandy like water down my throat until I was drunk, against the light of and guilt of my own conscience, knowing it was the way to hell. Yea, I have danced to keep them thoughts out of my mind until my leg bones have so ached that I could not sit nor stand still; but must walk about for ease. But when I got to myself, it would come like a thunder storm on my conscience, to reflect on my conduct and how I had sinned against God and my own conscience, and then I would fall to making vows and resolutions, I would do so no more; and promise the Lord that if he would forgive me, I would never do the like any more.

But finding no relief in company nor drunkenness neither, I resolved that I would not drink but four drinks per day, but seeing I was to have but four drinks according to my promise, I coveted it so much that I took almost a half pint at a drink, which kept me drunk all day. This, and all other things as bad, did I still follow to break them bad thoughts out of my mind; but failing in all of these plans, for I grew worse in sin and worse in feeling, for that thought would take me at home or abroad, in company or out, drunk
or sober, dancing or not, that I was bereft of all comfort and peace, and of all creatures the most miserable; for it was constant in my mind, curse God and die, for almost every second in the day and night, only when I was asleep, which was not much.

While in this condition I was brought to a further consideration. Here, says I, I have no delight in sin, neither peace nor satisfaction by day nor night, for God has by this thought poisoned all my delight in sin. And then I would sit down and cry, because I could not take that delight in sin I used to do. My trouble had increased to such a pitch, that necessity drove me now to think about prayer: which I had long forsook, but having contracted so much guilt by my stiling of convictions, and committing so many crimes and having that bad thought too, that I was both afraid and ashamed to pray. But still it kept in my mind to pray to God to take that from me. So one day as I was plowing being so overpowered with distress and could find no peace to my troubled soul, and strewing the rows with tears from end to end, with a heart ready to burst under a sense of guilt and distress, I was constrained to come to my knees. But oh, how loth to stoop; but necessity now drives me to pray to him, that I was unwilling to serve. And I could say nothing in prayer, only cry, and was amazingly fearful that some person would see me.

But still no relief could I find, to my troubled bosom; sometimes I would pray and dometh me sin, but although I did pray, I did not want to serve God, but wanted him to take that thought out of my mind, so that I could take my fill of sin. For I recollect one day, as I was walking of a field of about ten thousand, thinking of my situation; for I had now become like one that had no company, having left my old comrades and drunken crew, because I could find no peace there and necessity drove me from them. And as for them that I thought were Christians, I was afraid of them, yet was glad to hear them talk about religion, so they did not talk to me. Thus thinking to myself, if this field was full of dollars up to the top rider, I would give it all, yea, and more, to be clear of this thought, so that I might take my fill of sin. But this thought, curse God and die, poisons all; and I am afraid I shall be obliged to do it, and then God will send me to hell. And oh, what shall I do then, how can I stand eternal fire? Then I would pray again to God, to take it from me; but still no rest could I find, by day nor night.

Thus I continued for about eighteen months, sometimes praying and then drunk, and the like bad crimes; which after I had done them, would come like a storm of thunder on my conscience. And then I would feel so loaded with guilt and fear of hell, that I was almost ready to die; then like one condemned, would venture to pray and vow, and promise the Lord if he would forgive me this time, I would never do so no more. But it soon was the case again, for it seemed that the devil did possess me in sin. But at length it seemed that I had more power given me to withstand sin, because I had now forsook all my former companions, and shunned their company, by which means I did not meet so many temptations to sin. And I took my fiddle and took the hammer and beat her in a thousand pieces, and threw it in the fire; for it was one of my gods, but now it augmented my grief. And I forsook gambling, the ball room, and all my bad practices; why? because I felt the weight of guilt that flowed from them; and saw that they would lead me down to hell, to torment for ever, and I felt more resigned to serve the Lord than what I had done.

And now I began to pray three times a day, and break off my sins as fast as I could, in order to please God, and in hopes he would take that thought out of my mind and pardon my sins for the good I had done; and was determined to do. Yea, I would read the scriptures, go to meeting, give alms, and do all the good I could, to reconcile God to me; and verily I thought I had got right good. But still that thought would come in my mind and distress me, and the guilt of my former sins; but I would run to prayers to appease my conscience, but still I could not wholly cease from sin, but after all would fall in sin, against which I had so often vowed.

Thus for a while I was in tolerable peace, and that thought did not distress me much; but at length it came with more force than ever; and appeared it brought this voice in its bowels: this is not the place of your rest, works won't do to reconcile God. Yea, at last it came as fast as I could have thoughts, curse God and die; while I was obliged to say, bless God, bless God, as fast as I could speak, perhaps for half an hour; and this was the case day and night,
and the misery I felt in my mind, my pen can't write.

Now finding prayer and good works would not do nor give me ease, I resolved on this plan, to get rid of the whole I will get married and that will break it out of my mind, and so I shall get rid of my distress and becoming religious too. And immediately set about it and quit my prayers, and all pretensions to religion. Only it had got such a hold of my heart, I could not help sighing and groaning. So I made a match off hand, and now thinks! I shall be obliged to dance again, or else they will think I am turning religious sure enough.

So this was my conclusion, that I would dance and be jovial for this once; while something within me seemed to say, it would wait on me until I was married and the wedding was over; (which I have thought since was the spirit.) And then you must sit in to serve God and never quit as long as you live. And my convictions seemed to wait on me, for I had them while I was dancing and knew it was the way to hell. And so when the wedding was over, and I got to serious hours of reflection, then my distress came on again; not only what I had done before, but what I now had also been doing, which made me fall to my prayers again. Yea, I took up the Bible and began to read, but I was a very fool; for I could not understand one sentence save only this, I thought I understood, (believe and be saved.) But I thought I did believe that Jesus Christ came in the world to save sinners, and of course I should be saved according to his promise. But oh, what a sad mistake I was in; for I did not believe with a saving faith, nor with that faith that delivers from the guilt of sin, by the application of his blood.

Thus I prayed, repented, cried, gave alms, went to meeting, and renewed all my duties that I thought would entice God to love me. And I put such a high value on my good prayers, as I tho't they then were, that if I missed praying three times a day, I would pray four times next day to make it up; or, if I sinned, I would pray the more to make God forgive me for my sin. Thus I thought if I could cease from all my actual sins, and attend strictly to all my duties, that God would love me and then I should be saved, having done as many good works as bad ones. And if I did fail a little, God was so merciful he would look over it and take me to heaven. Oh, what a mistake I was in, for there is no such a way to heaven.

Thus I continued in my duties for six months, sometimes I thought I was pleasing God well, and then I would fall in sin or neglect my duties, and my conscience would lash me. And then I would repent and pray seven or eight times a day, to make an atonement for my sin or neglect; until I had worked my heart and feelings in a frame of sorrow, and then would persuade myself God had forgiven me. This was all the way to heaven I then knew, and strove to think it was right, and attended strictly to it.

At length God brought me to see I was a sinner by nature, a sinner in heart as well as life. I had been all this time striving to keep from actual sin and to wash the outside of the cup while the inside was full of filth, which had been hitherto hid from my eyes. But here inside, at one view I saw sin enough to damn me to all eternity, provided I had never committed an actual sin. Down sunk my former hopes that I was good, for now I am not only a sinner of the deepest die by practice, but my heart, my heart, oh, it is the very fountain of sin. Here is sin in my nature, sin in thought, sin in my best duties, sin in all I do, in all I say, the very opening of my lips is sin. Now I began to cry to God for mercy in very deed, for now I see myself lost, and a sinner condemned to die; but still I held to my works and duties, and renewed them more fervently, afraid to let them go; for they were all my hope of salvation, with the mercy of God, for I had none in Christ as I ought to have had, for salvation.

Now I began to think, I never shall get converted; for I would sometimes try to pray, but I felt like the Lord had forsaken me, and that it was all my own works. Then I would wish I had never tried, or that I had never known what sin was. Oh, how often did I wish I had been a beast to have grazed in the rich vallies, or a bird to have flown from grove to grove, and there employ’d my tongue to make the forest echo with my notes, and then when I died there would be no more of me; or that I was any body but myself, for the birds and others could sing and seem merry, but I was filled with distress, and guilt, and sorrow, and was a sinner here in this world, miserable now and must be damned to all eternity, because I
was a sinner. While under these loads of guilt I would go away in the woods and search a hole in the ground, to humble myself before God, and there try to pray to him for to have mercy on me.

At other times I would think, I may as well give out, for I never shall get converted, nor be forgiven, and therefore I might as well turn back to the world. But oh, said I, then I shall surely be damned. And I was afraid to go in the woods for fear a snake would bite me, and then, oh, then to hell I must go immediately, which would make me to tremble with fear. And a hundred times, I suppose, when I would hear a thunder storm arising, my heart would ache within me; for now, said I, God will kill me this time, he is so angry with me, and then I shall go to hell to be tormented forever.

And when the cloud came up, I would lie down and shut my eyes so I could not see the lightning, and stop my ears so I could not hear the sound thereof. And then that thought, curse God and die, would be constant in my mind, while every thunderbolt, I thought, would tear me in pieces, to think while he was displaying his power I was ready to curse him. Oh, how I did tremble under a sense of guilt and the fear of hell, and his great power to send me there; while every breath was, Lord, spare me, spare me, don't send me to hell now, let me live a little longer, have mercy on me, I try to do better. (to be continued.)

TO EDITORS PRIMITIVE BAPTIST.

Trenton, Butler county, Ohio. July 24 A. D. 1841.

Dear Brethren: The Primitive has been tolerably regularly received, and we are much pleased with its contents. I sincerely hope that it may be continued, and that the blessing of God may rest upon the Editors and publisher, and attend the little Primitive to the edification and comfort of the Zion of God. Yours in the best of bonds.

JOSEPH H. FLINT.

TO EDITORS PRIMITIVE BAPTIST.

Vienna, Pickens county, Ala. September 5, 1841.

Brethren Editors: After my respects to you as those of the same cause, I hope you are well in the body and doing well in Christ the anointed, whom we look to as our great deliverer from the thraldom of sin.

Brethren, it seems as if the Lord has rather forsaken this part of the land, if we judge from the cold appearance of the time. Brethren, we desire your prayers. May God of his infinite mercy draw near to bless each one, for whom he has made it our duty to pray. S. W. HARRIS.

AGENTS,
FOR THE PRIMITIVE BAPTIST.


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


RECEIPTS.

Abner Steed, $10 S. W. Harris, $1
S. Fishburn, 2 Lewis Peacock, 5
D. J. Mott, 2 Lawrence, 1
L. B. Hugens, 1 H. B. Watkinson, 1
Jos. Biggs, Sr, 2 E. M. Amos, 10
Samuel Sadler, 3 Jno. Pellum, 1
Hosea Laneir 3 Jas. J. Howard, 1

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be post paid, and directed to "Editors Primitive Baptist, Tarborough, N. C."
"Come out of Her, my People."


COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,
Written by Joshua Lawrence in 1819,
BEING A MERE GLANCE OF HIS EXPERI-
ENCE.

That sin hath reigned unto death, even so might grace reign thro’ righteousness unto eternal life, by Jesus Christ our Lord.

(continued.)

Sometimes I would think it was a sin to pray, that it did only make God the more angry with me; and under these thoughts I could hardly venture to pray. Thus I wandered, like one lost and condemned to die, for near three years. Sometimes I would feel a little cheered, in hopes I should get converted; then I felt as if all my convictions were gone, and my distress had ceased; then I was afraid I should never get converted, and that it was all my own works, and God had nothing to do with me, and this would torment my mind.

At other times I would go to meeting in hopes of relief, sometimes in the barn, sometimes in the woods, but all in vain; for I still had that thought, curse God and die, with all the guilt of my sins both actual and internal, so that my heart was a cage of devils. In a word, all peace had fled from it, and almost all hope, and my nights and days were hours of trouble and anguish of soul; yea, I wished I had no soul, and envied every living thing, while I felt almost it seemed the pains of hell. And get forward I could not, nor go back I could not, and thus I gave up all for lost, and my soul to be damned. Oh, what misery none can tell, but he that has felt the same.

But still God had more to reveal to me, for on a certain day, being in the field all alone, meditating on my condition, and thinking how I should bear the pains of hell, and live in fire that none could quench, it appeared in a moment and unexpected that I saw the Lord Jesus Christ, about thirty feet from the earth in the air, as plain as if it had been with my natural eyes. But I suppose it was not, but I cannot say with full clearness that it was not. For the sight was so unexpected, and so momentary, and so suitable to my case, that it struck every power of my soul, and my sensitive powers also. Never until this moment had I any knowledge of Jesus Christ, no more in comparison than a horse; though I thought I believed in him, as I told you. But now I saw and believed he was the Saviour of sinners, and I felt my heart inclined to ask him to save me; which I had never asked him before, for I did not know there was such a person, and therefore I had always prayed to God, and depended on my own works.

But within five minutes after this view, God revealed to me my case, and state I was in by nature; for it appeared I saw hell opened to the eyes of my mind, in twenty steps of the place where I stood, in the similitude of a large pit and pillars of folding fire and smoke descending out of it; while my conscience cried, that is your just reward, and there you must dwell for ever with the damned spirits. While in an instant came crowding on my mind, all my former sins; even sins of ten years old, came as fresh in my mind as if I had then committed them, and more so, for it seemed as if they united together to call to the heavens for vengeance on me. While
it appeared that the heavens were dark with vengeance, and an angry God to torment me for ever and ever, and his justice like a drawn sword to slay me and cast me in that burning smoking pit to drink liquid sulphurous flames for ever. In this fearful and dreadful consternation of spirit, with the guilt of all my sins, and the sin of my nature, and the continual momentary expectation of hell, I tried to pray to the Lord Jesus to have mercy on me, and save me from that pit, or else I was gone. For I left off praying to God, for he seemed so angry with me I was afraid to pray to him.

This was about the middle of the afternoon, from then to sunset I spent in prayer to Christ for salvation, if ever I prayed; and I wandered from grove to grove, and storm and field, pouring my soul out like water before the Lord; but it seemed all in vain, for Jesus would save others, but me he would never save. Then said the devil to my grief, go back in the world for you can't be forgiven. But oh, said I that won't do, for I have stayed there too long already, that I am afraid I shall never find pardon for my sins. And here you see is hell almost fit to receive me, and if I am damned I know it will be infinitely just, for I deserve it from God. And if I am damned, here at the feet of Jesus it shall be, praying for his mercy and help; yea, here will I lie for ever, until he help me.

About the going down of the sun, as I returned from the woods towards the house, ceased such a burning in my breast, that I thought it was my internal sin burning up, and was consuming by the power of grace in me; while I thought I should. And being no longer able to hide my religion. I went home, laid down, and gave up to die and go to hell; while my family came round me, and thought I was beside myself; but die I thought I should, and every breath seemed it would be the last, with hell in full view and an angry God to torment, to torment me for ever.

Here, reader, see how far the works of the law will follow a poor sinner, that is going to Christ for salvation; for while in this situation this was all my hope, I had done all I could, and that would not nor could not save me, nor add one jot nor tittle to my salvation. But to hell I must eternally go, and God be just to damn me and all my works with me; for they were all mixed with sin, and therefore God would not, could not, justify me on the account of my works. But the misery I felt none can tell, but he that has died to self righteousness and works, that he might be married to Christ. Here, reader, if I died to sin, and to the love of the practice; but still held to hope in my works, for I had none in Christ. I would try to believe in him, but I could not. I would try to hope in him, but could find no relief. Until at last forced to let go my works and give up all for lost, and die to self dependence, which I did in the course of the night, for I tried all my strength to get relief and could not. The night I spent under the deepest sense of guilt, and an angry God and a sulphurous hell was my constant thoughts, and ere the sun arose I should be in the awful flames.

Next morning I did not feel so much distressed as I had done before, for I was dead to myself, and began to have thoughts about Christ and his righteousness, which I had seen the evening before; yet if I did not get it applied to my soul, I should still be lost. So between the hours of ten and twelve o'clock, as I was walking through the field, these thoughts and this resolution came in my mind: (I will go to Jesus Christ, poor and naked just as I am; and pray him to clothe me with that righteousness which I believe he has.) Here in these thoughts you see self is denied, my soul on him I cast, and with the heart believed unto righteousness. And going about fifty yards to the corner of the fence, I tried to pray to Christ for his righteousness, and the pardon of my sins; and while on my knees I felt a change pass through my heart, with these words of scripture: (Freely you have received, freely give.) I instantly had faith to believe Christ, and his righteousness was mine.

How I got off of my knees I don't know, but the first I remember after this, I was jumping and leaping, and smiling my hands together, and crying out overpowered with love and joy, my blessed Jesus have I found thee at last. While I felt like I could fly, yea I wanted to leap out of my skin, and fly to the arms of Jesus and bathe his feet in tears of love divine, and have ten thousand tongues to praise him for ever. My burden fell off my back, my guilt was gone in that minute, the sight and fear of hell was gone, and the sense of an angry God. And that thought, curse God and die was gone also, and God looked to me through Christ, like a smiling
father, and I thought of heaven as my home, and where I longed to be and should shortly dwell, and worship the Lamb. In a few words, my heart was filled with love to God and Christ, yea, such joy and peace I never felt before, and is inexpressible and full of glory.

Yea, the world and all things looked new in my eyes. I now felt willing to serve God and Christ with all my soul, and die for him if required, who had done such great things for me and saved me from the guilt and power of sin and hell by faith in him, and had procured a righteousness to clothe me with. Yea, the name of Jesus was a sweet name to me, and his love in my bosom tuned my tongue to praise him all the day, and make the valleys echo with my song of redemption through the scenes of night. Yea, thought I, peace and happiness is my lot, and no sorrow shall I know all the days of my life; for I have passed from death to life, from sin to holiness, from hell to heaven, from sorrow to joy, and from the deepest pain and grief, to the highest pitch of peace and joy. While this blessed promise feasted my soul every hour, (freely you have received, freely gives) which I did not so well then understand as I have since.

These feelings and joys, and hopes of heaven, and the love of Christ, lasted me several days, in which time I had a little heaven on earth, and Jesus in the arms of my affections. And what his love had done was all my song, and what great things it had done for me I wanted all flesh to know. Thus, reader, I have given you an account of my conversion, and of my travel of sorrow, from a state of unbelief, to faith in Christ. And now come tell me, what you think of it? Does it amount to being born again, or not? For I yet am afraid I am deceived, and that it is not sufficient to depend on for conversion. And so I conclude this part.

After a few days of such comforts, and joys, and strong hopes of eternal life, my feelings of love divine, and comforts began gradually to cool away and wear off; and the best effects of believing in him and great joy left me and my faith and hope left me in a measure, and became weak. Then I began to think I am surely deceived, and that it was only Satan had persuaded me such things, and I had taken comfort and it did not belong to me; wherefore I began to feel as bad as before. Yet I could not have that guilt of my sins, and fear of hell, nor sense of an angry God, as before; but the fear I was deceived tormented me day and night. Surely, thinks I, I must be deceived, I feel so bad and my joy is gone. And I began to search for my love, and could feel none; yea, says the devil, you may know you are deceived, look at your heart how many evils are there; no Christian has these. No, said I, they surely can't; for last week I did not feel one. The reason was, I was so filled with the first fruits of the spirit, and grace abounded, and reigned to life eternal by faith in Christ, and then they don't stir; when he, to wit, Christ, is present, and faith is strong. Wherefore feeling so bad, and all my joy gone, and Christ had hid himself from me, I feared all my hopes were nothing. Then I wished for my burden again, that I might be distressed so that I could pray, and that was not all, I thought I would mind next time how it went off, and see if Christ did take it away.

Thus I cried, and prayed and wished for my burden, but could not have it, do all I could. Nor could I have the guilt of my former sins, nor feel condemned. Thus I prayed, oh, Lord if I am deceived, undeceive me I pray thee for Christ's sake. I had never prayed this prayer before; for before I hoped in Christ, I knew I was condemned. Thus I went mourning for many days, for my Jesus was gone, my joy was gone, and all my comforts were gone, and good feeling senses of love. And then I would think over all my experience, and the place where I thought I was converted. And when I would come to that, I would think I know I felt a change, but is it a right one? Is it the work of God, or not? I am afraid not, said I, and my heart was so hard that it filled me with doubts, and fears, that I was deceived.

Thus tossed from fear to hope, and from doubt to doubt, for many days until Jesus gave me a smile of his face, and those good feelings came, and love sensibly felt in my heart. This drove away all my doubts and fears, and my joy was full, and I felt satisfied I was not deceived. Then, thinks I, I shall never doubt again, it is so plain, and I know I feel his love in my bosom. But as soon as the feeling ceased I was gone, I began to doubt again, and continued in a state of doubt for about a fortnight: after which time I happened to read in one of Russell's seven sermons, a few lines about Francis Spires' state of despair. And while reading, it appeared that God turned
loose all the devils in hell on me in an in-
stant, for it came with an expressible force
in my mind to curse God the Father, Son,
and Holy Ghost. And being from home,
I got my horse and all the way I came,
how hard I had to grit my teeth together,
to keep one or the other of the curses from
coming out of my mouth. Yea, I almost
dared not to speak, for fear I should curse
one or the other. This was Wednesday
about twelve o'clock. The next day I
went to plowing, to try to work them out
of my mind; but all in vain. I would
keep company with the overseer, and let
him keep talking to me, to keep it out of
my mind; but all done no good, for it was
constant in my mind.

Friday morning I took to the woods, all
in tears and aching of heart, for fear I
should curse them; while the devil threw
them thoughts in my mind continually.
One would say, curse God the Father; and
by the time that was through my mind, a
second would say, curse God the Son; and
a third would answer, curse God the Holy
Ghost. While it appeared to me it came
out of my own heart, and my very heart
would ache while the thought was forcing
itself to my lips. In this situation I
wandered in the woods from place to place and
tried to pray, but could say nothing in
prayer, for I was obliged to keep my mouth
shut. At length in the afternoon I grew
worse, and laid myself down under an oak
tree and grasped both my lips in both
hands, and had to hold them fast, determin-
ed that if my heart did curse them, my
lips should not. Oh how often did I wish
I had no tongue; or had a needle to sew
my lips together, to keep them from so
horrid an act.

But oh, how the devils did swarm around
me, and triumph over me; for God now
had put me in their power. But oh, how
I did tremble, and my very soul was pain-
ed within me, while I cried and prayed
what I could with my mind, holding my
lips until I could not cry nor pray, and
gave up my soul for lost. But still I de-
termined to stand to it, and never let my
lips curse them. Oh the dreadful fears of
hell and horror, that got hold on me; not
for my former sins, for I knew then at that
time they were all forgiven; but to think
I had so loved God, and Christ, and the
Holy Ghost, and now should have such
thoughts and be compelled to curse them
whether I would or no. For it appeared

if I did, it was against my will; yet I saw
no way of escape.

This in this dreadful condition I spent
the balance of the day, and I could no
more help these thoughts than I could pull
down the sun; but in the midst of their
rage, as God would have it, just before
sunset being so overpowered with grief
and deep distress, I fell asleep, with my
lips in my hands, and when I awoke thoughts were gone, and I could scarce
think of them. So I got up and thanked
God for such a deliverance, and went to-
wards home, not having eat nor drank all
day. And it appeared I had turned fool,
or the world was turned upside down, I
felt such a change. On the next day the
Lord Jesus met me with the visits of his
love; yea, it seemed the very angels min-
tered to my consolation, and I longed to
quit the body and be in the arms of Jesus,
and range the sweet fields of divine glory
for ever, and give all the glory to Christ.

I enjoyed the presence of Christ many
days, and his praises were all my delight.
I saw the way of salvation so plain, I want-
ed to tell sinners of every description his
goodness, and how he could pardon the
worst of offenders, and that his love and
tender mercies were exceeding great. And
I did at times feel such emotions of
spirit, that I could not help talking to them
of their condition by nature; and the wretch-
ed state I saw they were in, when they
would come where I was. But after some
time I began publicly, in small assemblies,
at night meetings, and sometimes I thought
I had great liberty, which soon puffed me
up with pride. And I thought Lawrence
was a tolerable preacher, but I soon found
my mistake; for one night, there being an
appointment in the day, I pondered over
my text in my mind, and laid it out in my
mind how I intended to preach from it.
Yea, and I intended to make a great ser-
mon; but when I went forward to try to
preach and took my text, I was all shut up
in darkness, and my ideas all left me, and
I could scarce say any thing to the text.
(Hard work to preach in this frame.) But
I was confounded, and ashamed, that I had
attempted to preach, and would have freely
run out of company and have hid my-
self; thus my pride was slain, and it was
for my good, but I did not know it then.

But if this was the way of preaching, I
would try no more; I would quit, and give
it out, for all the people would laugh at me.
And I had got so spiritually proud, I could
not bear that. But God knows how to take the obnoxious weeds out of the garden of our hearts; and I soon felt a desire to try again, and perhaps I would get lifted up a little, and then next time perhaps feel as cold and hard as a stone, and get tore all to pieces in my mind, and almost ready to swear I would try no more, for I was a very fool, and I would quit and give it out. So I went on for some time, but at length this question started in my mind: Has God called me to preach? A thing I had never thought of before, that such as ought to preach were called of God to preach. So I pondered on this question in my mind from day to day.

At length I thought he had not called me to preach, for I felt so shut up when I tried, that it could not be possible; and withal I am such a fool, surely it is not so. But still I felt so distressed and hardly could tell for what, that I could not rest. So pondering it over and over in my mind, I doubted it could not be so, but often prayed to God to show me whether he had called me to preach or not. So after meditating on it for several days, one evening I laid down on the bed filled with deep distress and heaviness of soul, and could not believe he had, nor could I firmly believe he had not. And these thoughts came with force in my mind, (what is my distress for? it surely must be for preaching, or because I don't preach at all.) And as soon as the thought went through my mind, there came such an evidence in my breast that it was not for preaching, while there fell such light on my mind that I could then say with a sensible felt evidence, that Christ had called me to preach, and God his Father would say amen to it. And I was so sensible it was so, I thought I could not, nor would not, forget it. So in order to remember it longer, I got up and took a fire coal and wrote on the side of the stairs of the house, in these words (Christ has called me to preach, and his Father will say amen to it.)

But a few weeks passed, before I could look at the words and doubt the truth of them; and fell in doubts about my call again. And always, as soon as I began to doubt my religion, I doubted my call to preach also. So I passed many days in this perplexed and doubting condition. Sometimes I would almost give up the point that I was deceived in both. Thus I was tormented almost out of my wits, but would constantly pray to God to make it more plain to me, both my religion and call to preach. Thus in this condition, filled with distress I laid down on the bed and was perfectly awake, for I was so distressed I could not sleep. And while lying there I saw plain, as if an angel of heaven went to the throne, and took the righteousness of Christ in his hand, in the similitude of a cloak; but as for color, as white, yea, whiter than snow. And then came from heaven to me on the bed, and I somehow or other apprehended myself standing on the floor, but I can't tell how; but he put it over me; and clothed me with it, and it covered me to the feet, and hid all my deformity. And I testify to you, reader, as in the presence of God, and holding the pen and doctrine of truth, that there was not a spot, nor wrinkle, nor blemish of any kind on it; but it was as pure as purity itself.

This stayed on me about two minutes and then it vanished, but I don't know how, nor which way; but I fell in deep meditations about how Christ had obtained this righteousness, so that he had it to give away to justify sinners. I saw in a moment, that they that had on this righteousness by faith in him, could not be condemned by God; for though it was a sinner of the deepest die, this righteousness would make him holy in the eyes of the law and justice of God. And I further saw, that Christ was righteous in four different capacities: first, that he had a righteousness, attached to his divine nature, as God; and that could do me no good if I had it, for it could not redeem me from the curse of the law, nor could he as God part with it. Secondly, I saw also, that he was righteous in his human nature; and that he could not part with that, for it was not the righteousness of action, but that which did qualify him to act; for he was begotten by a holy God's divine power, and was born the holy child Jesus, to save his people from their sins. And thirdly, that he was righteous in both natures, united together, which made him the second person in the ever glorious trinity; and qualified him for the one mediator, between God and men; which two righteousesses joined in one person, made him righteous as a mediator. Neither could he be a mediator without both natures, so that he is Son to God in heaven, and brother to man on earth. As God, he feels for the inflexible rights of his Father's laws and justice; and as man, he feels for the misery and wretched condi-
tion of sinners on earth. And this righteousness as mediator, I saw he could not give away; yes, had I them all, in my condition what good could they do me? For not all the righteousness of all the holiest saints on earth, and that ever lived, they combined could not justify my fallen soul.

Fourthly, I saw he had a fourth righteousness he had no need of, and if he kept it, it did him no good, nor could not glorify him so much as if he gave it away. Hence in scripture it is called the gift of righteousness, because it is given to and put on, all them that believe. And I saw how he came by this righteousness. I told you he was righteous as God and man, united together; which made him a righteous mediator, which qualified him to act and suffer in our room and stead. I was conceived in sin, he was conceived in holiness; and that for me, and not for himself. I was born in sin, he was born the holy child Jesus, to save me from the sin of my birth. For thus it is written, he shall save his people from their sins. All the principles and thoughts of my soul and body are sinful by nature, but all the principles and thoughts of his soul and body were holy, to save me from them sins. All the actions of my life, whether religious or profane, were sinful; all the actions of his life were righteous, to save me from them sins. I shall die a sinful death, but he died for my sins, and paid the justice of God the debt I owed thereby. I should have had a resurrection in sin, had he not arose for my justification; (for he shall save his people from their sins:) not sin as one, but sins as being many. Now sin is the transgression of a law; whether it be in principle or practice, it is sin. And righteousness is an obedience to a law, whether it be in principle or practice.

Thus I saw his righteousness was suitable to my case, and this is the fourth righteousness of Christ, which he has to give away, which to me did appear from the following particulars: first, the scripture saith, to us a Son is born. Mark that word, to us. The Father gave his Son to us, and that to be our righteousness. Secondly, this is the name whereby he shall be called, the Lord our righteousness. Thirdly, (he was made sin for us who knew no sin.) For what? The answer is at hand, that we might be made the righteousness of God in him. Fourthly, he died for our sins, and rose again for our justification.

So I saw that by the scripture his conception, birth, life, death, and resurrection, all was a gift; which was the righteousness given to and put on me, that believed; called by some divines, the active and passive obedience of Christ.

But perhaps you will not understand the phrase, therefore I will the more plain. There is an exchange of lives, and conduct, between the sinner that believes in Christ, and Christ. All your sins, and disobedience to the law, are laid and charged to Christ's account by God the Father; and the Father imputes, or gives to the sinner, all the holy life and obedience of Christ to the law, which makes the sinner as righteous as Christ was. I told you it was put on me like a garment, and so is this righteousness called the wedding garment in scripture. A wedding garment is clean, so is the whole life, death and resurrection of Christ, to the law. There is no stain of sin in any of his actions, or sufferings; all which was imputed to me, as my righteousness. A wedding garment is white, and fine, and doth beautify and adorn the bride, ready against the bridegroom comes to the marriage. So did the righteousness of Christ me, it hid all my sins of every kind, all my imperfections and failings, from the eyes of law and justice, and made me as white as snow.

And further, I saw that as I had no hand in procuring this righteousness, so I could have no hand in defining it; and that the Father would be just, to remember my sins and iniquities no more, because he had punished them in Christ; and that this righteousness was laid by, like a wedding garment, for the day of marriage, which is the morning of the resurrection, and not suffered to be worn every day by the sinner, save only by faith. Hence, says Paul, he had one laid up—which is the same as locked in the chest of heaven, where none can break through and steal. And he said, the Lord should give it to him at that day.

And I am now, while I write, full sure he will give it to Lawrence also. And I bid all the devils in hell defiance, to get it out of Christ's hands. Nor do I expect to receive it, only by faith, until the last day. Therefore do I wait with, or like Paul, for the hope of righteousness by faith. Let the proud pharisee boast in his works, I will boast, and hope, and wait for the righteousness of Christ; which I have faith to day I shall get at the last day. The best of theirs is but as dish rags, but mine the rai-
ment of needle work, and of wrought gold, in which I think, I shall stand at the last day, before God the Father, without spot or wrinkle, to praise Jesus for the gift of righteousness for ever; with all sinners that believe, of every nation under heaven.

But after a few weeks, the sight of this righteousness became dim, and I fell in doubts again; for there fell such a mist of spiritual darkness on me, that Christ and his righteousness was hid from the eyes of my soul in such a manner, that I neither could feel his love nor see him as my righteousness. And I lost all evidences of my religion so far, that I concluded I had never been converted; and of course was not called to preach, and tried with all my might, to throw all my former hopes away, and begin anew. And I tried hard to disbelieve I was a Christian, and also tried to pray to God to convert me. But some how I could not frame such a prayer. This was my case, I could not have the guilt of my former sins, nor could I believe I was a Christian, nor could I firmly believe I was not a Christian. Oh, what horror of mind and dreadful darkness I was in. I could not get forward nor backward; but began to sink almost in despair.

In this dreadful condition I passed some time, until one night as I lay asleep, I saw a vision and this was the manner thereof: there appeared to my view a great four square pit in the ground, about twenty feet in depth, and I thought I was at the bottom of the pit. And it appeared that the morning clouds, called the rack, that run so swift, came from the four winds of heaven, and all fell in the pit, and gathered on my head, so that I was stifled almost to death. I thought in the vision I got on my knees, and spread my hand and eyes towards heaven in prayer to Christ in these words: (Oh, Lord Jesus help me or here I shall die.) And by the time the words went out of my lips, and I had got on my feet, and looked up to heaven again, I saw the Lord Jesus appear on this side of what we call the sky, with a drawn sword in his right hand with his arm stretched out, brighter than the brightest steel I ever beheld, about three feet in length, and with two edges. And he came about as swift as a comet or a star shooting, as we call them, towards me. Nor did he turn to the right or left more than a comet, and he was clothed in such glory that I can't describe it to you, for the lack of ideas and words to express it.

And he came to me in the pit, and stood in the air with his feet about the height of my head, as I was at the bottom of the pit, and bowed himself and handed me the sword. And I ran my hand in between the price that defends the hand, and his hand, while he let go. And I took the sword out of his hand, and he turned his back in an instant, without speaking, and went as swift towards the heavens as he came, and disappeared. And as soon as he had disappeared, I put myself in a position to fight; and laid on upon that rack, or them clouds, with all my might, and at every stroke I could see it fall and I cried out in these words, (you can't stand before the sword of the Lord Jesus.) And I cleared the whole pit and firmament, as far as I could see; and then with that sword cut my passage out at one side of the pit, as deep as it was, and got out and marched with the drawn sword in my hand to the top of an adjacent hill and sat down, and then I awoke. And as soon as I awoke, I got perfectly delivered from all my doubts, unbelief, and distress; for this vision had a powerful effect on my heart, more especially the sight of Christ, and the glittering sword.

But this was the way it was explained to me, in a few minutes after I awoke. The pit was this body of earth, in which my soul is deposited; which often like the pit, hedges my soul about. And, like the pit, will not let it go forward, and do the good my soul would. The clouds, or rack, was a figure of unbelief, and I could not help the rack's gathering on my head, nor can I help unbelief gathering on my mind, and stifling all my evidences; and throw me into doubts concerning my call to preach, and my religion. For such is my state in doubts, and darkness of mind, that the more I study and think of my state, the more I doubt, until I doubt almost every thing, and can believe nothing concerning myself, and future state but what is bad. And all the scriptures that denounce curses and threatenings, I think they all are my portion, and dare not touch the promises, for fear they are not mine.

Thus I grew worse and worse in doubts, until Jesus sat me free by the power of his word, or promises, which was a figure of the sword; for such is the power of the word & promises of God, when applied by the spirit, or we can have faith in his word, that it destroyeth unbelief, doubts and dis-
tress, and turns our darkness into the morning light, and we then rejoice and triumph in our deliverance from sorrow and pain, and every grief.

I have never had such strong doubts about my call to preach since, for the sword was given to me, and left in my hand; with which I have been enabled to hobble along on my pilgrimage until now. But I have had many thousand doubts since, about my call to preach. So after I have been riding about preaching for many days, I have concluded that I would quit and give out preaching, for it did no good, and I could not see that anyone was profited thereby, and that I did it only to get applause and a great name, while I could see a principle in me covering applause. But I think I despised, and hated that principle with all my soul, and prayed and wished it out of me a thousand times; but I find it in me at times to this day. And so I have kept on until now, sometimes resolving in my mind, I would preach no more; when I got through the appointments I had out, I never would make any more, for it was all nothing but self, and vanity. And no person need thank me for preaching, for my own peace of mind, and conscience is at stake. Yea, woe is me if I preach not, I can truly say; for the neglect of this duty, often tears my soul in pieces, and loads me with such distress I can't sleep nor work, nor even enjoy my worldly concerns, nor family. And sometimes it is the most delightful employment that I ever was engaged in. Yea, while I feed others with the sincere milk of the word, I often times am fed thereby myself with the consolations of the gospel, and joy and rejoice with them I preach it to, and then I find preaching at other times an enormous task and burden, while I am cold, and dead, and lifeless. And then I complain, and think I will give it out, for it is useless to try when I am so shut up in darkness, and I cold and then I preach to cold also.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 23, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

TO EDITORS PRIMITIVE BAPTIST.

Hale's Ford, Franklin county, Va.

Sept. 25th, 1841.

DEAR BRETHREN: I have been thinking for some time I would write on for your valuable paper again. And while I am writing, I will let you know something of our situation in this part of the country.

The number of what I call real Baptists in my neighborhood is small, though there are many that call themselves Baptists. When I hear what stuff they advance, I am made to wonder what will become of such men. I want some of my brethren, that are able, to tell the truth, to do as Eli Ball, after being at the New River Association. Was accusing them of being ignorant slanderers, he comes out and says, if they would come to their Association, they would receive them. I would ask, what kind of a man can Mr. Ball be, to be willing to receive such men as he accuses the ministers of the New River Association to be.

Brethren, I could have no confidence in such a man myself; no matter what he might say; so he need not trouble himself to attend an Association where I am, to bring about a private interview, as he terms it. But that Association, it seems, undertook to defend what Mr. Ball calls the benevolent institutions of the day; and I have thought he could have done better. He says, at their schools they do not profess to make preachers, but to help them on to do God service. So, brethren, you may see from their own argument, that they do not make preachers themselves, but they help him whose hands all power in heaven and on earth is in, to make them.

I would say to Mr. Ball to recollect, that vain is the help of man, and cursed is he that putteth his trust in an arm of flesh. If his way of making preachers be right, we should not pray as we are taught in the word of God to pray; but pray to God to help the theological schools to make preachers. But this, brethren, is like the rest
of their doctrines; the creature do a little and God a little, and thereby salvation is obtained. I would say to Mr. Ball, that I do not believe in his way of making preachers; but that God calls and qualifies his preachers himself. He does not want any man to help him do his business, he works and none can hinder.

There are many other things in Mr. Ball’s piece, that I do not think to correspond with the word of God; but I must come to a close for the present, hoping, dear brethren, you will remember me at a throne of grace. My prayer is, if my heart deceives me not, that sinners may be awakened and converted, and God’s dear children built up in their most holy faith and pure love; and that they all may one day meet in the presence of him who loved them and died for them, and rose again for their justification.

HIRAM HUNDLEY.

TO EDITORS PRIMITIVE BAPTIST.

Savier C. H. Tennessee, April 25th, 1841.

Beloved brethren of the Primitive Baptist order: I now sit down the second time to write a piece for the Primitive Baptist paper, in which I want you to know why I am a Primitive Baptist.

I was raised in old Virginia, Pittsylvania county. My father and mother were both old Regular Baptist members and poor people at that, both sickly, and I had no chance from them to be educated. My uncle, Thomas Hill, taught me to read. When I got a little up, my father used to send me to meeting of a Sunday when convenient, when I had to remember the hymn and text and heads of doctrine as much as I could, and tell him when I came home. I was not allowed to curse, swear, nor quarrel with my neighbors children. This I continued till the first Methodist preacher by the name of Osburn, that I believe was the first Methodist that ever came into that neighborhood and established a meeting in one mile of my father’s, preached hell and damnation until he scared all the young people to join him, but myself my oldest sister, and a young man by the name of Sam’l Walkins, whose father’s house this Methodist preaching was established at.

The effect this had on me, although I never joined them, caused me to pray in secret night and morning for six or eight months, until I done as good as any body and a little better, and Arminian like, got the God of heaven in debt to me, and was so religious that if my father was from home I would hold family prayers. And when I would go to hear the Predestinarians preach, I could not hear their doctrine, and of a Sunday I would get my brothers and sisters and cousins together, and preach, and cry, and tell them my opinion of the Predestinarian belief, and where it was wrong, and get them all to crying and howling as well as me; and then I had done great things, in my own esteem.

But after a little time, the Methodist all died away. I with them got wickeder and wickeder, as did their members. For them that professed great godliness, and were circuit riders among them, turned out to horse racing and gambling. I never did gamble, nor my father never heard me swear but one oath in his life, as I know of. Thus I continued until of age, and then I left him twenty miles to oversee, where there were all kinds of wickedness, cursing, swearing, fiddling, dancing and gaming; which to me was disgusting at first for about five months, in which time I heard of a meeting on the White Oak mountain, 10 miles from there on Sunday. I took my beast on Sunday morning and went to hear old Sam’l Harris preach, and James Fears; men that I knew from a child, and had often heard them preach. There were so many people they could not preach in the meeting house, but they preached in the woods I sat with my back leaned against a white oak sapling, and listened to them preaching and cried nearly the whole time.

Alas, that sermon done me for that year; but I learnt to swear, and became the most wicked abominable swearer in the world. I undertook to play cards and gamble, until I found it wholly engrossed my mind. I threw down the cards, resolved never to play them any more. At the end of this year I went to live within two miles of my father’s, to oversee for one Philip Thomas, another wicked family. Although there was preaching in every quarter round me every Sunday, I seldom went to meeting, but spent my time with wicked young company.

At the end of them two years, I left Virginia for the western country, in company with a cousin Allen Hill, son of my uncle Thomas Hill, and landed at the mouth of Nolachucky river, at my half uncle’s,
Samuel Hill, in what is now called the State of Tennessee. Here I got a disgust at the Bible and all religion, and the reason that I took that disgust was, there we undertook to make a crop with our uncle: we found him, like our fathers, to read a chapter, sing a hymn and pray night and morning in his family. When our crop was laid by, we built him a dwelling house. Thinking him to be a Christian and a just man, we took no writings; and he being a member of the Baptist church and rich, when we had done the house he would not pay us for it, which I being poor and a stranger in a strange place, it worked heavily in my mind that I unchristianed him. And there living in the neighborhood of abundance of Presbyterian people, that I never had been acquainted with their manners before, and found that a number of them would get drunk, gamble, curse, swear through the week, and go to the sacrament table on Sunday; thus the enemy of my soul took the advantage of me and made me believe that there was no reality in religion, of course that the Bible was priestcraft and that there was neither heaven nor hell, angels nor spirits. Nor I would not allow these people to reprove me for sin, if they did, I would curse them with the most abominable oaths that I could think of, until they called me sickle jaw devil Tom Hill. But I had this left me, that I had rather died than done any thing that would bring a slandering reproach on my people.

It being troublesome times with the Indians, I went a soldiering this fall, served a tour of duty for nothing for my cousin, that his family was not fit to leave. My cousin Allen was drafted and went in his own place, and when we returned home about new year, Allen Hill returned to Virginia and left me here alone. The next spring I was drafted in March, and when I served out my time, which was the last of June, I was where the bullets flew thick, with that belief that there was neither heaven nor hell, angels or spirits. When I got my discharge, I had very solemn thoughts about my latter days, left here alone amongst strangers, getting up in years by and by to become old and have no friend, until I cried heartily. This was the first time I ever thought that I would marry, having always thought, that I never would have a family to see them in distress; having left my parents and all my relations to keep from seeing them sick and distrest, and that I never would practice medicine any more, of course.

I married that fall in October. The Thursday before I was married, as I went home from seeing my intended wife, my mare being heavy with foal fell with me and broke my arm and put my wrist out of place. That made me that I was helpless for some considerable time; I could neither pull off my clothes, or put them on, or feed myself; but as I had promised to go and marry, and I would keep my promise, it being thirty miles that I had to go, and it being troublesome times with the Indians, they killing one or two on the road that I had to travel, from the time I left the fort until I went back to get married I was hard put to, to get any one to go with me along that dangerous road. At length I succeeded in getting one of my old companions in arms to go with me. When we arrived I was married that same evening. Next morning I started back to my half uncle's, rented a house and a bed, and intended to quit my rambling and try to make a living.

Through the course of the next summer, I would often think, it may be there is a heaven and a hell, angels and spirits, and if there is, I am in a bad fix. and how shall I get this matter decided in my own mind. I had but one alternative, and that was to see my father and uncle. My father, from the time I was a child, from his conduct proved to me that he was a Christian. I felt an urging in my mind to try to have it decided, and of course left my family in an island and travelled near three hundred miles to see my father. And all the way I went, I thought I would watch him; and if I could see any thing through his conduct that I did not think was a Christian, then the matter would be decided. My not seeing him for three years, that when I would get there that he would ride about with me among the neighbors for two or three days, as it was a time of much cider brandy and rum. And if I saw him drink ever so little too much, I would conclude that there was no reality in religion. According to my expectation, he rode with me the best part of three days, and to my surprise at every house we went he bade them farewell, that, that was the last time he ever expected to be in their house. Instead of finding any thing against him, I was filled with wonder. And he also named to me, that he was glad that I had come to see him, that he had received my letters
and by them learned that I lived with his brother, and that he wanted to see his brother and me, and had got fixed to go and see us; but found that if he started to see us, that he would not live to get home, and that he was glad that I had come to see him. I inquired of my brothers and sisters, what could be the reason that my father so much believed that he was going to die. They could tell me of only one circumstance, and they believed that to be the reason; as from that circumstance he had constantly said he was not going to live long. The circumstance is, him and them were walking through a tobacco field, in which they saw a great many whipperwills flying; and amongst the rest a white one, which lit on my father’s shoulder, looking him in the face while he walked some considerable distance and then flew off with the rest of the whipperwills. That was a few days before he was to start to the western country.

The evening that my father returned home with me from seeing my old neighbors, there was a cousin that I had, that lived seven or eight miles from my father’s heard that I was there, and came to see me. Nothing would do him but I must go home with him. When we started I named to my father, that my brothers would have to build him another corn house, the one I had built was rotting. He answered me no, that he never should want another. My cousin chid him and said, uncle Jonathan you hurt my feelings, I hope to see you an old man. He said no, I shall never live to see that corn cut out of the corn house; when there was not more than ten bushels in it. We went to my cousin’s that night. Next morning about sunrise, I saw one of my brothers coming very fast; my heart and all seemed to sink within me. I could not tell why he said, if I wanted to see my father alive that I must quickly go. I went with him, tended on my father constantly for eight days and nights; he was tended by three doctors, his complaint was what they call the dry belly seps. My uncle Thomas Hill was one of the doctors that tended constantly on him, from the time he was first taken until the eighth night. All this time I was inquiring about his ideas of external worlds. The last talk was just before day-break, that was this. He said that he was going to die, and I believed that he was, and he had not told us how he wanted his property disposed of amongst his children. He said he did not intend, the law of the land was his will, a man dying without a will every child should have an equal part. My reason for asking him this was, that I concluded that a Christian was a just man, and if he made any odds, that he was no Christian, and of course there would be no truth in religion. Oh, how I strove against my own soul.

This was my last enquiry. About day-break my uncle Thomas came in. He asked my father, how are you this morning, brother Jonathan? I am almost at home, brother. How do you feel under it, brother Jonathan? You know, brother, if I was to part these curtains and step out from under them, I should be in the middle of the house, so as soon as my soul leaves my body, it will be in Jesus’ bosom. We have been brothers in the flesh and brothers in the Lord, and we have had hard struggling while together in the churches, but the Lord will be with you, brother, farewell. Then said to my mother, farewell, poor old sickly wife, but the Lord will be your husband and take care of you. Then called all his children as they were born by name, and shook hands and bade them all farewell. Now, Lord, there is nothing troubles me but my children, I do not know that I ever shall see one of them in heaven, but they are in thy hand, oh Lord. Then stretched himself in the bed and died without a struggle or a groan.

We buried our father. I stayed a few days with my mother and brothers and sisters, and then left for home. But oh, my mind. There is a heaven and a hell, angels and spirits. My father is dead and gone to heaven, and I, if I die as I am, must sink to hell. There is a God, he saves all that are saved, and damns all that are damned; what can I do, I can’t make one hair black, nor one hair white; I must leave my all in the hand of that God. But awful to tell, if I was wicked before, I was wickeder now than ever. Although I made a great many promises, and swore to them, that I never would do as bad as I had done, yet in two or three days I would break them all and do worse than ever. The fruits of him that lives after the flesh shall die.

The day I arrived in Virginia, I had a cousin Thomas Hill, a Baptist preacher, started to Kentucky. But when I returned home I found him at my house. It turned in my mind, why did he not go on to Kentucky? what did he stop here for? It seemed to turn in my mind, that God
cousin Thomas Hill and Ezekiel Campbell and Daniel Hill were all sitting on the bed by the side of the door; and as I went to step out, cousin Thomas Hill said, cousin Thomas, step I want to talk to you. I turned and said, sir, what is it that you want to talk about. He said that he believed that his father, my father, and him, had put up a thousand prayers for my soul; and now when I go to pray for you, I feel rejected, I am afraid that God has given you up to be damned. My answer, is that what you have got to say, sir; and walked off to an apple tree about eighty or ninety yards from the house, that is now standing; which I walked around until meeting was over, strongly desiring to know whether God had given me up or not. I got no answer that he had, but would not God be just to damn such a wicked wretch as you?

From that moment I viewed myself standing on a narrow point of time; let me step one step forward or one step on either side. I must inevitably sink to eternal ruin. And that nothing prevented it, but the brittle thread of my life that God held in his hand, that he could cut it at any minute. Oh, the horrible thought that the justice of God had borne so long with me. I constantly thought that the limbs and sticks would turn to snakes and bite me, although it was winter. I was afraid to pray under a tree, for fear the tree would burst & kill me; & let me be where I would, I was afraid that dogs, or beasts, or devils would tear me to pieces. And when I went to a place to pour out my soul to God, my heart seemed to me that it could not be sincere; though God said, son give me thy heart. My mind when trying to pray was like the fool's eye, upon any and every object but my case and God.

And when I was at one place to pray, I would go from that place to another to pray God to forgive me for my sin in praying hypocritical prayers. This I will remark, although I had been such a blasphemer, the name of God was holy and revered to me. I had no difficulty in keeping from swearing, and to this day when I hear a man irreverently take the name of God profanely, either in preaching, praying, or any other way, it fills me with awful feelings. These things I kept to myself in word, although every body remarked the change.

(to be concluded in our next.)
TO EDITORS PRIMITIVE BAPTIST.

Madison, Morgan county, Ga. 2 Oct 10, 1841.

Dear Brethren: I subjoin a few verses composed on the death of brother Rowell Reese, which I wish you to insert in the Primitive, if you think them deserving it. Your unworthy brother,

THOMAS DAVIS.

TO THE MEMORY OF ELDER ROWELL REESE, OF GEORGIA.

Ah! what sad news is this we hear,
Which, while it strikes each listening ear,
Fills ev'ry heart with pain:
Alas! our brother, is it true,
That he is gone? 'tis even so,
His earthly race is run.

Another faithful laborer's gone,
How soon his ministry is done,
How soon, alas, how soon!
Yes, even in the midst of life
And usefulness, he is cut off!
His sun went down at noon.

He's bid a weeping wife adieu,
And many little orphans too,
Seate sense of their loss:
Thus thrown on time's tempestuous tide,
Without a pilot, or a guide,
To steer their future course.

But ah! how are we pain'd and griev'd,
To see the church of God bereav'd
Of servants such as he!
We ask, with sorrow and surprise,
"By whom shall Jacob now arise,"
When such are call'd away!

No more he stands on Zion's walls,
No more to dying sinners calls:
We hear his voice no more.
No more he'll earnestly contend,
The glorious gospel to defend:
His warfare now is o'er.

Great is the loss we have sustain'd;
But who can tell what he has gain'd?
'Tis not for us to know.
We trust he's enter'd into rest,
Did in the faith, and sleeps in Christ:
Beyond the reach of woe.

Dark and mysterious Providence!
That call'd our much-lov'd brother hence:
But tis our Father's will.
Though clouds are round about his throne,
His glory he'll at length make known:
He reigns in Zion still.

T. D.

TO EDITORS PRIMITIVE BAPTIST.

Salem, Carroll county, Mississippi, 2 Sept. 15th, 1841.

Dear Brethren Editors: I for the second time in life take my pen to write a few lines for the press. And I should not do so at this time, only it becomes my duty as agent for the Primitive Baptist, to send on our contributions for the continuance of your valuable paper for the ensuing year. We have received them tolerably regular, and are highly pleased with the doctrine they contain. And also to hear of the many contending for the faith once delivered to the saints.

Brethren, the Primitive meets with some opposition, which this faith Paul spoke of to Timothy. For, says he, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. My dearly beloved Old School Baptists, what is the cause of all this ado, in the churches? Paul told Timothy also, if thou put the brethren in remembrance of these things (and other things also,) thou shalt be a good minister of Jesus Christ, nourish'd up in the words of faith and of good doctrine, whereunto thou hast attained.

My dearly beloved brethren and sisters, who may read this letter, should it be thought worthy of room in the place of a better, that this day our old and well beloved Francis Baker paid us a visit at Salem church, and preached from these words: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. In the prophecy of Isaiah, 35th chapter and 10th v. The text was explained to the satisfaction of the brethren, and it was unmixed by the traditions of men. And, my dear brethren, there was no hat took round for money neither.

Brethren of the Primitive faith and order, it is painful to tell of the little frivolous circumstance that took place in the Salem church, which is all the cause of the split or division that I can see. As a number of us believe that faithfulness belongs to the house of God, and our old brother John P. Taylor, of the Primitive faith and order, who had contended so long with us for the same faith, and when the time came, that the church should call for their pastor for the ensuing year, (this took place sometime back,) there had also some missionary preachers come in amongst us, and we opened our pulpits to them. And I say, when the call was made, a majority called for our faithful and well beloved J. P. Tay-
PRIMITIVE BAPTIST.

lor, and those that wanted a missionary, called for one of that order. And because they were in the minority they left us. And I reckon it was because they were not of us. And now to tell the brethren all over the world, that the second Saturday and Sabbath were the days appointed from the commencement of the Salem church. The missionary preacher and his clan go something like a mile from this church, and constitute a church of their own: and after a few meetings, appointed their days on the same day of the Salem church. But as Paul said to the Hebrews, in the 8th chapter: Now of the things we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.

Brethren, judge of this matter as you please, but we desire your prayers. So farewell, as it is late in the evening and a wet day, &c.

JOHN DAVIDSON, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Lynchburg, } Sept. 30th, 1841.

DEAR BRETHREN: (If you are what you profess to be,) Elect according to the foreknowledge of God, who hath in these last days made known to us the riches of his grace through our Lord Jesus Christ; having covenanted with the Father for his people, whom he foreknew to be conformed to the image of his Son, that he might be the first born among many brethren. Grace and peace and mercy be your reward of the Father, is the desire of your unworthy writer.

And when, dear brethren, you approach the throne, that all powerful throne of grace and power, mercy and peace, remember the dear church of Christ which mourning the weight of sin, which so easily beset us, that we all may be his worshippers in spirit and in truth; that we may have on the wedding garment which, brethren, is in my humble opinion the robe of our descend- ing Jesus; who wrought the same for us, whose shoes we wear and are not worthy to unloose.

O, brethren, how unworthy is poor man when compared with the Lord. How past finding out are his ways. Brethren, how can we, except Christ which is our head, live one moment to the Lord, that will be acceptable to him in that great day, clothes us with his mercy from on high, washes us from all our sins, remembers then no more for ever. As poor old David said: As the Lord has removed from me my sins as far as the east is from the west, and has promised to remember them no more for ever. Now, brethren, that looks like a God, doing that is like unto a God, and doing that is done for ever; otherwise he is no more like a God.

Such work, my brethren, the Old Bap- tists contend for, for the honor of their God they profess to worship, and none other will they serve. Brethren, that is the reason the Old Baptists contend, that we should be all taught of the Lord, so we may all speak the same thing, all trusting in the Lord, believing him to be always the same holy and just being, will save all who put their trust in him. Now, dear friends, who put your trust in your own good works, or say that it is with me or with that man, who may if he will. Dear friend, whoever you be, don't think that I wish you ill because I try to tell you what I think is the truth. If you could just show me one scripture, where the Lord was not working from first to last in the whole matter, for a purpose of his own glory, I would surrender the whole matter. And don't you see what he says, by the mouth of his prophets and apostles: And it came to pass in those days, &c. and (for what?) that it might be fulfilled which was spoken by the prophets, &c. having this seal, the Lord ever knowing who is, or them that are his.

We have some little appearance of better times, for it looks like the Lord still awakens a few to hear his word, and is sowing seed in the good ground, that it may bring forth much and good fruit. And, dear brethren, how poor is the Chris- tian in himself. Hear the Old Baptists talk in this country, and you will hear them tell of being poor and barren, and speak of nothing but filthy rags, of bruises and corruption throughout. Speaking of this old body, there is no good thing I can do; and their language is further, for if I am saved its by grace, for I have no works that can do such a sinner as I am any good. For if grace don't do the deed, my case is and will be numbered among the nations that forget God, and the unbeliever. So, breth- ren, is the manner of belief among the Old Baptists in this part of the world.
Brethren, if you think this piece worth your notice, for I feel 'like it has come from a very imperfect being, you can use it for communication. In conclusion, brethren, your unworthy brother wishes an interest in the prayers of all God's children, that he may live to the honor and glory of God. If at last he should be found wanting, its your poor servant's wish to live in the desire of holiness, and to honor God while he lives in this poor God-dishonoring & God-forgetting world. And O, may Zion travel once more, and may she go forth with conquering unto conquer. And may her children possess a traveling spirit, that the wicked may be humbled; although they are bold doing their father's will, the devil.) Though you know, brethren, the Lord can turn the wrath of man into his praises. Its not worth while to tell you, brethren, to try and live for the Lord; for, brethren, I desire rather that the Lord would cause you to love and serve him while we live in the world. Finally, brethren, farewell. May the Lord Jesus Christ be your guide and comforter. Yours in tribulation.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Butler county, 
Sept. 2d. 1841.

Dear Brethren Editors: I have received two numbers of the sixth volume, and I am well pleased with the doctrine therein contained; and I expect to be a constant subscriber as long as they contain the doctrine that they do; for it is pleasing to me to hear so many contending for the faith once delivered to the saints, and to read the communications of so many able writers. So I subscribe myself yours, &c. SHERWOOD SPIVEY.

Mayoning, Patrick county, Va.
Oct. 17th, 1841.

Dear Editors: I have been thinking for sometime, that I would write to you up on the subject of your paper. I have seen a few copies, but it has been sometime since, and I have forgotten your terms, &c. Some of our Baptist friends hereabouts have spoken of becoming subscribers, and probably would do so, if they could see a specimen sheet. If you will send me one, I will endeavor to get subscribers. Whilst writing I would simply make an enquiry of you, concerning the true meaning of that portion of the 12th chapter of Kings, which speaks of the number of Solomon's wives and concubines. The subject has recently become one of interest, on account of its having been ascertained from the pulpit, that Solomon had but one wife, literally speaking, and that his "wives and concubines" were the false churches that then existed. Please answer my enquiry by letter, and oblige an earnest enquirer.

GEORGE C. DOBSON.

AGENTS,
FOR THE PRIMITIVE BAPTIST.


THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTIST MINISTERS AND LAITY

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

“Come out of her, my People.”


COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,
Written by Joshua Lawrence in 1812,
BEING A MERE GLANCE OF HIS EXPERIENCE.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. (continued.)

Sometimes I doubt my religion, but not so often as I used to do; but doubts will rise in spite of all my faith, and the promises of God, and experience. For at times I have had such strivings of lust in my heart, that it did appear it was nothing but a fountain of vile thoughts, and lust of every description, continually tormenting my mind, with vain, vile, and shameful imaginations, that I was ready to conclude, there could not be religion in such a heart as mine. For I could not see any good in it, nor any evidence of religion there; but it did appear to be the very sink of sin. While I have been so mad with my own heart, that if I could have got it out, I would have stamped and torn it in a thousand pieces.

Thus I have worried with the trouble of an evil heart many days, continually praying to God to subdue them, while it appeared all in vain; for they rather grew worse. And it would be constantly in my mind, how can it be possible there can be religion in such a heart as yours? Can it be possible, that such a poor sinful creature as I can be a Christian? while I would answer, I don't know how a person with such a heart as mine, can be a Christian. And thus at times for many years, I was tormented with the evils of my heart, striving to get rid of them: for I had an inward hatred against them, and as long as I could see and feel them in my heart, I could not be contented, but kept striving to get rid of them. Until one day this scripture came with force on my mind, (thou canst not make one hair white or black.) Then I saw it was God's will they should remain with me until the day of my death, that my flesh had not been changed if my soul had.

Hence, says Paul: I know in my flesh dwells no good thing. From whence I found at last these all proceeded; but with the inner man, to wit, the soul, he delighted in the law of God, to which the flesh was opposed. Therefore, the soul was groaning under the corruptions of the flesh, and crying out, oh, wretched man, (that is, the inner man,) that I am. But why the reason of this complaint? Because the flesh lusteth against the spirit, and the spirit against the flesh. So that the soul will not let the flesh do what that wants, nor the flesh won't let the soul do what that wills. Thus these are contrary, the one to the other; so that the soul groans, because it can't do what it would.

But here Paul betakes himself for a resting place, that his flesh was (fleshly and sinful) and would serve sin; (but as for his soul, it being holy and changed, should have the victory through the Lord Jesus Christ, and therefore he gave thanks to God.) So I saw plainly, that anger, pride, self-conceit, unbelief, and all fleshly desires, would remain in my flesh, according to the saying of our Lord. (That which was born of flesh is flesh.) Yea, and it will be flesh, until it is changed; which grace don't do. Hence, says Paul, modify your members, which is on earth; or in other words,
is earthly. (But, says our Lord, that which is born of the spirit is spirit;) because the spirit of God has purified the soul from all fleshly desires, and made it spiritual, holy. And now, if flesh don't change, or can't change itself, how can spirit become fleshly? This can never be; for then the man would be all flesh, or all spirit, which can't be in this life; but is decreed to be all spiritual in the next world, to which I go quickly.

So I saw there must be war here between soul and flesh, as long as I live, like there was war between the house of David and Saul. But hearken to this, the house of Saul grew weaker and weaker. I could wish this was my case, but I have been in battle with them these ten years, and it appears some of them get stronger. But thanks to God, I still count them my enemies, and feel as much determined to fight them, as at first. And I am striving to keep them from action, though they often cause me to weep floods of tears, and grieve within myself, because I can't get rid of them. And I have thought, this was a mark of a gracious soul, that the hypocrite nor worldling never could counterfeit; for it has been the complaint of all the Old and New Testament saints, if you will search. The spirit lusteth against the flesh, and the flesh against the spirit; and that is a grief to me, because I can't do the things I would.

I would not have one of the evils, if I could help it; and I often sit down and weep, because I can't get rid of them. Because I want to be holy, and I can't; I want always to feel my heart glow with love to God, but I can't; I want to serve him more sincerely and better, but I can't; I want to pray more fervently, and feel communion with God in my prayers, but often times I feel cold and lifeless, and my words fall to the ground, and seem like mocking of God, rather than prayer. And then I often get up with a groan in my heart to the Lord, to have mercy on me; and think it is a sin to pray, or that it is only playing the hypocrite to try to pray.

I dislike these feelings, and mourn because I can't feel more engaged and sincere in my duties. But I am taught thereby to know my weakness, and imperfections, and to depend more wholly on Christ for salvation; and it shows me the need for Christ, to atone for even the sin of my duties. And it often humbles me and makes me think lightly of all I do. At other times, I feel engaged, and words flow apace; and then I grow proud and almost vain enough to want some one there to hear me pray; or think in other words, what a great prayer I have made. And then I feel my heart turn aside to self-righteousness, and think now God surely loves me, because I have felt so engaged; but ten years have convinced me, that I shall feel these evils in my heart, and this warfare as long as I stay below. For I see it is right for God to let them stay, for if my flesh was holy, then I of course should not be fit for this world, nor for the society on earth. So they are left in our flesh, that we may enjoy and partake of this world, so as to eat and drink, marry, and sympathise and pray for sinners; which could not be the case if the body had the same change the soul has. And further, they are left to try our faith, and keep us humble, watchful and dependent on Christ.

But oh, how often has that evil, called passion, overcome me, and caused me to weep; but I would be up and fight again, determined to try to conquer it, if possible. Sometimes I have felt as if the Lord had forsaken me quite, and if there was a hypocrite on earth it was me. And then I would begin and search over my experience, and examine it from end to end, and think of the place where I thought I was converted, and try to get comfort out of it; but it was as dry as a stick. Then I would think, surely this could not be the work of God on my soul, if it had, he would have loaded me more with the guilt of my sins, and I should have felt more distressed before I was converted. Then I would think I have surely taken comfort, and it did not belong to me; and I had heard others tell their experiences, and theirs were so much brighter than mine, and they had such plain discoveries to what I had, that mine could not be religion. And then I would examine my walk, since I thought I was converted, and that all looked to me like the walk of a hypocrite. So on the whole I would conclude, if there was a hypocrite on earth it was me, and I certainly was deceived, and I would go and tell the church to cut me off, for I could not be a Christian.

At other times I have felt so cold, dead, and lifeless, I have thought I could not be a Christian; if I was, I should feel more distressed and concerned about my state; but instead of this, every thing went well, and then I have been distressed because I could
not feel distress, as much as I thought I ought. If I went to prayers all was well, if not, it was so. Go to preaching, I could hear and say it was so; but I could not feel the power of the word. I could see others affected, but I was as hard as a stone; and this would distress me, and I would think I was given over to a hard heart and repugnate mind, or else I should feel the preaching. And then I would get mad with myself, and think it was in vain to go to preaching; and then I would think, sometimes it was in vain to serve God, and I would quit and give it out, but I could not.

And in this situation I passed about two years, without ever feeling the life and power of religion; and never had a good feeling sense of the love of God in the time. Sometimes I would hope I was a Christian, then I would think it was in vain to think so; for I had no feeling sense of it, nor hardly any evidence. For I could feel no love to God, nor for my brethren, nor for the cause of God. At length I concluded I had no religion, and all my prayers and preaching were nothing but pretense; but thinks I, I have certainly had some revelations of things, for I know wherein I was once blind, I now see, called to mind the revelation of the righteousness of Christ, and I thought surely this must be revelation, and it was given to me; but the devil soon brought that scripture about Balaam the prophet, prophesying of the good things that should come to Israel and that by the spirit of God; and that of Judas, being of the twelve, and must preach the same doctrine as the rest of course, and that he knew Christ as well as I.

Thinking over these things in my mind, I thought I must be such a one as these; the thoughts of which rent my very soul, and filled me with deep distress, while I gave up all my hopes, that I was no Christian, and all my experience, and all the revelations of things. Nor did it all appear to me to weigh the weight of a feather to make me think I was a Christian, or had faith in Christ. Thus I gave up the point, I am just such a man as these—these had great revelations of Christ and great knowledge, and one was a mad prophet and the other a son of perdition, and a devil from the beginning; which must mean his beginning to follow Christ. And so neither of them ever were Christians, unless a lover of the wages of unrighteousness, a devil, and thief are Christian characters; which can't be proved from my Bible.

Oh the belief that I was one of this character, stunned my faith, hope and reason, and drove me almost in despair. What, said I, all my experience nothing, all my preaching nothing, and all my suffering nothing, but self and devilishness? And thus I gave up my soul for lost, and to suffer with Judas. Thus I wandered in my mind, from thing to thing for many days; at length here the difference between me and them opened to my relief. They set off to serve God, or be religious, for the bag; and covetousness the principle that led them to a profession, and so gain their chief design, and their show only to deceive, so that they may get money, which became their destruction. For he that takes up religion to get honor or the bag, will at length throw it away for honor or the bag, when he sees he can make more money by throwing his religion away, than he can by keeping it. This was the case with Judas, for the time offered that he could make a good throw of it, and so he threw away his religion and Lord too, for thirty pieces of silver; which was more, perhaps, than he could have stolen out of the bag in a year. Whereas I would not have been religious, if I could have helped it; for I strove against it as long as I could, until made willing by divine power and necessity. So I saw I had no earthly design in serving God, but did it freely and willingly, and often times mourned and wept, because I could serve him no better, and more sincerely.

Wherefore, I got over my distress, and Jesus visited my soul with his love one day so greatly, that I could not contain myself; for my cup ran over with joy, that I lay down on the bed and said, Lord it is enough, my soul is filled with thy love; oh, let me die and come to thee in heaven, for I know thou art my beloved, and that I am thine, for thou feedest among the lilies of my heart. Yea, I felt the Lord Jesus precious to my soul; while I could have died as sweetly as Stephen, and with the babe Jesus in the arms of my affections, with the joy of old Simeon. And then, at that time have triumphed over the sting of death, with Paul; for the love of God, and Christ, ran almost through my very bones.

Thus I had a heavenly feast, for many days; but, like the manna of the Israelites, it soon bred worms and stank, and I got in
darkness and doubts again. For my heart would get so hard and frozen, that I could feel no more than a stone; while it did appear I was mad with the Almighty, because he did not make my way more easy, but suffered me to be troubled and tempted of the devil, and flesh, and tormented with the world, day after day, that I had no rest nor satisfaction in this world. Yea, for months my life was a burden, and I would often pray to die, to get rid of the burden and warfare. And then I would think that was wrong, for it was God's will I should live.

Thus I was tossed from thought to thought, mad with the devil, mad with my own flesh and heart, and it appeared mad with the Almighty, so that I did not want any person to talk to me. Then I would think what a fool I was, then I would get mad with myself for being such a fool as to get mad; and then I would feel the spirit of presumption, and I almost determined in my mind I would not preach any more, because God would not deliver me and make my way more easy. Thus I have wearied with the spirit of presumption and anger in my heart for months, and could not get rid of it by all I could do, until it pleased God to take it away. But still I did not want to hurt any thing on earth, but sorely repented that there ever was such a principle as anger in my heart.

I must now stop in this place, of giving you a further description of the evils of my heart at this time; and as Paul said, I now will come to revelations and visions of the night, and tell you some of God's dealings with me by those revelations, and my obedience by their explanation. I do not put scarce any confidence in dreams, but in visions I do, for I think, according to my experience, there is a very material difference between dreams and visions. Dreams I call a wandering of the thoughts, and imaginations; on things perhaps never thought of by the person before, and leave but little impression on the mind, or feelings. Yea, perhaps, before the sun sets the greatest part of the dream is forgotten, so that it hardly can be told. But visions are quite different, yea, they are as plain as sight or hearing, and leave a lasting impression on the feelings and senses of the body and mind, and cannot be forgotten by the person that has the vision, as long as he lives, no more than Jacob could forget his vision or dream, as he called it, of God's appearing to him at Luz, when he died from Esau, and laid his head on a stone in the open field. And while in his sleep the way of salvation through Jesus Christ was made known to him, under the similitude of a ladder, reaching from earth to heaven. This was Jacob's conversion and the first time that God appeared to him; and he mentioned this circumstance about fifty years afterwards, having not forgotten it in that time.

I might add the dreams of Pharoah and Joseph, and the conversion of Solomon and Samuel in dreams, and the visions of Paul by night, and others recorded in holy writ, to prove that God did in ancient times make known his mind and will to men by dreams and visions, concerning certain things, as he did to Joseph to take the young child and his mother, and flee into Egypt. Though in them days the words dream, and vision, were both used to mean the same thing. But I have given you my opinion according to my experience, and we like them call them all dreams, when there is a material difference. And I am persuaded that God has not wholly abandoned the manifesting himself to the sons of men by visions, and thereby giving some in their sleep the revelation of the way of life; and that waking, faith to believe in his Son, to their deliverance from the guilt of sin and condemnation. And to others he makes known his mind and will, and what they must do.

And so I think he has done to me, for after I had passed through these scenes of trouble, which I have herein described, on a certain night as I lay asleep, there was presented to my view as plain as if I was awake, a large meeting house, with a gallery in it something resembling a pulpit; and in the meeting house a large congregation of people on the benches, and I among the rest. And while I was sitting there, in came the Lord Jesus Christ and went up in the gallery; and when he had got up in the gallery, he called me by name but I would not answer him but sunk down behind the people to hide myself. He called me the second time, I still tried to hide behind the people. He called the third time, and not being able to resist longer the power of his voice, I went up to him and he bid me preach to the congregation. And I awoke, and for several days it lay with as much weight on my mind, as if it had been the case in the day time.

And pondering over this dream for several days, at length I saw another vision,
in my sleep, in a few nights. A meeting house was presented to my view, and a large congregation in it; and I sat on the end of a bench near the pulpit and there came to me a handsome young woman with her dress all of green, save only some yellow spots in her habit. And she had a Bible in her hand, and she took it by the two lids and opened it and gave it to me, and told me to go in the pulpit and preach for her and the congregation; and then I awaked again, when about to preach.

Both of the visions, were as plain as if I had seen them with my natural eyes; and left a degree of weight on my mind, what they could possibly mean, but I could not tell what they meant. But unexpectedly this explanation came with force and faith in my mind, that the meeting house meant the world, the congregation the people of the world, the gallery the high authority of Christ, after he had passed through this world to heaven, to call me to the work of the ministry. The first call, his calling me from among the world and a state of nature to a state of grace; the second call, his calling me to the work of the ministry, and both I have tried to resist, and hide from. And the third call was, to take the care of the church at Cotten’s meeting house, and to preach to them. The woman was made out to me in the explanation to mean that church, the green habit the forsaken condition she would soon be in, the yellow spots the sermons she should have once in a while by travelling ministers, and her giving me the Bible, that she would soon call me to preach the word for her. These visions were thus explained to me, when there was not the least prospect of it; having then at that time the blessed and useful labors of her pastor and others. And further, there was given me such faith in the explanation and an evidence, that God had called me to take the care of that church, that I could positively say it would be so, and that God would bring it to pass, though then there was no such prospect. All which explanations came to pass in six months, though I have kept them in my own bosom as it were until now.

And now, since I am in the way of telling you how God revealed to me things to come, I must tell you some more. After I had taken the care of that church, the brethren at the church at Kehukee frequently solicited me to come to preach to them; but I felt no concern about their state, and it being some distance I thought I could not trouble myself to go to preach to them at no rate. And so I went not near them. At length I lay down to sleep, and in my sleep there came a handsome young man to me in my sleep, with a written will folded up in his hands, and presented it to me in a commanding voice, in these words, (here take this will and have it executed.) I took the will out of his hand, and I thought I knew the man that made the will, and knew he was dead, and had heard say, I was executor of or to his will, (he was a kinsman of mine.) And as soon as I took the will I awoke, all as plain as if it had been in open day, face to face. But it left deep impressions on my mind, and I pondered it over in my mind all day but could not tell what it meant.

At night, when I went to sleep, I saw the following. The same man came to me, and I forget whether he bid me follow him or no; however, I arose in the vision and followed him as I thought, until I came to the top of an high hill; on which hill I perceived a wall of plank, about twenty yards square, and ten feet in height, and on the north side a gate. And the man I followed unlocked the gate and went in, and I followed him. When we had got in, behold it was a nursery of pear trees, about the size of my thumb, all planted in rows about two feet apart; and the grass about knee high, and the trees, or young scions, full of sprouts from the ground up to where the top branched out. But every tree that I saw was full of fruit, some ripe and some green. I plucked some of the fruit and spake to the man, and said it is a wonderful thing to see the trees in such a condition, so full of fruit. After this he went out and I followed him, and he locked the gate and was gone in an instant and I awoke.

I got up next morning, and asked my wife what was the sign to dream of fruit out of season. She replied, trouble out of reason. And I have found her words true enough. For I have had trouble enough since to attend them, by cold and heat, frost, snow and ice; while my body has been wet by rain by day, and dry by night, and my bowels often pained with hunger, and my throat and stomach with colds. Besides the griefs of my mind for their welfare, and the little good I could do them, and beside the other sufferings that naturally flow, upon the ministers of Christ.
But to return, and give you the explanation, as it was given to me that day about twelve o’clock, being in the field beating out peas, nor do I know that I was thinking about the dreams. As I lifted up my stick to strike, the explanation of these dreams came, as quick as a flash of lightning, with a feeling sense on my mind. The man that was dead and made the will and brought it to me, was the Lord Jesus Christ, the will was the New Testament, and my hearing say, I was left executor, was the spirit bearing witness with my spirit, that Jesus had called me to preach the gospel. His being my kinsman, was to show the relationship between Jesus and me; his commanding me to have it proved, or executed, that it was my duty, as a minister of the gospel, to see all the legacies faithfully paid over to the heirs of grace, and not give the children’s bread to the dogs. The man that appeared to me the second night, was the Lord Jesus; the vineyard, the church at Kehukee, and Christ alone had the keys of David, and of the kingdom of heaven, to dispose of as he did to Peter. His opening the gate and letting me in, his calling me to preach to that church; the condition of the nursery, the condition of that church, without a preacher, for that church had none at that time, and they had need of weeding and trimming as well as a nursery. The fruit ripe and green, a figure of the fruit of that church, that they did then, and should hereafter bear. The wall, the protection of Christ over and round about that church. Thus in a few minutes both visions were explained to me, which melted my heart and made my eyes run with tears of love. Yea, such a love and concern seized me for the welfare and prosperity of that church, immediately, that my soul groaned within me for their happiness; while instantly I heard, as it were, and felt it too, a small still sound go through my heart, you must go and preach to them. To which I answered, I cannot go, I have got the care of one church, and I can’t serve them as I ought to do; for I am so mean and ignorant, I can’t take care of myself, one church is enough for me and too many too. To which a small still sound replied, who gives man wisdom? I answered, the Lord. And then I further replied, I have gotten so in debt I can’t lose so much time as to go; and further, it is so far and flattering I can’t go. To which that small still voice answered, who gave you all these

fields and farms? I said, the Lord. And then that voice replied, I will give you more if you want it, and you must go and preach to them. No longer able to resist, I said, Lord, if it is thy will I should go, I will go, and do the best I can.

Instantly, like a handful of sand in my face, came in my mind all the sins, and imperfections, and gettings out of the way, since I was converted to that day; such as getting in a passion, and sometimes speaking unadvisedly with my lips, &c. which things had and did lie with guilt on my conscience. And it did appear, that the spirit of God took the precious blood of Jesus, and applied it to my conscience, and in one moment I felt all guilt removed, and every sin I felt forgiven, from the day I was converted to that day. I did not only think so, but I could look up to the heavens and say, I knew all was forgiven me, through the blood of the Lamb. Yea, I was as sensible of it, as if Christ had wrote me a receipt, and God his Father had assigned it, and gave it to me out of his own hand. And though it has been ten years since, I now know it was so; and I have not felt the guilt of one of them sins since, nor can I, for I have an inward witness in my bosom, which is his blood. For John says, this bears record on earth. Oh that I could now be washed once more from my imperfections, then I should feel almost as happy as an angel. Here, sinners, is the precious fountain opened in the house of David, to wit, in the side of the Lord Jesus Christ, eighteen hundred years ago, on Calvary’s shameful and painful hill. And although it has been so long, it is as powerful (oh, I felt it,) this day to take away sin and all our imperfections, as when it ran in warm streams of water and blood from his blessed side.

Oh, my dear beloved Christian brethren of every denomination, often go there to wash away your sins of imperfections when you contract guilt on your conscience; for this fountain stands open night and day, and has for five thousand years. How long it will stand open I cannot tell, but until all the reprobated of the Lord shall return and come to Zion, with songs, and they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Oh sinners, old and young, enquire the way and come, and wash away your crimson sins; for I can testify to you, that the blood of Jesus Christ cleanseth from all sin, and then how happy you will be. If you
do like me, have to go through great tribulation, in this world, at last you shall stand in heaven before God the Father, saints and angels, having washed your robes and made them white in the blood of the Lamb, to sing the wonders of atonement by his blood for ever, without shedding a mournful tear in the heavenly plains.

As soon as my guilt was gone, and I had enjoyed a taste of the consequences of being made free from sin, I felt a spirit whisper in me, all these explanations are nothing but imaginations of your own brains and are nothing but thoughts. To which another spirit replied, by this you shall know it is of God; if they don't come to call you to take the care of them, you may know it is of the devil. For it is useless for God to make you willing to serve them, and not to make them willing to receive and come after you.

I had had no more thoughts of taking that church, than I had of going and living in the moon; but notwithstanding the doubt, I still believed it was of God. So on Saturday I went to Cotten's meeting house, in full expectation they would come after me. But so it was, the member who was appointed the Saturday before I had these visions, fell sick, and could not come. All which, of his appointment and the voice of the church, was unknown to me. The next meeting he came and said, brother Lawrence, the church at Kehukee has sent me to call you to take the care of us. Which words struck me like thunder. And I replied, (the Lord has been to me before you, and I must go.) Without which I should not have went. And if this is not revelation, and that of future things, and of the sufficiency of the blood of Christ, and of the mind of God, I don't stop yet, but give you more.

A few days before the death of that blessed man and pastor of the church at the Falls of Tar River, Nathan Gilbert by name, I lay down to sleep one evening in quietness of mind. And just before day, while fast asleep, all in a moment the door of my house flew wide open to my view, and four men came in bearing a coffin made of pine plank, with the lid on the coffin, and put the head of the coffin at the feet of my bed, and they that bore it stood still. I thought I got up and opened it, to see who was in the coffin. And when I had taken off the lid, behold there was a man therein. I then undone the sheet from off his face, to see who he was. When I had, done so, I knew him at the first cast of the eyes, and saw it was Nathan Gilbert. I decently wrapped up his face again and put the lid on, and the four men picked up the coffin and went out to bury him. As soon as they had closed the door, up drives a man and empty chair, & requested me to go to the Falls of Tar River to meeting. I thought I got in the chair and started to the Falls of Tar River, while in the west the blackest cloud arose, and it rained abundantly. And some person persuaded me not to go, I told them I would go, if the Lord spared my life. So I travelled through thorns, briars, rain, woods, and every thing, till at length there I got. And when I went into the meeting house, I thought they were in conference, and one stood up and read a few lines, which contained their wish for me to take the care of the church. 'To which I thought I agreed. And behold, it was a dream; but as plain apparently, as if it had not been so.

As soon as I awoke, the interpretation came, and I felt the power thereof with a full consent to go, and preach to them. I was as conscious that brother Gilbert would die, as if I had have seen it; though I then had not heard he was sick. Being told on the next day after the dream, that he was sick, I replied to them, that he would surely die in a few days, but did not tell them my reason; which did come to pass in four days. And this did confirm that it was my duty to take the care of that church, and that it was God that did reveal his death to me.

And oh, how thankful should that church be to God, for his kind care over them, not to leave them without a shepherd. That before he takes away one, he makes known his mind to another, and lays it on him as his duty to serve them, and gives him a will so to do. Oh, give thanks to his name, brethren, if I am of any service to you it is of God, and not of nor from myself.

But my not being called to preach to them in a month or two, threw me in doubts perhaps all was nothing; which created distress on my mind, but I still kept it to myself. And many times have I gone to prayers, pressed with concern for their happiness and filled with spiritual emotions of preaching. I sunk under the weight and cried out, Lord, I am ready and willing to go; while I kept it all to myself, knowing that God would bring it to pass. And so sometimes doubting and
sometimes believing, until God shewed me the persons and the words they spoke to me, who were appointed to call me, in a dream. And when I awoke, sealed it with this scripture with power to my soul, (feed the flock of God, over which the Holy Ghost has made you overseers, taking the over sight thereof not for filthy locre sake, but willingly of a ready mind.) Then I saw that no man could take the care of a church, unless he was qualified of God, and God gave him the will and readiness of mind, and filled his heart with love to them, and theirs to him.

And I can truly say, these revelations are of singular use to me; in all my sufferings, they bear up my mind and comfort me with hopes I shall be a blessing to them. For I know God has sent me to you, and of course he did not send me for nothing.

And further, when I am cold, wet and hungry, and tired, then I can say, this I suffer for Christ's sake, and for the sake and comfort of his children, and the benefit of sinners. And thus it makes me not murmur, but patiently endure all the sufferings of body and absent family, and the neglect of my worldly business, until I shall finish my work and receive my crown, and at last meet with my flocks above, to give an account to Jesus of my stewardship, and rejoice with them in sweet oceans of glory for ever.

(to be continued.)

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 13, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Kelukre Baptist Association, held at Little Cono- tow Creek meeting house, commencing on Saturday before the first Sunday in October, 1841.

SATURDAY, 2nd October, 1841.

1. The Introductory Sermon was delivered by Elder Blount Cooper, from Acts, 20 chap 28 verse: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Prayer by Elder Harrison.

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder Joseph Biggs, and proceeded to business—when Elder William Hyman was chosen moderator, Elder Joseph Biggs clerk, and brethren Joseph D. Biggs and R. M. G. Moore assistant clerks.

3. Brethren in the ministry from sister Associations (of the same faith and order) were invited to sit with us, when Elders John Stadler, Samuel Moore, David J. Mott, Parham Puckett, Thomas Durrell, James Wilder, and Mark Bennett seated themselves.

4. Letters from thirty-two churches were handed in and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

5. Petitionary letters for membership in this Association were called for.

6. Letters of correspondence from sister Associations were called for. Elders P. Puckett and D. J. Mott, from the White Oak; John Stadler and James Wilder from the Country Line; Mark Bennett, Thomas Durrell, and Samuel Moore, from the Continent, with copies of their Minutes, were severally received and took seats with us.

7. The following committees were appointed, viz: Brethren James S. Battle and Richard Harrison on finance; Elders Mark Bennett, John Stadler, Thomas Durrell, and Edwin Harrison, to examine the Circular Letter; to report on Monday next.

8. Elders John Stadler, James Wilder, and Parham Puckett, are requested (by private horse) to preach on the stage to-morrow, and that worship begin at 10 o'clock.

9. The committee's appointed last year in the cases of Sandy Grove, Morattuck, Kelukre, and Deep Creek, being called on to report, did so, and were severally discharged.
Richard, Harrison and James S. Battle, be our messengers to the Country Line Association, and that we send twenty-five copies of our Minutes.

15. Resolved, that brethren Richard E. Reeves and William Thippen, be appointed our messengers to the White Oak Association, and that we send twenty-five copies of our Minutes.

16. Resolved, that Elders William Hyman, Blount Cooper, and Humphrey Stallings, and brethren Richard E. Reeves and Joseph D. Riggs, be appointed our messengers to the Contentnea Association, and that we send twenty-five copies of our Minutes.

17. Resolved, that Elder Humphrey Stallings and brethren Robert D. Hart and James Ellinor, be appointed our messengers to the Little River Association, and that we send twenty-five copies of our Minutes; and agreed that they have a certificate of their appointment.

18. Resolved, that we send twenty-five copies of our Minutes to the Abbott's Creek Union Association.

19. Resolved, that our next Association be held with the church at Skewarkey, Martin county, to commence Saturday before the first Sunday in October next; and that Elder Joshua Lawrence preach the Introductory Sermon, and Elder Hyman in case of failure Divine service to commence at 11 o'clock, A.M.

20. Resolved, that Elder Lawrence write a Circular Letter for our next Association.

21. A Biography of Elder Lemuel Ross was handed forward and read, and ordered to be attached to our Minutes.

22. Resolved, that the committee of finance sit in time to receive the contributions from the churches, for three quarters of an hour. The committee of finance reported:

That there was in the hands of the Treasurer at the close of last Association the sum of $38.66
Received for the churches at this Association, 45 45

$84.11

Paid for printing last year's Minutes, $20
For transcribing, recording, &c., 15 35 00

Now in the hands of the Treasurer, $10 11

The Association concurred with the report, and the committee was discharged.

23. Resolved, that brother Charles Blount be requested to collect and prepare
a biographical sketch of Elder Micajah Ambrose, and hand it forward at next Association.

24. The committee appointed to examine the Circular Letter reported unfavorably; which was concurred in.

25. Resolved, that Elders Joshua Lawrence and John H. Daniel be appointed to prepare something in the form of a Circular Letter, to be attached to these Minutes.

It appearing to the Association, that the church at Old Ford having been dissolved, and the members thereof having joined the church at Smithwick's Creek, it is ordered that her name be stricken from the table of churches.

27. Resolved, that the following churches, which have failed to represent themselves in this Association, be requested to inform the next Association the reason they have failed to represent themselves: Deep Creek, Frying Pan, Little Alligator, and Scuppernong.

28. Resolved, that Elder Jos. Biggs be requested to transcribe these Minutes for the press, &c. and that he have 650 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with prayer by Elder Jos. Biggs.

WILLIAM HYMAN, Mod'r.
JOS. BIGGS, Clerk.

CIRCULAR LETTER.

(Written by Elder Joshua Lawrence.)

The Kehukee Association, now sitting at Little Creek meeting house, Edgecombe county, N. C. October the 2nd, 31, and 4th, 1841, to the churches they represent, send greeting. Wishing great grace, mercy, peace, union, brotherly love and fellowship to abound among you all. And that God would speedily hear the sighs, and groans, and prayers of all the poor and disconsolate in Zion, in behalf of all the churches, to build and repair the waste places of Zion with new converts, such and such only as the Lord will have to be saved. And thereby cause songs of joy in her palaces, because the time of refreshing had come from the presence of the Lord to old saints and sinners. For this we wish the churches to ever fervently pray.

The churches will expect to find in our Minutes a Circular Letter, as it has been so long our practice to send them one on the rise of the Association. And, as the churches have furnished us with money so to do, we feel under obligations to comply with their expectations, so long as they shall furnish the means of printing the same, by the fund of the Association. We therefore send you the following pieces for consideration.

The Golden Rule to measure Professors by.

Some Christians, or professors, measure themselves by themselves; these, Paul says, are not wise. Some measure themselves by other professors, these are equally unwise, for other professors being wrong they may be wrong also. Some measure themselves by their false zeal, as did John. Some by their fasting, praying, number of prayers and gifts of alms, as did the Pharisees. Some by the measure of the Sadducees—there is no resurrection of the dead, no hell nor hereafter. Some by their moral character, as never having been guilty of any gross sins. Some by their honor, honesty and just dealings towards mankind. Some by this: because they can preach and pray, and the people and church think very highly of their preaching and religion. Some by their conviction and sorrow for sin; as Judas, Cain and Ewan. Some by their sorrow for sin, and great extasy of joy; as the stone ground hearers. Some by their profession of religion, and being members of the church, and can say, Lord we have eaten and drunk in thy name. Some by their knowledge in the scriptures and the mystery of salvation. Some because they have got good hearts and never did any body any harm. All these and a hundred others, are measures by which men measure themselves, and form their hopes therefrom for heaven and glory, and think they stand as fair a chance for heaven as any body else. But these all are false measures—and measuring themselves by a false measure, their conclusions and hopes are false also. But the Golden Rule and unchangeable measure, in all ages and in all countries to try Christians by, and for a man to measure his religion by, is love to God, love to Christ, and love to saints. This is the un-deviating rule, the infallible measure, that never was nor never can be counterfeited, by men or devils. Devils may tremble, weep, and howl; but devils cannot love God, Christ, nor saints. Natural men
may weep and repent, like Esau; or confess sins, like Judas and Cain; or preach and pray, sing and give alms—but natural men cannot love God, Christ, nor saints; for the carnal mind is enmity against God. And marvel not that the world hate you, my apostles, says Christ; you know it hated me before it hated you. Then love is the quintessence of true religion, the heavenly mark of a Christian, that never was nor never can be counterfeited by all devils in hell, or men and hypocrites on earth.

Then let all men measure their religion by their love to God, Christ, and saints, for this mark never failed in no age nor in no country, of being the true Christian measure. Let us read: “to love the Lord thy God with all thy heart, and thy neighbour as thyself; on these two hang all the law and the prophets.” “Love is the fulfilling of the law.” “Love worketh no ill to his neighbor.” “If any man love not our Lord Jesus Christ, let him be accursed.” “By this shall all men know ye are my disciples, if you have love one towards another.” “By this we know we have passed from death to life, because we love the brethren.” “He that saith he loveth God and hateth his brother, is a liar.” “He that loveth God loveth his brother also.” Now abideth faith, hope, charity; but the greatest of these is charity—charity, or love to God, Christ and saints, never faileth—faith to remove mountains may fail; prophecy, tongues, and knowledge of all mystery may fail; goods to feed the poor, and zeal to give the body to be burned, may fail—if all these were to exist, without charity the measure would fail, and the man be as a tinkling cymbal, a dead man giving sound, and he nothing and not a spark of religion with all his preaching, prayers, fasting, alms and zeal; but like the Pharisee, to receive the greater damnation for his hypocrisy.

Then let all men measure their religion by their love to God, Christ, and saints. He that is void of these has not one spark of true religion. “He that saith he loves God and keepeth not his commandments, is a liar.” “By this we know we love God, if we keep his commandments.” “He that loveth me (saith Christ) keepeth my commandments, and shall be loved of my Father.” Now try by this measure how many Christians you can find. The love of Christ, says Paul, constraineth us—that is, to obedience to him. Now try yourselves by these texts, and you may say of thousands, tekel, found wanting. “He that seeth his brother need this world’s goods, and gives him not those things he needs, how dwelleth the love of God in that man?” “Dearly beloved, if God so loved us, we ought also to love one another.” “We ought to lay down our lives for the brethren.” These texts are the true Christian never-failing measure. Come to these and try your religion, and the religion of others, and then you may say as one said in old time, Lord, are there few that shall be saved? Yes, add, though the children of America and the ten thousand professors he as the sand of the sea, it is but a remnant that shall be saved; for the Lord will finish the work and cut it short in righteousness, because a short work will the Lord make on the earth.

But how shall I know I love God? Answer. He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ? Answer. If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear.

Missionary Priestcraft—no pay, no preacher.

Pay me well, And I'll help save your souls from hell; Or, like the swan, When winter is coming on, 1 to warmer climes must go, For God has call'd me there to preach, I will let you know:
And before I on my journey wag,
I must the reason let you know, it is because I do not get the bag.
For to work I am too grand.
Then in the pulpit I will take my stand.
And there he speaks with artful guile,
The reason he has his put his neighbor's
meat to boil.
His table richly clad and spread,
With the honest deliver's bread.
And whether he wears coat or gown,
His preaching is for money down.
But money down men cannot always pay,
Then promises from church or boards will do a future day.
Pray at this do not start.
For if I beg for you I must share a part.
And if I choose to foreign climes to go,
Whether God has call'd me there or no,
Money in my bag I must have,
To help me the people's souls to save.
Tho' Peter thro' Jewish cities took his tour,
And Paul the Asiatic coast did soar;
Yet for the bag these never went,
For God had these apostles sent.
Yet Judas, never call'd of God, to the eleven himself did join,
And this you know was bad, and thus his theft in manner clandestine.
His bargain, sale, trade, and death, proves he went for the bag,
So men who hire out themselves to teach.
Prove to all around that it is for the bag they preach.
Judas the bag did carry, we are told,
And it was this that kept him in the fold;
But when greater gain of others he could make,
He did the Saviour and his cause and his people all forsake.
So let it be once to the Old Baptist churches told,
That in my esteem the missionaries have the Old Baptist cause for money sold;
And because they can by missions more money make,
Therefore they do the Old Baptist cause and their brethren all forsake.
For had not the mission scheme of money invented been, the hiring for to pay,
The United Baptist churches would have remained in union to this day.

Biography of Elder Lemuel Ross.

Lemuel Ross, son of Benjamin and Prudence Ross, was born May the first 1783, in Long Acre, Beaufort county, N. C. Little is known of the history of Elder Ross until he arrived to the age of maturity. In the year 1810, he became a member of the Baptist Church at Blount's Creek, and the ordinance of baptism was administered to him by Elder John McCabe. About two years after his connection with the church, he commenced the exercise of ministerial gifts. The time of his ordination is unknown to the writer, but it appears for about six years of his ministry, that his labors proved rather unsuccessful, and strong doubts were entertained by his brethren of his call to the ministry, or future usefulness to the church. Subsequent to this period, however, his qualifications for the ministry became more apparent, and his spiritual gifts shone with brighter lustre. About the year 1825 or 1826, he moved and settled in the neighborhood of North Creek church, and was called to the pastoral charge of said church, in which office he continued until his death.

Elder Ross was a man of exemplary morality and piety, greatly beloved by his brethren and respected by all who knew him. He was a zealous minister of the gospel, and preached the doctrine he lived. For a man of his bodily infirmities he travelled and preached much, visiting most of the churches in the bounds of the Kehukee Association. His preaching was much approved by the churches, and his mild and courteous manner of delivery secured for him the esteem of his hearers in general. In sentiment he was strictly Presbyterian, and wholly depended for salvation by grace with all the deeds of the law; which he strongly urged from the pulpit, as well as in private conversation. He was strongly opposed to the missionary schemes of the day, and never for a moment tolerated those measures, when they made some inroads into the Kehukee Association. About two years before his death, he was afflicted with a cancer in the corner of his mouth, which greatly added to his other bodily infirmities, and which ultimately proved fatal. Yet in all his afflictions, his meek and quiet spirit bore them with becoming Christian fortitude.

Elder Ross was married to Nancy, daughter of Elder John Bowen, by whom he had five children, four of whom were living at the time of his death. He departed this life in the full triumph of the Christian faith, greatly deplored by all who knew him, November the 16th, in the year of our Lord, 1835.

"Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

To Editors Primitive Baptist.

Savier C. H. Tennessee, 7
April 25th, 1841,
(continued.)
About this time I left that settlement
and settled myself on Little Pigeon river where I have lived for 47 years. Though at that time there was great excitement amongst the people, and many going forward to be prayed for, I never did, thinking it may be would wear off, as I had had so many shocks and I hated to appear as a hypocrite, when I arrived in my new neighborhood, which was about thirty miles where I was married, where I had been a soldier, where I had been the ring leader of all mischievous merriment; but there no recrimination for, my companions and the devil loth to give me up. Some spit on me, some kicked me, some cursed me. I thought I had not one friend on earth, nor in heaven, nor deserved none. Two or three years before that time, they would not have treated me in that way; a troubled conscience who can bear?

I settled in the woods the 18th of February. I had to work day and great part of the night, but that was nothing to the distress of my mind. I wanted to be sorry, but I could not; I wanted to mourn, I wanted God to lay upon me that I neither should laugh nor smile, thinking that God would not have me without I was truly humble. About this time a strange thing happened to me, that was this text of scripture: Godly sorrow works repentance unto salvation, not to be repented of; but the sorrow of this world works death. Whie gave comfort to my trouble mind. I can compare it nothing but a man dying with thirst, getting a cool drink of water. Thus it continued for about three days, when my sorrows and troubles returned again. I saw a Colt playing before its dam, and considered it had all the action and nature of a horse, but not the strength; so I concluded that I had all the action and nature of a devil, but not incarnate; of course, God and me never could live together, and the sooner that I was dead and damned the better. For I only committed sin in thought, word and action, and the more sin I committed, the more miserable I would be when damned, of course.

I set the next morning, which was Saturday morning, and the place where I would put an end to my mortal existence. I loaded my rifle and started, when the devil went with me a preacher and told me that he that looked upon a woman and lusted after her had committed adultery in his heart; so you have laid your hand to take your own life, and you are as much a self murderer before God as if you had done it, and no self murderer has eternal life abiding in him. And, as it is a good distance to the place and every step and every thought will be adding sin to sin, stop now and take your life. I stooped, cocked my rifle, and set her butt upon the ground in the road and her muzzle to my chin, raised my toe to put on the trigger; when it turned into my mind, is it not just in God to damn you? how narrowly my soul escaped the snare of death and hell. Is it not just that he shall see his own time to do it, will you interfere with his justice? No, I will not.

From that time until the next day two weeks, I never lifted my guilty eyes to heaven, nor opened my mouth in prayer to God. I did not want to be damned, but I could see no way that God could remain just and save my soul. I thou't if God could find any way, let him lay what upon me he would that I could do, I would try to do it. On Sunday afternoon I was walking along a narrow path, it turned into my mind how many prayers are God's people putting up for sinners; but I have none to intercede for me. I fell down upon my face in the sink hole, to ask God to hear their intercession for me; when it appeared, oh, thou presumptuous sinner, you may as well pray to God for yourself as to ask them; and any being that would undertake to intercede with God for you, that God would kill him. Little did I know there had been an intercessor, and that God had laid his hand upon him.

I sprang to my feet, without opening my mouth, and run upwards of an hundred yards, expecting every step that the earth would open and swallow me in; when I stooped and cried, why, mercy, oh mercy. I lived on mercy until the next Saturday evening, sensibly seeing it, that every breath was a mercy, every moment, every drink of water, and every mouthful of bread; when I might have been weting in the flames of God's everlasting wrath in justice.

On Saturday evening I became uneasy, and went out to pray to God, that if he did not see fit to damn me for fifty years, never let me commit another sin. I was sitting in a hazle nut and pawpaw thicket, overspread with grape vines, between a poplar and a white oak, when a thought struck my mind about a wild hog in a thicket, and a man sitting up looking down through the grape vines at it; and whenever
he would do any thing for the benefit of that hog, it would run farther from him. I saw that I was that hog and Jesus Christ was that man; and that all that ever was, now is, or ever will be saved, were saved by him; and I have gone until there is no mercy. Oh, the awful thoughts of neglecting, and slighting, and disregarding a Saviour. I rose and started home and met my wife, who fell down and asked me to pray for her; when I told her not to come near me, there was yet mercy for her, but none for me, that God would hear her but not me.

Thus I continued, without sleeping, eating, or drinking, until Wednesday afternoon; when riding along the road, about two miles from home, my sins appeared to come like print. I could read them intercepting me and that Jesus, and that moment they hid him from me, I was damned. I jumped off my beast, run some distance from the road to an old black stump, praying God Almighty that he would work something in me that he would own and bless.

To this moment I believed, that God would not save a man unless he saw something in him that was sincere. I could not cry, I could not pray nor mourn. I was so hell-hardened, that if my wife and child and all my friends were dead in a pile, I could not shed one tear, and I myself to be damned. When I was asked by the Saviour, can two suffer for the one thing? Will your mourning do any good? Haven't I been a mourner? Haven't I been a man of grief, a man of sorrow? Haven't I died that you might live? Can't I be just and save your soul? I saw that he could be just and save my soul, I saw that it was eternally fixed, and I was reconciled to it and gave him glory. The old black stump appeared to shine, the trees, the sun, the whole creation glorified God. My soul was happy beyond expression.

But it did not last so long, for the same grace that gave me to see that I was a sinner first, and gave me grace to see that I was saved by grace, gave me to see that I was yet a sinner; which having thought that if ever I became a Christian I would be holy, soul and body. But for some time this text of scripture run in my mind: By this you shall know that you have passed from death unto life, because you love the brethren. Them people that I thought seemed to walk humbly before God and in love with one another, I did love if ever I loved any people. Although I hardly knew what the word brethren was, I could sit at their feet and envy their happy state; while I was filled with doubts and fears, and temptations and trials. But when I would tell them of my great trials, they could tell me of theirs, that had been similar to my own. But oh, thought I, if you are Christians, you have something more in reality than I have.

About this time there came a Baptist preacher, by the name of Richard Wood, through this settlement. I think he came from Pacolet River, in South Carolina, on his way to Kentucky to hunt him a place of residence. But he stayed in our neighborhood for some considerable time with some old Baptists, who lived five or six miles from me. In this time he appointed a meeting at my brother-in-law's, William Price, about one mile from me. On Saturday I went to hear him. This was the first time I ever tried to preach a sermon, and I then preached an Arminian sermon. And it happened in this way; I went to the spring to get a drink before meeting began, and a number of my old comrades gathered around me and took me through an examination. Tom, said they, what ails you? Have you killed any body, or what have you done? You used to be jolly and friendly, the best company of any man; but you are company for nobody now. I told them no, I had killed nobody, I was not fit to keep company with Christians, and while I was going on with them I was going on the road right down to hell. I was such an Arminian that I thought that I could make them see it plain. And when I had tried to show it to them, for a quarter of an hour or more, I then turned to go to the house.

There was an old Dutchman came and sat down about ten steps from the spring; as I passed by him, he raised up and said, well, well, Mr. Hill, how come you to see all this? I made him no answer, tho' I had one in my mind, that God had showed it to me. Then a question arose in my mind, if God had showed it to me, must not God show it to others? This completely killed all Arminian doctrine with me from that day to this.

That night preacher Wood preached at my house, and several of the old Baptists came with him, and they seemed to have much conversation for me; but what he preached, either day or night, or what they said, I knew but little about it; for
my thoughts or mind was in such constant exercise, that I had very little conversation for any body. I little attended to what any said, sometimes my mind was filled with love unspeakable to God, and such tenderness that I could not talk without crying for joy; at other times, filled with such temptations, and distress, doubting in my soul under my own corruption, that though my load was gone my unbelief made me fear that I was worse than before I lost my load; and oh, that I could get it back.

The next day, he preached at a meeting house about five miles above me, and when he began to preach, he told the people that he intended that day to preach the travel of a soul under conviction. And when he had got through, and painted the soul to have faith in the Lord Jesus Christ as a Saviour filled with love, he pronounced them a Christian. A sorrow struck me for myself and him too, for I could not believe that I was a Christian; therefore I doubted his Christianity. I sprung up, and went to the foot of a mountain to pray. When I was done and started back to the meeting house, this text of scripture came to me: He that gathered little had no lack, and he that gathered much had none over. And if you was in hell, or let you be where you would, you would always be talking about that plan of salvation that was in Jesus Christ.

Thus I continued for some weeks, sometimes rejoicing; until one day riding along by myself, something seemed to turn into my mind how the Lord had dealt with me, how hard it was for me to believe the scriptures that the Lord had given unto me for my comfort. But now you are made whole, go and tell, my mind seemed to say, to the church at the fork of Little Pigeon; but oh, how should I, that had been such a noted sinner, go and say any thing to the people of God? I shall feel ashamed. Then it seemed to speak to me, them that are ashamed of me before this crooked and perverse generation, them will I be ashamed of before my Father and the holy angels.

In a few weeks their meeting came on at the meeting house. Something seemed to urge me to go and tell, and when I came to the meeting, I found the church sitting and disputing; as there had been great distress in the church, and that they had not communicated all their preachers. What they were disputing about, was the doctrine of election and free will. One asked what would become of God's elect, if they died in infancy? It turned up in my mind, that God's elect dying when and where they would, were God's elect. Now which of these could you live with? I went out of the meeting house to go home, but what turned me back I cannot tell; but when I went in and sat down, I found them all at peace and what's to hinder you now from telling. I will wait, it may be that my wife will come. Something seemed to say, tarry not in all the plains.

(to be continued.)

THOMAS HILL, Sr.

AGENTS,
FOR THE PRIMITIVE BAPTIST:


RECEIPTS.

Henry Randolph, $1 Jno. Youmans, $1
George Crosby, 1 J. Hampton, 1
Isaac Meekins, 4

TERMS.

The Primitive Baptist is published on the second and fourth Saturdays in each month, at One Dollar per year, (or 24 numbers) payable in advance. Five Dollars will pay for six copies subscribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be post paid, and directed to "Editors Primitive Baptist, Tarboro, N. C.
For the Primitive Baptist.

VICTORIOUS GRACE,
Written by Joshua Lawrence in 1812,
Being A More Glance of His Experience.

That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

(Continued)

I must lay before you one more vision or revelation, and then I will subside. One night as I lay asleep, and I think as sound and as a deep a sleep as ever I was in, I believe in my life, in an instant and a moment without any graduation, the Lord Jesus appeared to me in about the distance of ten steps; walking on his feet as if though he would pass by me; but that moment I saw him, I knew it was he and I fixed my eyes on him: But how shall I describe the glory of his person? More glorious to my eyes did he appear than the morning sun, for the refulgent beams of light that flowed from him, circled round and crowned his head with more glory than a thousand suns could have done, had he have had on raiment the warp of gold and the filling of silver: and then have been set with diamonds, and all the fine stones on earth, it had been in comparison as ozamburg. I can't describe it to you, I must leave it to the day of judgment. But the sight of his person struck me with such wonder, astonishment, joy, love, fear, and humility, that I felt although asleep every power of my soul sink in humility, holy awe, and reverence before him.

While under these feelings, though asleep, I spoke to him in these words, (Lord Jesus, I am not worthy to kiss the dust of your feet.) Then he turned himself and looked me wishfully in the face, and spoke to me these words, feed my wife, feed my children. But, Lord God Almighty, I had such feelings, who can describe them? Not I, with all the words in the English language, nor all the similitudes I could borrow from the world of nature. But I must say with the apostle, that we knew not what we shall be: but this is nearest pen can come: When he appears, we shall be like him. And, reader, I can assure you, that will be enough indeed.

But to return. That moment he spoke; his words went like lightning to my heart; and my soul melted in love within me. And my soul, overpowered at the sight, and filled with more than nature could bear, I bursted awake all in a flood of tears, with almost the groans of death; and loss of breath; not being able to bear under such a weight of glory, and infinite joy, I don't know but as I awoke I looked wishfully with my natural eyes to see him, the vision was so plain. And I know now, while I am writing, that I saw Jesus face to face as plain, I believe, as man can in mortal state and live. For if that glory had lasted five minutes longer, I must have died under the weight of love and joy, without any pain of body. Hence, says Paul, in a future state we shall be able to bear under (an exceeding and eternal weight of glory.)

But brethren, I know we are only able to bear a small part, until mortality shall be done away. But I don't think when I come to heaven, I shall ever with my soul see Jesus any plainer than I did then in that vision. But with my flesh I shall, when that shall be made spiritual; for I saw him not with my natural eyes. As soon as I
awoke, I thought it was no wonder the saints and angels in heaven, shouted with strains of love and admiration. Worthy is the Lamb that was slain—and cast their crowns at his feet, crying holy Lord God Almighty. For I was in a frame then, that I could have joined then with heart and hand.

Oh, reader, if I could have died then, I should not have felt the sting of death, but fell asleep in the arms of the lovely and glorious Saviour, and then waited to the flowery Paradise of God, and joined the happy songsters above, and not have complained any more of sufferings here below. But thus the words of Jesus were explained to me: By his wife he meant all baptised Christians, and that baptism was the same as matrimony, and distinguished the bride of Christ from the world, and set her apart for himself. By his children he meant two kinds, one kind that were Christians, but were like lambs bleating around the fold; his wife and these must I feed with the sincere milk of the word, and with the promises and blessed consolations of the gospel. And the other kind of his children were such as were not converted, but were given to him in the covenant of grace, and he has bought them with his own blood, and so they are children, according to the saying of Paul: Because ye are sons, God hath sent forth his spirit in your hearts, crying, Abba, Father. Because ye are sons, and take notice of this, that they are sons, before the spirit is sent, then unconverted; but if sons, then children. Yea, as he says to Paul in another place, speak and hold not thy peace, for I have much people in this city. So these were sons before conversion, and Paul must speak, that they might believe and be saved. And Christ said in another place: Other sheep I have, which are not of this fold, them must I bring. Now if bringing means conversion, then he calls them sheep before they are converted. So these kind of children I saw I must feed with sound gospel truth, that they might be saved from the wrath to come. And so I conclude as to visions.

A few weeks after this vision, and the explanation thereof, I had faith to believe it was for a special use, and that it was a special call from Christ, for me to go to a certain place in the State of Tennessee, on Holston river to preach the gospel. For I felt the deepest impressions almost so to do, that it was constantly on my mind by day, and in the night I could not often sleep. I had such a weight of gospel truth on my mind for a people that I never saw, that I could scarce bear under it. And if I fell asleep, large congregations of people that I never saw would be assembled, and I would take my text and preach to them. And sometimes I would awake all in an agony of soul, and floods of tears about the close of my sermon to them, I felt such concern for the happiness of a people I never saw.

At other times in my sleep, the place would be revealed to me; yea even the color of the water, and the soil of the earth, as well as the growth of the trees, mountains, and hills, in such a clear light, that I knew that the place to which I was called to go, was not in North Carolina nor in the State of Virginia, that ever I had seen; but must be in the western country, by the color of the waters, and other things that I saw. Thus all night fatigued with the weight of the word of the gospel; when I was awake, rolling in my bed from side to side, and distressed in dreams when asleep, that in the morning I got up almost as tired as when I lay down. Yea and all day, when about my worldly concerns, the weight of preaching would so powerfully impress my mind, that I have lain down in the field on the grass and rolled over and over, burdened with the word, and praying to God to take it off my mind; for I could not bear up under such a weight of the word, while I would cry with the prophet, the burden of the Lord, the burden of the Lord; I am weary with holding in, I will pour it out on the earth like water.

Thus I continued for months, concluding in my mind, I cannot go, it is so far to that country, and I never was used to travelling, that I cannot go if their souls are lost. At other times I would reply to my impressions, I cannot leave my worldly business, it will all run to ruin before I come back. And then this scripture would come on my mind, like a clap of thunder: (He that forsaketh not all that he hath, cannot be my disciple.) And many other scriptures were like swords in my bosom. But finally I concluded, against all my impressions and the power of scripture, and my continual distress, I could not, nor would not go, and that I had rather die than go so far from home; and that there were other preachers, they could do as well and better than I, send them. For I did not like to
travel nor leave my wife and children and
business so long, and therefore would not
go if God killed me.

And so with my distress I would go about
in the neighborhood and preach, and say.
Lord, why will not this do as well, and
would try to get rid of my impression that
way; but all did no good, the burden of
the word for them people still continued with
me, and I resolved not to go, Jonah like
While I will tell you how I shared with
him, the chastising rod of God’s most heav-
hand; to make me willing and consent
to go to preach the gospel and feed the
wife and children of Jesus I never saw.

After about six months had passed and
I had fully determined in my mind not to go,
one day as I was sitting busily employed
in stilling, God turned loose the devil on
me with full rage, while in a moment un-
thoughted and unexpected he flew at me
and thrust this thought in my mind as
quick as a flash of lightning, and as a
sword it went to my very heart; go imme-
diately and kill yourself. I tried to throw
it out of my mind, but it stuck faster than
the flesh on my bones. Yea, it came into
my mind in a moment, and like a ball of
fire in my heart, and I could not get it out,
but instantly it appeared, kill myself I
must. Yea, it did appear that the devil
would force me to kill myself, though I
had no will nor wish to do so. And I do
believe that this is what the scripture means
by the devil’s entering into Judas. But
here’s the difference, he gave Judas up to
the devil to do with him as he pleased, and
so bring him to perdition, his place. But
God gave me resisting grace, and though
he suffered the devil to cast me in this fire
of temptation and affliction, to purge me
from the love of this world, and to make
me willing to go, yet I can truly say, as I
passed through this fire he was with me;
nor did he suffer the waters to overflow
me, but still kept me in the fire, like the
bush unconsumed for many days by his al-
mighty power unto salvation as you shall
hear.

As soon as the temptation touched my
heart, I knew what it was, and that it was
from the devil; for I have felt his darts be-
fore, and well might Paul and Peter call
them fiery trials, or fiery darts, for so they
are to all that feel them, for they are like
balls of fire thrown in the bosom. I arose
in an instant, put out the fire of the still,
and took to the woods. When I had got
in the woods, I tried to pray, but, dear

Lord, I might as well have tried to have
got rid of myself, as to have got clear of
the temptation; for the devil had fastened
it on my heart and mind, and of all the
miseries that ever I felt, this exceeded. I
have had all the affictions of body that this
climate is subject to; both the side and
head pluresies, and the pains of fluxes and
rheumatics & cholies were not to be com-
pared with the pain and misery of mind I felt.
Sometimes it did appear to me, that if
God upheld me with his left hand, and
with his right he beat me. And then I
would cry out in the deepest pain of soul,
lay on, Father, I know it shall work for
my good. At other times I would sink
almost in despair, and fall on my face, and
roll over and over on the ground, almost
in the pains of hell, while it did appear that
the devil would seize me. And then I
would pray, cry, roll, walk, and strew the
woods with my tears. Inasmuch that I could
sometimes have wrung water out of my handkerchief I believe.
And sometimes I would be so overpowered
with temptation, that I thought I must go
home, the thoughts of which was like
death, for fear I should kill myself. And
then at other times I would give up my
soul for lost, and eternal damnation.

But as God would have it, when I would
be almost in despair, some scripture would
come through my mind and comfort me
a little; and I would open my Bible and
look for it, for I carried it in my hand all
day, from log to log and from green to
green. But of all the promises that came
in my mind, this comforted me the most:
(I will bring the third part through the fire;
and will refine them, as silver is refined,
and try them as gold is tried; and they
shall call on my name, and I will hear
them, and I will say it is my people; and
they shall say the Lord is my God.) This
promise was like honey running new and
fresh from the rocks, and like crutches to
him that had a broken leg. Yea, it stayed
up my mind, in the midst of the sharpest
pains of soul. For I picked this promise all to pieces for my comfort, and had many
a good meal therefrom, though in the
midst of the fire.

For I gathered from this scripture, that
I was one of the third part, or the elect of
God; and that he loved me, and this was
the reason he chastised me. For bastardis,
or the non-elect or self-righteous, go with-
out the rod, but he scourgeth every son be
receive, and whom the Lord loveth he
chasteneth. I gathered from this promise also, that though I was in the fire, yet it should only purge away the dross, and try my faith, that it might be proved to be of a right kind and such an one that Judas had not, that could not stand the fire. I gathered thirdly, that though I was in the fiery furnace of temptation, yet he would give me a heart to pray, and that he would hear my prayers, according to his promise, which much comforted me. I gathered lastly, that I was one of his people, and then I could say, that the Lord was my God.

Thus pondering over this promise in my mind, I would stand with tears in my eyes, and lay my hand on the Bible, and could say every promise in this Book is mine. And sometimes I could say with an inward evidence, that Jesus Christ was standing in heaven praying for me, and that I should overcome the devil and his temptation. But in fifteen minutes he would beset me with such force, that I had thoughts I would go and get some body to tie me fast to a tree, until the devil did leave me. And all the promises and scripture would at other times be as dark as midnight, and I would give over hopes and my poor soul for lost. In agony and pain, up and down the woods by day and night, frighted almost out of my wits, thinking that no Christian ever was tempted to kill, or do murder.

At length, ranging my Bible from place to place, I saw that Jesus said, out of the heart proceed evil thoughts, murders, &c. and that Jesus was tempted to throw himself from the pinnacle of the temple and so kill himself; and that David was tempted to kill Uriah and did so, yet not with his own hands, but as good in effect. And that would comfort me, to see that Jesus was tempted to kill himself. At other times I would lie down and say, here I lie, and the devil has power to torment me, but can't kill me; while the thoughts of murder in my soul was sharper than knives going to my heart. In this painful and fearful, unspeakable condition, I roved the woods a companion for the owls, and mournful doves, for two days and a half and nights; nor ever eat a mouthful but what fruit I could gather from the bushes, &c.

When the two days and a half had expired, I had an appointment to preach about a mile from home; and though in the condition described, I thought I would try, and attend the appointment. So I went towards home with an aching heart, and when I got there I had fasted so long, I had no appetite to eat; but I got a piece of dry bread and chewed on that as I went on to preaching. But my neighbors said I had run distracted, and had like not to have gone; and I have thought they had a right to do so, for three reasons; the first is, there came a man to my house, and enquired for me, and a negro girl told him the devil had got me and gone off with me; which indeed was the truth, and she hit the nail on the head at a random speech. The second reason, I had forsaken home, and none one could tell for what nor where I was gone. And the third reason, a person happened to pass through the woods where I was, and beheld me flat on the ground rolling over and over and crying and praying all at once.

But so it was, I went to preaching and tried to preach, and under that sermon one man has since given an account that this was the first time he ever thought of his soul; and from then never rested till he had reason to hope he had found peace with God, through the blood of the Lamb.

The next day I tried to preach again. On Monday morning I ventured to the still again, but was like a deer that had been shot with a dart, and was gradually bleeding to death of its wound. About an hour by sun I think the spirit of God was in me a praying spirit, for my very soul was paincd within me for deliverance. Yea, my very soul joined with the spirit, made groans and intercession which could not be fully uttered. The desire was so great, that words could not utter it, though they flowed from my heart and lips like water down a river, for the space of an hour without intermission. I had nothing to do but hold open my mouth as it were, while my soul with anxious desire poured forth in supplication, and in an instant I felt the temptation depart, and all the power of the devil cut short; for I believe God drew in his chains, and forbid him to tempt me more.

Oh, the gladness and thankfulness that then seized my heart; it leaped in me for joy of deliverance, in praising God for so great a victory over Satan by his power. Nor has he had power to tempt me on that score since, thanks be to God for it, and no thanks to the devil. The misery I can't tell you, unless you could feel what I did, and then you would know I have not told the thousand part. Nor can you imagine
the painfulness thereof, unless you were tempted like Abraham, to kill his beloved son Isaac, which he would have done had not the angel prevented him. Though you must think he loved his little lad Isaac as dear as a father could do, being the son of his old age, and the long promised child in whom his seed should be called.

You may wonder how a person can be a Christian, and be beset with such temptations; but you need not, if you will search the scriptures, and the experiences of the ministers of Christ in all ages. God doth suffer such temptations to beset Christians, to destroy their doubts and prove their religion or faith to themselves, the devil and others; and to make the tempted learn obedience to his commands. For it is said of Christ, (though he was a son, yet learned he obedience by the things he suffered.)

And this temptation had this effect on me, for it made me promise the Lord, that if he only wait until I could fix my business I would go, if life lasted, about the first of May. And often times when I would think, perhaps something might turn up that might prevent me from going, or that I then might get out of the mind to go, my heart would ache for fear, that God would turn the devil loose on me again. For I feared it worse than death, a hundred times. I had suffered so much by his temptations that they produced a fear and horror of mind continually. But so it was, when the time came I went, but it was the fear of God’s rod that drove me, Jonah like. But I must tell you a few particulars that occurred in my journey, for it would be too tedious to give you a detail of the whole.

(to be continued.)

TO EDITORS PRIMITIVE BAPTIST.

Sevier C. H. Tennessee, April 28th, 1841.

(continued.)

I rose up and went to where they were sitting, although there was no door open for any body to talk, nor had not been for fourteen months as I have understood since. I told them that I was in distress, and I hoped that they were the people of God and would deal faithfully with my soul. I then begun from the night at the apple tree, and told them the exercise of my mind up to that day. When I stopped, the old deacon, Spencer Clack, raised up his head and said, who can forbid water, that these may not be baptised who have received the Holy Ghost as well as we? When one of the members spoke and said, what are you talking about, brother Clack? How do you know that the brethren will receive him? Brother Wood having returned from Kentucky on his journey home, was at that meeting. They having chosen him Moderator that day, he said that he would soon know that; and told as many as believed that it was the work of God, and could bid him welcome to the cross of Christ to raise up; which they universally did, and appointed the next day for baptism, and brother Richard Wood to administer the ordinance.

It turned into my mind, who are they going to baptise, you? You did not tell them that you wanted to be baptised, and they don’t know that you know how to be fixed, and they can’t think hard if you don’t come fixed to-morrow. But I do know, and the Lord knows that I do know, and I can have no excuse for not going before the Lord Sunday morning. Living in the woods, having no pasture, I started to hunt my hores. Now, says something, I would not try hard to find them and if you don’t, that will be an excuse. But I started intent to find them if I could. I had got but a few steps when I heard the bells coming, as though the horses were running.

I and my wife fixed up and went to the meeting house, and she gave in that morn- ing. And when we went down to the river side the river was very muddy, there having fell a quantity of rain the night before. The tempter tried to make me believe there was a log with a sharp snag on it, and when he turned me down it would stick in my back. I shut my eyes and would not look for it. Then the suggestion was, that I would not know how to get my breath, and I might sink in water and strangle me to death; but when we were baptised and came up out of the water, I found that to obey was better than sacrifice. My soul seemed to join the saints above, with them that were singing around us.

Now, brethren, I have told you why I am an Old School Baptist. I am an old School Baptist, because I got all that I have from God and his word, before this New School came. I have taken no man’s lights, nor mimicked no man. I have been trying to preach for 44 years, the light that God gave me in his word; and the greater part of the time have had the care
of four churches, besides riding thousands of miles, some in Kentucky, some in Alabama, some in Georgia, a great deal in Tennessee and North Carolina, and in old Virginia, my native State. Sometimes be gone eight or nine weeks at a time, from church to church, not receiving money, but paying out money for ferriages, rather than tell that I was a preacher.

Now, brethren, I could join with all my Old School brethren through the United States, to give you an account of the Arminian strategem of slandering, back-biting, and all that they can do against the church of God; that there is nothing that my brethren have written of their doings, but what I do believe from what I have seen, from what I have felt myself. So farewell for the present.

I may, and never may, write again, being now in my seventy-fifth year since the 17th of May, 1841. Farewell, I do think that there was a time when the word of God was more generally fulfilling, and less reason for the children of God to be scared or afraid; and all these linked together will make the chain that will bind the old dragon to the bottomless pit. Now may the grace of the Lord Jesus Christ be with all the dear brethren. So I sign myself yours in gospel bonds.

THOMAS HILL, Sr.

TO EDITORS PRIMITIVE BAPTIST.


DEARLY BELOVED BRETHREN IN THE LORD: If I may use the appellation, I now make the venture to resume my pen in my weakness, to conclude in a shattered manner the narrative of my progress through life up to the present time.

In my first sheet I stated that I kept the dealings of the Lord with my soul a secret from all persons except a poor old negro, whom I had confidence in. So I continued for several days rejoicing in the God that had redeemed my poor soul. After which I began to doubt that I was deceived, that I had caught the shadow and not the substance. Now I began to pray a different prayer, that I could get back the feelings I had but a short time ago; but for the life of me, I could not get them back. I thought if I did that, I would know more about it the next time. But all to no purpose. Well what to do I could not tell. I knew that the things I once loved I now abhorred, and things that I hated I now loved. The whole creation appeared to be changed, all looked beautiful and pleasant, yet there was a doubt within me that it was not the Lord's doings; but that I was deceived in the whole matter. So I passed for weeks in these dreadful thoughts. At length one day while under a severe affliction occasioned by a rising, which kept me confined on my back for six weeks, lying there reading I came across these words: Get thee behind me, Satan. Which fastened on my mind. It made me to rejoice in the inner man. Though in much bodily pain, I could say in my heart, bless and thank him to the living God, for this thy unspeakable gift, who gave his Son to be sin for me who knew no sin, but took upon him a body like unto mine, sin only excepted, to suffer a life of pain and die the bitter death of the cross. Then the third day to burst death asunder, and to rise a mighty conqueror over death, hell and the grave, &c.

Brethren, I thought I never should doubt any more of the power of God, and of his everlasting love toward me, a poor outcast orphan. Brethren, when I reflect on the goodness of God to me, I am constrained to cry out in the language of the poet and say:

Oh, tis a glorious mystery,
That I should ever saved be;
No heart can think, nor fully tell,
Why God has saved my soul from hell.

For it is a miracle to me, that I should ever be one of the elect children, that were covenanted for. Brethren, bear with me and pray for me, that I may never bring a reproach upon the cause of God. For I fear that now I am wearying your patience and thereby be a hindrance to you, or in the way of some ready pen. But, however, I shall cut it short as the case will admit.

I went on from this time in a very hobbling way, until I became a man and took to myself a family. The thoughts of living more up to the requisitions of the law, bore heavily on my mind. The thought of having a family of which I was to be the head, caused me to view Jesus as being the head or husband of his church, &c. being as regardless of his church's ordinances, thinks I what would become of his church in a short time. And I being the head of a small family, living in the way I was, taking up none of the crosses of Christ that I deemed essential, I was a very poor guide indeed. I resolved to let my light shine,
that I might be able to lay good examples before them; but when I turned my eyes within, I could see so much filth that I would shrink back and say unhappy man that I am I would pray to God to help and strengthen me. For I could not throw a way the little hope of grace that I had, nor could I claim it fully; though of all the people in the world, I desired to be with the people of God.

My wife had joined the church before I married her. Finally, I concluded to tell her some of my feelings, which I did. I found that gave me some comfort. Things past on in this way for some time. I would read for instruction. I could find sentences against me here and there. Both a man light a candle and put it under a bushel, or under a bed, &c. Let your light shine before men, that others, &c. Who hath warned you, &c. &c. Many other promises to the point. Thinking that you are all Bible readers, I forbear reference. Though finally I go and tells the people of God the little hope that I had, and was baptised with the church at Bethesda, in my twenty-sixth year. She was a member of the Echaconna Association.

There I left a load, that I never have repented of to this day: no, nor ever expect to. I built up a little altar around my fireside, where I often get a crumb from my master's table, that makes glad the city of God. We all got on tolerable well for a season; but alas, the east wind that has blown over, struck at Bethesda altar, which made some of us look around and say one to another, hush, what is that? Surely it ain't a storm? Surely not. No, nor was it; but what then? Alas, a hurricane indeed. Fly, lambs or sheep, to your shepherd, each one in his place. But alas, it (Bethesda) struck a bar and split asunder. The shepherd's voice was heard, come out from among them and be ye separate, &c. And a few of us obeyed and met together, and were constituted into a church called Emaus, and now live in the bounds of the Towaliga Primitive Association and are in peace among ourselves, so far as I know.

Brethren, I must come to a close, though one tenth is not told. I wish to make one request before I quit. It would be comforting to my soul to know that I have a kinsman in the world that has made an open profession of Christ. It may seem a small matter with you, but if there is, it would be a large crumb with me to know it; and I would be glad to hear from you. Brethren, fare you well, and may God incline your hearts to take up the cross and follow him through evil as well as good report. Brethren, pray for me and family, that we may live more holy lives. Yours as ever.

JAMES ZORN.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Lowndes county. Nov. 7th, 1841.

DEAR BRETHREN EDITORS: I take my seat to let you know something about this part of God's moral vineyard, as it is visible to us. And in doing so, I shall try to stick as close to the truth as my weakness will admit of. If I should say anything contrary to the scriptures of divine truth, throw it by, and I will sit at your feet and be taught.

Dear brethren, there were some amongst us at El Bethel that were not of us, that rose up in church conference on the 12th of June, and called for a letter to help constitute a church, as they called it; but I call it society, at Boulder Springs, four miles from where I belong. We as a church, did not grant them a letter, but they constituted their society on the 2nd day of July. And part of their faith is this: But that he chose them in such a manner that violence is done to no man's will; in such a manner, that salvation is freely and sincerely offered to all, in a manner. Ask, if this is the truth? I answer, no; for the Bible says, let God be true, and every man a liar. I take the liberty to say they are liars, and that is not half of their failings.

There are some that do complain of writing harsh words, but I say, if the Bible is on your side, it is not too hard. So go ahead, old bro. Tillery, and Whatley, and R. Rorer, and a great many more, too tedious to mention. Cry aloud, and spare not. Deuteronomy, chap. 32d, v. 9th. For the Lord's portion is his people, Jacob is the lot of his inheritance: 10. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye: 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings. 12. So the Lord alone did lead him, & there was no strange God with him.

Dear brethren, these gospel pedlers don't preach that doctrine. I will now tell you
what we done with them that were not of us. Our meeting came on the 10th of July. We excluded all that had left us, which in number were six. Now, brethren, the preacher that they have called for a supply, he has always told me he was a Primitive Baptist, but he belongs to a missionary Association. Do his actions and words correspond? I answer, no, they don't. Now, brethren, if Mr. Micah Bennett was an Old Side Baptist, do you think he would have taken the care of a missionary church? I said church—forgive me, if you please, for it is nothing but a society, in my opinion.

Brethren, beware of fence-stradlers and go betweeners, for the Lord's sake, and not run after them to hear them preach; for your actions are binding them God speed in their doings, which are in disorder and contrary to God's word. For I believe they are the very people that God said while here on earth, that would deceive the very elect, if it were possible. But it is not possible, and thanks be to our God for it: for our God endures forever, and their god is money. It looks so indeed, money, money, money, is their cry. One of that party said that the Old Baptists need not be so stout, for they would be soon swallowed up; but the poor soft shell-shin is deceived, for God never ordained that his people should be swallowed up, by a set of people that had a form of godliness, but denying the power. Hear ye the word of the Lord, for he says, ye are of your father the devil, and his works ye will do. Hear what old Paul says to Eph. 1 ch. 4 vs. According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. 5th verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 6th v. To the praise of the glory of his grace wherein he hath made us accepted in the beloved. 7th v. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.

Now, brethren, does this look like it was according to money, as they say? I answer, no; for they can outlie any people that is in God's world.

Brethren, I am doing all I can for your excellent paper, as I am well pleased with every brother that comes out flat-footed and right plain. Yours, respectfully.

WORSHIP MANN.
ed sprinkling and pouring for baptism, as an ordinance of God. And that man that says that sprinkling or pouring is baptism, the great and good Book gives him the lie. And such men are like the two visionary yoke of steers I saw, they are only visionary mimics of the true, when there is no such thing as three modes of baptism.

I then lay down again and fell asleep, being fully satisfied that my negro boy Rufin had but one yoke of steers, and dreamed the following: Ever since the days of Abel, the nations of the earth have endeavored to find a cure for the persecution of Christians, both among the Jews, Romans, and elsewhere; but no council, parliament, or political body, ever had the good luck to find a cure, but the Old Baptist, Roger Williams. To him the pain belongs. You shall not compel the ship's crew to come to prayers. Every man has a right to see out of his own eyes, but take care your eyes don't deceive you as mine did about the three yoke of steers, for there was but one. The only care for persecution of Christians and one sect against another, by any state or nation, is toleration and full and free liberty of conscience in all religious concerns, from the atheist to the idol worshipper.

Then let every man pray and go to heaven in the road he thinks right, or most direct; and not be compelled by law or otherwise to pay ministerial toll at any man's gate, but voluntarily and of his own consent. For religion is a thing between man and his maker, and not between State, nation, or man and man. And what hast thou to do with other men's consciences? Think for yourself, and then let them think for themselves; this is fair play, and if they miss of heaven you will not have the blame to bear, since they have chosen their own road thither. For the road to heaven is like the common highways of Edgecombe, free to all that may choose to walk therein, without paying toll at any man's gate. For law religion and begging religion only support hypocrisies in the earth. A said he believed pouring was right; B said he believed sprinkling was right; C said he believed immersion was right; and D said, you are all wrong, there is no other than Holy Ghost baptism. So there is a wrong somewhere. Remember the steers.

JOSHUA LAWRENCE.

N. B. If there should be any church, or brother, in the bounds of the Kehukee Association, that have in their possession the piece I wrote called the Declaration, a copy of which I gave all the churches of that body in 1826, I shall take it as a great favor of such to seal it up and send it to Tarborough, Edgecombe county, to George Howard, Publisher of the Primitive Baptist.

J. L.
PRIMITIVE BAPTIST.

Christians, but we have a sufficient rule and direction of faith and practice could we comprehend it.

Therefore, when ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 Cor. 14. 12. But when the presence of the Lord is withdrawn, then it is that we go a fishing, or astray, and get nothing, &c. See John, 21. 3. Therefore, we should give the most earnest heed to the things that are spoken, lest we should let them slip, or come short of it, &c. Heb. 2. 1. and 4. 1. And though unable to give advice, and unworthy to give admonition, I feel to drop a few thoughts and show my opinion in addition to my superiors and elders in the gospel, in hopes the Lord will give it its desired effect; that is to keep controversy out of the columns of this little messenger, from annoying the soul in trusting and God-honoring the doctrine of law and grace, in its different branches; such as the everlasting love and fore knowledge of God, the final depravity of man by the fall, salvation by grace, the final perseverance of the saints in grace the resurrection of the dead and of a general judgment; which in part is denied by the antichristian party in its doctrinal order of scriptural truth.

For when election and predestination are proven by the scriptures, it seems to be misunderstood by a great many, and so the hands of some of our writers seem to be weakened and pushed out of our columns and divine revelation disappear, thro' the weakness of uninspired men, and our best gifts, our beloved elders names, almost east out as evil, and contempt cast on their doctrine. Yes, men that have stood in the gap or front and fought the battles of the Lord in the defence of our rights and liberties of gospel truth, and have been a great means in the hand of God of obtaining our present liberty against the antichristian party. Yes, men that hazarded their religious liberties in behalf of truth, who ought to be esteemed as the valiant of Israel, having his sword upon his thigh because of fear in the night. Songs, 3. 8. J. Lawrence, Bennett, Paxton, Rorer, Osburna, Daniel Parker, and others, whose names seem dear to me, through which the glorious gospel has run and been glorified to the pulling down of strong holds. 1 Cor. 10. 5.

But alas, when we have to fear that there are some among us yet, that can't endure sound doctrine, have we not reason to cry out, in the language of the prophet Jeremiah, 9. 1: O that my head was water, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people, &c. Read the chapter.

And now, my dear brethren, I fear its owing to the pride of our hearts, more than the cause, knowing God's ministers and Christians are so apt to feel themselves so important, and think they know so much, and at the same time hardly know anything as we ought. Would it not be better to search the scriptures and examine ourselves, before we write so abruptly, to see if those things are so; to see if we are not mistaken. And if we should find it not right, should we not rather pray the Lord to direct them aright, considering ourselves. Romans, 15. 1st. And so bear one another's burdens, and so fulfill the law of Christ. God's ministers by nature are as weak as other men, when their God leaves them. As he told his disciples saying, without me you can do nothing; but can do all things through Christ. Remember the ocean, that bore the molten sea, had their hinder parts inward. 2 Chro. 1, 4. Which may signify his atonement covering for our sins or weakness. If we sin so against the brethren and wound their weak conscience, we sin against Christ. 2 Cor. 8. 12. As I believe there is no preaching to profit without the assistance of the spirit, therefore when we write on doctrine or reprove, we should be careful to feel if our locks are not off like Sampson's. Judges, 16. 29.

Now, dear brethren, under this view of things, we should be prepared to prove all things and hold fast that which is good. 1 Thes. 5. 21. Paul says, the church of Christ is builded together for an habitation of God, through the spirit. Eph 2. 22. Now speaking after the manner of men (suppose a case,) should the Lord come down to review his church, and see one there that is not reconciled to receive the doctrine of truth, revealed by the spirit to one of his ministers, just because the Lord had not seen cause to reveal it to him, or think it clas hes because he don't understand it. O fe, brethren, let us not charge God with folly, for the God of the whole earth will do right, though he has not seen proper to reveal all the scripture to one of his servants. Neither is the scripture yet all unfolded, as I understand, but what we know not now, we shall know hereafter, as the Lord sees best. If the Lord has promised to fill the mouth of his servants, shall we bid them to hold their peace? I think not, as dependent as I now feel. See 1 Cor. 16. 16. Submit yourselves to such, and to every one that helpeth with us and laboreth. 17. I am glad and thankful for these gifts. 18. For they have refreshed my spirit and yours, therefore acknowledge ye them that are such.

Now, dear brethren, through many difficulties and much weakness I have drawn up these lines, which I leave for your best judgment to dispose of as you may think most to the glory of God and edification and instruction of God's dear children, and furthermore and best interest of your little messenger of peace to the dear saints whom my
soul loves in the truth. As this is my desire, joy, and crown, even the welfare of Zion. Finally, brethren, farewell; be perfect, be of good comfort; be of one mind, live in peace, and the God of love and peace shall be with you. Yours in tribulation, N. B. Come over and help us.

SAMUEL TITUM.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the eleventh annual session of the Contentnea Baptist Association, held at Tyson’s meeting house, Pitt county, N. C. 22, 23, 24 October, 1841.

FRIDAY, Oct. 22.

The Introductory Sermon was delivered by Elder Benj. Bynum, from 1 Cor. xv. 58: Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The delegates assembled, and after prayer, chose Elders Thomas Dupree Moderator, Mark Bennett Clerk, and Benj. Bynum Assistant Clerk; and brethren Turner Bynum and Wright Smith a committee on finance, to report on Saturday.

Corresponding messengers and ministers from corresponding Associations were invited to seats with us. Elders Wm. Hyman, Humphrey Stallings, Richard Rivers, and Bount Cooper, from the Kehukee, with Minutes; P. Puckett from White Oak, with Minutes; R. Hensley from Country-Line, bearing Minutes from his body, and two files from Abbott’s Creek Union for 1840, and 1841; and brother John Jones from Little River, came forward and took seats.

Letters from the churches of our body were called for, received, and read, and their contents, as required, marked as in the following table.

The table of churches states that during the past year there were baptized 8, received by letter 6, restored 1, dismissed by letter 6, excluded 4, dead 10, number in fellowship 500.

Petitionary letters were called for.

Called for the Circular Letter. It was presented, and referred to a committee, consisting of Elders P. Puckett, Benj. Bynum, Wm. Hyman, and Thomas Dupree, with request that they report to-morrow.

The next session is appointed to be at Memorial, to commence Friday before the fourth Sabbath in October, 1842. Elder Thomas Dupree is appointed to preach the Introductory Sermon; and Elder Mark Bennett, as an alternate; worship to begin at 11 o’clock, A. M.

Requested Elder I. Moore to write a Circular Letter to accompany the Minutes of the session of 1842.

Adjourned to Saturday, 91 o’clock, A. M.

SATURDAY, Oct. 23.

Met pursuant to adjournment.

The Constitution and Rules of Decorum were read.

Elders Hyman and P. Puckett, (Elder B. Cooper an alternate,) were appointed to preach on the Sabbath; to begin at 10 o’clock, A. M.

Appointed messengers to attend sister Associations. Elders Dupree and Bennett and brother Jacob Proctor to Kehukee, with 40 copies of our Minutes present session; Elders B. Bynum, I. Moore, and Bennett & brethren Richard Rouse & Lofton Neatherecot to White Oak with 15 copies these minutes; Elders I. Moore & Bennett and brother Wright Smith to Little River with 20 copies; Elders B. Bynum, J. Griffin and Bennett to Country Line and Abbott’s Creek Union with 20 copies these Minutes to each.

The committee on finance reported:

Balance remaining in Treasury, Oct. 1841, $19 28
Paid Clerk for last year’s services, 6 00

$25 28

Contributions at this Association, 18 50

$31 78

Paid for printing this year’s Minutes, $15 00
Paid Clerk for this year’s services, 6 00

$21 00

Balance remaining in Treasury, Oct. 1841, $10 78

WRIGHT SMITH, Com.
TURNER BYNUM, S.

The committee on Circular Letter reported, that they recommend the reading thereof, and also its publication with these Minutes. The report was concurred in.

Quere. If the deacon of one church remove his membership to another church, is he qualified to exercise the deacon’s office in the latter, provided she should choose him for that purpose, without reordination?

Answer: Yes.

Because the church and his own consent appointed him to a particular church; but the Presbytery ordain him to the office at large.

Resolved, that the name of the church Galloway’s, be taken from the list of churches in our body.
Appointed Elder Bennett Treasurer; and, also, to prepare these Minutes for the press, to have 400 copies printed and distributed as usual; and to transcribe one copy into the Association book.

Resolved, that we appoint the Saturday before third Sabbath in December to be set apart and observed as a day for fasting and prayer to our Heavenly Father, for a revival of religion, and for a supply of faithful ministers of the gospel.

The Minutes were read and subscribed by the Moderator and Clerk.

Adjoined to the time and place of the next annual session.

THOMAS DUPREE, Moderator.

MARK BENNETT, Clerk.


The Elders appointed to preach attended, and preached to a large assembly the gospel of Christ. Elder Hyman from i Tim. iv. 16: Take heed unto thyself, and unto the doctrine; continue in them: for, in doing this thou shalt both save thyself, and them that hear thee. The weather was favorable, being clear and calm, and people appeared to be attentive.

CIRCULAR LETTER.

(Written by Elder Mark Bennett.)

Beloved Brethren;

Our churches have been permitted to meet by representation the eleventh time since our present union was formed, and to enjoy a comfortable and refreshing interview and a pleasant session; and to afford us this one more evidence that the Lord has not yet removed the candlesticks out of their places.

Although the almond tree is flourishing with by far the greater part of our Association, and they soon will go to their long home, it is yet needful to exhort one another, and so much the more as we see that day approaching. And as the present age of God's house must soon be removed to heaven, and be succeeded by our children and acquaintances who may derive great assistance and comfort from us if we leave in good order; for their sakes and the mutual peace both of you and us, we will offer a few words on the subject of Practical Godliness.

Christians can, and do, err. If we say that we have no sin, we deceive ourselves, and the truth is not in us. i John i. 8. How easily they are drawn into sin, the sacred scriptures and their own experience largely show, but neither the Lord's word nor past experience demonstrate the lengths and depths to which a saint may go, that is, how far he may step aside from gospel track; nor how many thousand causes are constantly in operation to divert his feet from the path of rectitude.

By practical godliness, we mean, carrying out in our lives and deportment, according to their just sense, the ordinances and commandments of the Lord. And although it may seem at first view, difficult to divide properly between faith and practice, yet by attention to the word of God it will be found both possible and necessary.

What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him? James ii. 14. In this text the apostle makes a distinction, calling the one faith, and the other works. The same apostle says, For as the body without the spirit is dead, so faith without works is dead also. James ii. 26. According to this testimony it is worse than vain for us to advocate a living faith without correspondent works. And he is at best a foolish virgin whose conduct does not exhibit in the main a counterpart to the gospel of Jesus. Against the error of holding and defending a living and saving faith without its fruit and sure concomitant, practical piety, James has warned us again: Yea, a man may say, Thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? James ii. 18, 20.

But possibly, some of us may feel contented with barely good works enough to evince a change of heart; and from neglect of duty we may have declined into worldly mindedness, and from that into sinful indulgences, until our warmest zeal goes no farther than just to keep clear of such acts as would, if known, bring us under church censure. If so, we ought to pause, reflect and read. Suppose we have faith; should any thing be added? Hearken! And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. ii. Pet. i. 5, 6, 7. Add virtue: to do unto all men as ye would they should do unto you, dealing justly in commerce, prudently in
behaviour, cautiously in indulging, and blamelessly in enjoying. Add knowledge; grow in it as well as in grace; learn from the scriptures,—read them till you can remember them, and remember till you can understand them. Do we know but little of that book of books? Can we read, and yet neither tell nor understand but little that is in it. Is it the strangest of all books to us, and to lie in the house merely to say we have a bible? Are we ignorant of its commands and of the duties it enjoins? And if so, is it not because that after we have said in our public profession, I go sir, we went not? Search the scriptures, is one of his commands, and do we say we love him, and yet keep not his commandments? Add temperance: What large room, brethren, to add this grace! Add temperance, in speaking, in thinking, in judging, in acting; in laboring, in sleeping, in eating, and in drinking; and more particularly in the last named. The intemperate use of spirituous liquors has done, and is yet doing, great evil; and it would be criminal to deny the mischievous effects of it among the churches at the present moment, and sinful in us not to speak plainly on the subject. There is no doubt of its benefits as a medicine to the sick, and sometimes to feeble constitutions; but it evidently was introduced into general and constant use as a luxury,—not as a necessary article of subsistence,—but for pleasure altogether; and baptists or the saints of God should be cautious how they tamper with pleasure. It is only when we yield to the force of habit or the cravings of appetite, we insist that it was sent for a blessing; and we know that this argument is used almost without exception by the intemperate. Few need it only from habit; and whenever it becomes a necessary article from habit, we have then got into a bad place, and we may not get out as well as we got in. Remember that he who uses it for pleasure can never tell where his pleasure will end. If when the usual hour of drinking arrives, we feel restless and uneasy till we get it, we have then passed the point of safety: and if once we venture to take it at an irregular hour, for fear we shall not get it at the stated period, or take a little larger drink because we think it the last opportunity we have then lost the only government that can save us, humanly speaking: and if we can scarcely wait with patience at our churches till worship closes, or in conference till ad-

journement, on account of thirst or craving for our grog, we then, in all probability shall never contribute farther in advancing the interests of the church or the glory of God. And if we would, before we leave the meeting ground, join the sweater and the openly profane, the vicious, the gambler, in taking a drink, either the church will relax the reins of discipline; or else; if that man lives long who thus acts, he will be expelled for excessive drinking. The light that is in the intemperate professor cannot but be darkness. He is unprepared to fill any station well, or to glorify God declaratively in his body or spirit. He will prove himself the cross and unkind husband, the unnatural and unfeeling father, the cruel and oppressive master; he is unable to be a good neighbor or a good citizen; he will be irregular in his attendance at preaching, and drowsy and indifferent when present, wishing often the services were at an end. Should any of you admit the truth of what we here say, while you are sensible of having been excessive, or fearful of becoming so, and yet feel that you cannot forsake the use entirely, (which is the only remedy in all such cases,) you are already prepared to become a victim to this withering vice. We affectionately exhort you, brethren, to escape while you can; and count yourselves conquerors and happy when beyond its reach. Count it or the use of it as the harpy of practical religion, and think not that you can see your danger so long as you use it. Learn from those who have been expelled or died in misery and disgrace. They once thought as you now do, that they could use it without danger. For the sake of religion, and the happiness of many living, and of many yet unborn, who will think what their fathers do is right, do not say to one another, brethren, drink on.

Add patience. This is greatly needed both for happiness to ourselves, and light or example to others. Restlessness and fretfulness, murmuring and repining, discontent, complaining, hasty, rashness, and disobedience all follow impatience; and are contrary to the spirit of Christ and the gospel; bad fruit for a saint, and bad example to unbelievers. If we submit patiently to no disagreeable providences, but manifest uneasiness and opposition of spirit, we greatly mar the beauty of Christianity. If we submit to no wrongs and injuries from the world nor brethren, but seek revenge in all cases, we violate our Lord's
commands, and conceal one of the most beautiful ornaments of the gospel. If you are smitten on one cheek, lose your coat at law, or are compelled to go a mile with any one, suffer the injury to be repeated rather than seek revenge. But if you are hasty to be angry, inclined to disputations, contention, give way to quarrels, indulge in abusing one, yield to threatening, ready to adopt the world's sense of honor, and even to fight, you exhibit little or none of the spirit of Christ or the gospel.

Add godliness: Holiness of life in every shape but especially to discharge your obligations to God and to one another. Make it manifest that you love God, by reverencing and obeying him.

Add brotherly kindness. By indifferent, shy, cool and distant or careless conduct to each other, brethren dampen affection, weaken the bonds of union, excite jealousies, suspicions, evil surmisings, and evil speakings, but by uniform kindness all the opposites.

Add charity. The principle of which is strict union in the affection of the heart to God, and a correspondent feeling for men. Its fruit embraces all the train of kind offices which we perform for the comfort, assistance, relief, and, in a word, the happiness of our fellow creatures. It is greater than faith or hope; for the two latter only affect ourselves this side the grave, but charity extends from us to others, and lives beyond time. It edifies ourselves and others, is the end of the commandment, is to be followed after, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave unseemly, covers the multitude of sins, seeketh not her own, is not easily provoked, thinketh no evil, rejoices not in iniquity, but rejoices in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; never faileth. Look to it, brethren; we profess to be the people. It is a principle or a grace not likely to be possessed without showing itself in all the above forms; and if we do not exhibit the true character drawn by inspiration, we had better never professed it,—perhaps, had better never heard of it. Without this grace we are but doomed to repeat the cry, Our lamps are gone out. Examine your vessels; if your course of life generally is that of charity, your vessels are supplied.

If you have young ministers of the gospel, who may err in knowledge or doctrine, faithfully expound unto them the way of the Lord more perfectly: and when either old or young are faithful to their trust, think it not a hardship to esteem them highly for their work's sake; and be careful to discharge your duty as churches to them. And you who are pastors or preachers, think it not a small charge which is committed to your trust. And remember that a dozen tearful exhortations from you, may not be sufficient to repair the mischief done by one bad example. Take no active part in politics; it will hobble your feet, and detract from the sacredness of your holy office, weaken the bands of brotherhood, and risk circumscribing your usefulness.

Be sure to keep up strict and scriptural discipline, in all the churches. Let no personal and individual variances or disputes come into the church, until the parties may have taken the steps prescribed in Matt. xvii. 15-17. And let no public offence or abomination committed by a member, pass unnoticed; and be sure to specify charges, and specify truly and correctly. If the member of one church see this in the member of another, take the earliest opportunity to inform his respective church. If you neglect to do so from fear of creating prejudice against yourself, you then become partaker of his offence, and aid in injuring the cause of religion. The sooner you take hold of disorder to correct it, the better it will be. Be punctual in attending your stated meetings, whether you have a preacher or not; and talk and sing and pray together. Are any of you without a pastor, pray ye the Lord of the harvest that he will send forth laborers into his harvest. Should a member of the church crave a letter of discharge, and the church know the reason thereof to be a want of fellowship with the said church, or with any member thereof, it would not be orderly to grant the petitioner a letter in full fellowship; neither to grant such letter to a member or person for whom the church has not fellowship. And for as much as no member should leave the fellowship of the church to be from among disorder, but stay to the last and try to keep disorder out of the church, therefore any person so getting a letter is guilty of disorder. And bear it constantly in mind that a member holding a letter under such circumstances has not in any wise transferred nor removed his membership, but stands in all respects a member of the church whence he obtained his letter, and is as much bound to attend
conference and discharge all other duties to the church, as if he had no letter, until he shall have handed it to another church and have been received and acknowledged a member of the latter. Hence, the church who grants a letter of dismissal is as much bound to watch over the dismissed member for good, and to call him to account before her for any disorder, as though she had given no dismissal. If one member bring a charge against another, give a patient investigation of such charge, before you take up any thing else. If the charge fail to be established, then take up the case of the accuser, if he be thought worthy of censure. In the event that two or more members should be expelled for disagreement between themselves, either one may be restored to fellowship upon such confession as will satisfy all the church, even though the expelled members should not be reconciled with each other. If a member abruptly withdraw himself from the fellowship of any church without a letter of dismissal, and through disaffection to the church, the sentence of expulsion should be pronounced against him by said church. If she does not so act, she must stand as worthy of his censure, and guilty of such disorder as he may have charged her with having committed. We would recommend the churches, throughout, at every meeting to have the proceedings of each preceding conference read. Treat excommunicated persons with kindness.

One of the highest duties and best tests of true christianity is good orderliness conduct at home among one's own family. The kind husband or wife, the tender father or mother, the affectionate brother or sister, the feeling and reasonable master or mistress, the peaceable and friendly neighbor, the quiet and loyal citizen, the constant, faithful, pious, meek and humble worshiper, is the character of a christian at home; and such should we all unceasingly endeavor to fill, or else scarcely claim the name. It is not enough to confess our remissness and shortcomings, and carelessly continue in our sloth and neglect; this is shamefully wrong: but we should cease to do evil, and learn to do well; to live to him who died for us, and to glorify him in our body and spirit, which are his.

Be punctual in your promises, true to your word, cautious in speaking, humble in your walk, meek in behaviour, and modest and unassuming in all your deportment. — Keep the sabbath very sacred; it is feared that this day is too much unhallowed and violated by professors of religion. The profaning of it has a demoralizing effect on civil as well as religious society. — All by-words and light speeches have a bad effect, and taking the Lord's name in vain does much harm. — Covetousness too will brand every christian virtue. — Evil speaking will eat like a cancer. — Ridiculing, reproaching, and abusing people, either your neighbors or others, will change all your greenness as trees of righteousness.

—Neglect not to pray in your families — Go to meeting or to preaching on every sabbath if you can. And when you go, if you sit out of doors, eagerly talking about the world's affairs till the minute worship begins, or, after going into the house, introduce such topics there you will pour cold water on your preacher's head, and deadness into your own feelings. — It is not right to let our children ramble and fish or hunt on the sabbath: this is not bringing them up in the nurture and admonition of the Lord. — As much as in you lie, live in peace with all men. — Pray for the prosperity of Zion. Pray without ceasing, and give thanks in every thing. — Quench not the spirit. — We hope a refreshing time from the Lord's presence is not far off. Be as those who wait for their Lord's coming. Finally, Brethren, farewell. Live in peace; and the God of peace shall be with you. To him be glory now and ever. Amen.

**AGENTS,**

**FOR THE PRIMITIVE BAPTIST:**


LOUISIANA.—Eli Reade, Mariberville. Thos' Paxton, Greensboro.

MISSOURI.—Joel Ferguson, Jackson.


ILLINOIS.—Richard M. Newport; Grand P'lew Thomas w. Martin, East Nelson.

[Names of other agents omitted.]

RECEIPTS.

Allen Robertson, $2, K'n Strickland, $5. Jason Greer, 1 J. H. Buckley, 1

Jacob C. Bowers, 1 L. Edwards, 1

S. W. Harris, 1 Worsham Mann, 1 0

William Trice, 10 David R. Canaday, 3

TERMS.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

VICTORIOUS GRACE,
Written by Joshua Lawrence in 1812.
being a mere glance of his experience.
That as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.
(continued.)
On my journey I came to a place called the Poplar Camp mountain, a very noted place by all travellers, because it is so singular a place, it being as I take it at the very foot of the Blue Ridge on the east side. At the foot of the Ridge there comes a small creek, from the north, and runs along at the foot of the mountain and Ridge both; and then the creek turns west and cuts the mountain in two, while on both sides of the road the mountain is two or three hundred feet high. This place I had seen in a dream, and knew it when I came to the place. About one mile from thence is New river, which water was like the water I had seen in my dreams; but the growth and soil not agreeing with my dreams I kept on, determined to find the place if on the continent.
Thus I went on until I came to a village or small town on Holston river, called the Boat Landing. As soon as I laid my eyes on the place, I told the young man that was with me that I knew that place as well in comparison as I did my own yard. The course of the river, the color of the water, the growth, soil, and situation of the place all agreeing even to the very height of the banks of the river. I knew that this was the place, and told the young man I must stop here. We rode about fifty yards to a spring, and at that instant came a young woman after water. I asked her if they ever had any preaching in that place? She said, no; but that they had preaching about a mile from there, at a man's house. I asked her who was their preacher! She said, a Methodist man in the neighborhood. Then these thoughts struck my mind, whether I should stop there and preach now, or go on. And then self began to work. I said I want now to go to Kentucky and I will preach as I come back. So I rode about a mile, and a man in the neighborhood overtook me, and I made out my appointments for several days, and gave them to him to have published against my return.
On Sunday morning I came to a town called Rogersville, but, before I came to the town I felt such a weight of the word and concern for their souls in that place, I thought I could not keep on, determined to find the tavern and told the young man I must, and preach to these people. He insisted to go on, but down I got and gave the tavern keeper my horse, and went out of town to a mountain and tried to pray, but found no rest. I thought I was a stranger and could not venture to tell the tavern keeper I was a preacher and wanted to preach. I went again to the mountain to pray, and as I rose from my knees this scripture came with mighty power on my mind, (Speak, and hold not thy peace, for I have much people in this city.) That made me worse. I had no rest, I returned to him, and asked him if they ever had any preaching in that place? He told me they had about four years back, that they had preaching by a Presbyterian. I told him that I would preach at two o'clock.
So he sent out an appointment round about, and I had a large audience. I told them I would preach to them by candle light; and when I was done I thought I could say, I had fully preached to them the gospel as far as in me lay; and the weight of the word was gone for them, and I slept as sound as a cat that night, free from the guilt of their blood.

Next morning before I got on my clothes, strong impressions took me to go back to the Boat Landing, but I would not, but went on against the sight of my mind, for one hundred miles further, and God elastified me for that, and I was obliged to return, and not please myself with the view of the country. By the hands of a young man coming this way, I counteracted the first appointments, and sent some sooner to preach at the Boat Landing, and round about in the neighborhood. So travelling one day by myself on to a tavern, where I was by appointment to preach next day, just before I got to the house I met a man in the road. He asked me if I was travelling? I told him, yes. He then asked me if I was a Baptist? I told him, yes. Then, said he, go home along with me. I asked him if he was a Baptist? But he would not tell me, but I had been so many days without Christian company, nor had I seen but one Baptist in my journey, that my soul was pained for Christian communion; and I thought, in the name of God let you be what you will, if you love God, you will please me well. So I went to his house, and he informed me that he had been pouring forth his prayers for two years, that God would send some Baptist preacher in that neighborhood. And the thoughts that God had answered his prayers, melted him in tears of love. And we had a happy night of it, you may be sure; yea, almost a little heaven, when we came to feel each others insides.

Next day he went with me to preaching, and many others of the scattered lambs of Jesus came, who had moved from different States and were like sheep that had none to feed them. And if ever I loved and prayed for a people, I did them; but I preached to them and fed them with the bread of life, and gave them to drink of the cool waters from the rock, and they said their joy was full, their cups ran over. But God knows how that was. I went and stayed with him that night also, and next day we went to preaching again. And I drew as well as I could, water from the wells of salvation and poured it forth to them, with honeycomb from the hive, sweet and clean; and I believe they ate and drank thereof to the full, by the joyful tear that made its way down their cheeks.

After preaching my beloved John and I must part, for so was his name; as well as some others, whose hearts were knit to me and mine to them. And could you have seen the flowing and loving tears, like showers of rain watering the grass round about our feet, you would have been forced to say, behold how these people love, and hold each others hands long as if they were lot to part; while loving John said, I pray and wish that God would send you to live among us; but I said, I shall see you and feed you no more in this world, but I hope to meet you in our Father's house, where every tear will be dry and we shall part no more. Farewell.

Some brethren came from over Holston, and requested me to go over there and feed many that were scattered abroad on that side. So I swam my horse across, and met a large congregation at the house of an old northward Baptist; and preached to them about Noah's ark, and the spiritual meaning thereof, and all the good food and peace therein, and shewed them also that not one was lost that was in the ark, while they were made to rejoice and be glad. I then left them and came to the Boat Landing; but they had made my appointment at that Methodist man's house. So I went and the congregation came. The man was a preacher himself, so judging I was the man, he took me aside and asked me if I was the man that was to preach there? I told him, yes. What's your profession? I told him I was a Baptist. He asked me, if I had my credentials? I told him no, but I had them in my bosom, and that our law did not condemn no man before it heard him, and knew what he doeth. For the truth was, I went from home and forgot them; nor do I know that I should have carried them, if I had thought of it. However, he told me that their society did not let other societies preach at their places of preaching, without the best and sufficient authority. And his reason was, that there were so many imposters going about. I took the hint and said, I don't know, sir, but you may be
many, as they said, and thus the vision was finished in special but will not in general to the day of my death. What good I may have done, the Lord only knows.

After I had been at home some time, and enjoyed a great degree of peace, and become busy engaged in the affairs of life, and could hardly take time to go and preach; yea, sometimes would be mad when I started, to think I must leave my business and ride so far in the cold to preach; it pleased God to let me fall into another temptation; and that was, the sufficiency of the blood of Christ, to atone for my sins. A doctrine that I thought all the devils in hell could not have made me to have doubted, because I had felt often times the power of his blood taking away all my sins; and have often times, when I have been treating of this point in preaching, called heaven and earth to witness to the truth of it. And I have felt more than sure it was so, yea, more than if an hundred angels had stood at my back and whispered in my ear, that it was the truth, that the blood of Jesus could take away all sin. Yea, I have often said in preaching, that I would willingly be damned with all the punishment that a God could inflict, if it was not able to cleanse me.

And this is the way to be tried indeed, for of all the temptations that ever I endured, this was the worst; for it was upsetting my foundation at once, and overturning all my hopes of the pardon of sin, and salvation. For I did and do believe, sin cannot be forgiven any other way by the God of heaven, but by the blood of his dear Son. It began gradually at first. I began to think of my sins and of their nature, and what they merited from the justice of God; and how just God was, and that he would not forget one of all my crimes, nor look over the least sin without an atonement for it. And that I committed many ten thousand sins before conversion, and ever since had been sinning more or less, and continually backsliding against him ever since I was converted, almost every day failing in the performance of some duty, or falling into some sin.

This question started in my mind, can the blood of Jesus cleanse you from so many sins? Can it be possible, that they can ever be forgiven? I answered in my mind, I am afraid that it is not powerful enough to take away my sins, and that I have sinned myself out of his mercy, grace, and the reach of his blood. And that his
blood could cleanse sins before conversion, but as sins after conversion, and especially such as mine were, for nature and quantity. And so I began gradually to doubt its sufficiency, from day to day, and found not every day my faith grew weaker, and I filled with unbelief, and darkness of mind, and horror of soul, until at last I grew weary of life, and thought I had better kill myself to put an end to my misery, in this life, and so go to hell at once, for I should certainly go there, for there was no other atonement I knew.

At length I gave up the point, that his blood could not take away my sins. Yea, when the question would go through my mind, can the blood of Christ atone for your sins, I would say, I hardly, I don't see, nor can't believe it can. And then the fiery flames of despair would go through my heart like a hot steam of fire, and I do believe I felt a small part of the pains of the damned in hell. First, because hope comforteth and stayeth up the mind, and keeps us out of distress while we think we can be forgiven; but when hope is gone, then despair seizes the soul. So this is one great part of the punishment of hell, for there is no hope there; but despair through every breast like flames of fire devoureth all comfort, peace and joy. For they never expect the favor of God in hell, nor look for forgiveness.

This lasted me near a whole day, and every time I would think his blood could not atone for my sins, then these devouring flames would pour through my heart. And in my very flesh I could feel the hot steams, like scorching flames. About sunset I gave up the point, and cried out, can't the blood of Jesus pardon one sin more? Has it pardoned so many of my sins, and now these few overpower the blood of Jesus. And then the pains of hell got hold of me, and instantly I felt my nature rise within me, to curse God, because he would not forgive my sins; which the damned in hell continually do while in their state of despair. And it does appear, that I should have killed myself in ten minutes, and then have plowed the fiery main of eternal darkness. But I gritted my teeth together, and threw myself on the bed, feeling in part the pains of the damned. But I had not been on the bed three minutes, before there came two scriptures through my mind, that bound despair and unbelief and all my pains, and banished them from my bosom in an instant.

And I saw and felt, that all my sins were in weight no more than a feather, to the wondrous blood of Jesus; for it took away all my guilt and distress in an instant, while I praised and thanked God, for so mighty and blessed a deliverance from satan and the pains of hell. Oh, the wondrous power of the blood of Jesus, to take away sin from the guilty; yea, tis like fire. I have heard say, that travellers in the wilderness build fires all around them, to fright away wild beasts; and so it is with the blood of Christ, sprinkled on the guilty conscience, it frights away unbelief, despair, and all devils in an instant. Glory to God in the highest, for such an unspeakable blessing, as the wondrous sin-atoning blood of Jesus Christ.

These temptations are so far from making me believe I am no Christian, that they strengthen my faith for several reasons; the first is, I judge that the devil hates me and thinks I shall be a blessing as a preacher; and that he don't like me to be stealing his subjects, through the instrumentality of preaching. Secondly, I by temptations gather a greater insight in the scriptures, and the truth of them. Thirdly, I am taught my weakness and the exceeding sinfulness of my flesh. And fourthly, the all-sufficiency of Jesus Christ, and his power to save me. And many times I get honey out of these lions, and am like David when he went against Goliath; the remembrance that he had killed the bear and the lion, strengthened his faith and encouraged him to fight Goliath. Yea, when I look back at past experience, it makes me hope I am a Christian, and shall stand the rest of the troubles of the way.

And I can accord with the scriptures and say, I have come so far through great tribulations, and have washed my robe in the blood of the Lamb; but I still fear that greater trials await me yet, for how can I hope to be in peace in this world, since the devil is the God thereof, and like old Israel going to Canaan, I often complain of the badness of the way. And Paul divides, and makes himself two men; his soul he calls the inner man, and the flesh he calls the old man, or the outer man; or, in other words, the body of sin and death, that would serve sin to his grief. And Solomon in his Songs describes the Shulamite, which is the church or a Christian, as having in her the company of two armies; which is the army of Christ in the
**PRIMITIVE BAPTIST.**

soul, to wit, the graces of the spirit, and the army of the devil in the flesh, to wit, all the evil influences of his spirit. And these are set in battle array, one against the other, as continually fighting for the prize, which is man's soul. And then how can I expect peace, when there is such a contrariety of passions, and spirits in me, warring one against the other so that the flesh can't do what that wills, nor the soul can't do what that wills, because they oppose and lust one against the other.

And in order to give you a discovery of these two armies, to wit, that in the flesh and in the soul, I will draw you a picture of them by name, out of my own bosom, and set them in battle array the one opposite the other; or, in other words, the principles of the flesh against the principles of the soul, and also how they fight in me less or more, by day and night.

For Christ having taken my soul by the power of grace, and the devil is striving to take it back from Christ, and thus I'll give the view, on this leaf, and draw them up before your eyes out of my heart.

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| A guilty conscience    | Communion with God. |
| A heart of stone       | Virtue. |
| Lust of the flesh      | Punctuality. |
| Pride of life          | Pure heart. |
| The lust of the eyes   | Sanctification. |
| The will of the flesh  | Purity. |
| Self will              | Lawfulness. |
| Wishes of the flesh    | Goodness. |
| Hypocrisy              | Let your light shine. |
| Rashness               | Slow to speak. |
| Sorrow                 | Uprightness. |
| Impatience             | Speak evil of no man. |
| Ignorance              | Speak face to face. |
| Folly                  | A readiness to will. |
| Anger                  | The love of worship. |
| Envy                   | The labor of soul. |
| Lying                  | The interest of our neighbor. |
| The fear of men        | Spirit. |

| Peace                  | Love. |
| A heart of flesh       | of our neighbor. |
| The desire of the soul | God. |
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| The law of the mind    | Punctuality. |
| The will of the soul   | Pure heart. |
| The will of God        | Sanctification. |
| Wishes of the soul     | Purity. |
| Sincerity              | Lawfulness. |
| Meekness               | Goodness. |
| Joy                    | Let your light shine. |
| Fortitude              | Slow to speak. |
| Knowledge              | Uprightness. |
| Wisdom                 | Speak evil of no man. |
| Good will              | Speak face to face. |
| Quiet mind             | A readiness to will. |
| Truth                  | The love of worship. |
| The fear of God        | The labor of soul. |

| Vain glory             | Spirit. |
| Wrath                  | Love. |
| Worldly mindedness     | God. |
| Variance               | Virtue. |
| Shyness                | Punctuality. |
| Too bold               | Pure heart. |
| Murder                 | Sanctification. |
| Revelling              | Purity. |
| Idolatry               | Lawfulness. |
| A readiness to believe | Goodness. |
| A slowness to believe  | Let your light shine. |
| Communion with devils  | Slow to speak. |
| Adultery               | Uprightness. |
| Dissembling            | Speak evil of no man. |
| Sedition               | Speak face to face. |
| Uncleaness             | A readiness to will. |
| Lasciviousness         | The love of worship. |
| Fornication            | The labor of soul. |
| Fretfulness            | The interest of our neighbor. |
Earthly mindedness Heavenly mindedness.

Angry with God Being well pleased with him.

Dead feeling Life of soul.

Vain thoughts Meditation.

Strong imaginations The feeling of the love of Christ.

Ready to halt Perseverance.

Discontentment Happiness.

Evil supposing Sanctity.

Perverseness Sobriety.

Concupiscence Holiness.

A desire to sin A desire of righteousness.

Which army on both sides amount to ninety principles of bad and good. How then can the Christian man hope to be in peace, when there is such a contrariety of principles of flesh and spirit? It cannot be.

As Paul said: The flesh lusteth against the spirit, and the spirit against the flesh: so ye cannot do the things ye would. I set to this my seal. This is the truth.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Oconee Baptist Association, held at Mars Hill meeting house, Clark county, Georgia, on the 9th, 10th, 11th and 12th days of October, 1841.

17th, Query from Black Creek Church.

How shall we as a Church, receive a member from a Missionary Church, who has joined them by experience and Baptism, since the declaration of Non Fellowship?

An. By experience and Baptism only.

CIRCULAR LETTER.

The Oconee Association to the Churches she represents.

BELIEVED BRETHREN:—Through the forbearance of a kind providence we have been preserved another associational year, and have met at this place to receive and make reciprocal communications relating to the state and affairs of our little infant association.

Dear Brethren, as it is customary for us to address you upon some subject annually in the form of a circular, and as we think, the piety of the believer is of vital importance to the glory of God, as well as the happiness of the christian, I ask to call your attention to a portion of the word of God in the Epistle of St. James, 2nd chapter, and last part of the 18th verse:—"Show me thy faith without thy works, and I will show thee my faith by my works." It is probable from the character of this whole epistle that the inspired penman saw that there might be some that might obtain a salvation, but might have in view some object of self glory and worldly advancement, and if such should obtain a name in the true church, that they might there consider themselves at ease, and not required to manifest a living faith by works of self denial and obedience to that law of liberty, that requires the believers to love God with the whole heart, and our neighbor as ourselves; and moreover, James tells us that faith without works is dead; and was not Abraham, our father, justified by works when he had offered his son upon the altar? And he continues in a similar strain and says, see how faith wrought with his works, and by works was faith made perfect,—and the scripture was fulfilled, which says Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God. —Ye see then how that by works a man is justified, and not by faith only.” Likewise also was not Lot, the harlot, justified by works, when she had received the messengers and had sent them out another way; for as the body without the spirit is dead, so faith without works is dead also. This same inspired writer says, whose looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer of the word but a doer of the word, this man shall be blessed in his deed. This perfect law of liberty is doubtless the liberty of the gospel, the christian is at full liberty as long as he keeps within the rich privileges granted in the gospel, hence it is called the law of liberty. It is furthermore said in this Epistle that of his own will begit he us with the word of truth, that we should be a kind of first fruits of his creatures, wherefore he continues, let every man be swift to hear, slow to speak, slow to wrath—for the wrath of man worketh not that righteousness of God—and be ye doers of the word, and not hearers only deceiving your own selves, for if any be a hearer of the word and not a doer, he is like a man beholding his natural face in a glass. For he beheld himself and goeth his way, and straightway forgetteth what manner of man he was. But says he, pure religion and
undevised before God and the father is this, to visit the fatherless and widow in their afflictions and to keep himself unspotted from the world, and there is much watchfulness necessary to guard us against partiality for men, as men and not as brethren; and even as brethren it does prevail to some extent, for we hear it said, we love some better than others because they bear more of the image of Christ; and as one observed, though he was a crooked stick himself, he loved a straight one best—and if we should respect the persons of men, God says, harken 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?

But farther it is said, ye have despised the poor, (alluding to the church,) do not rich men oppress you, and draw you before the judgment seat. If you fulfil the Royal Law, according to the scriptures thou shalt love thy neighbor as thy self—so speak ye and so do as they that shall be judged by the law of liberty. We need much of the character of the little child in the scriptures, and if we could always possess that child like simplicity that christians do at times feel, it would be much for the peace and advancement of the Redeemer's kingdom, by telling one another our faults and foibles in brotherly love. If one had besetting sin, admonish him to watch and pray lest he should be led astray, and in kindness tell what were the evils growing out of it, and thereby release him from a burden to himself and a clog to others, and this should be our constant course, for we are to rebuke them sharply that sin—and though we are subjects of infirmity, yet by the above course much improve might hopefully be made. May we all be admonished to search the scriptures, for in them we think we have eternal life, and they are they that testify of me.

J. M. DANIEL, Moderator.

FRENCH HAGGARD, Clerk.

Mount Love, Yellabushy county, Mi. Sept' r, 20th, 1841.

BELIEVED BRETHREN: My communica
tion of January last has received a notice in your paper. Encouraged by the past, I again ask a place in your columns. I should have written before now, but bad health, business, and professional engagements prevented.

In my last, I gave your readers the outlines of the divisions that distracted the Baptists in North Mississippi. In the present, I propose to give what I conceive to be in part the cause of those divisions, viz. the want of correct views among the Baptists, on the subject of the support of the gospel. Passing by the minor notions, and diversified sentiments of the few, I shall only notice two grand divisions; and shall notice these, because of their direct & important bearing on those divisions. The divisions mentioned, are known by their distinguishing appellations, missionary, and anti-missionary. The missionaries believe and practise that the New Testament makes it the duty of those that have received the gospel not only to support it where it is, but to send, and support it, in all the world and to every creature. The anties (I use this term because it is in common use here) also believe and practise, that the gospel should be supported, and that according to the law of Christ as laid down in the New Testament; which law makes it the duty of the church, congregation, or individual, to make to the bearer or preacher of the gospel, a fair equivalent for his time, services and expense, while engaged in his or their service; that then that church, congregation, or individual, has discharged his or their duty, their whole duty in that case. That while they are assured that a "woe hangs over the preacher if he preach not the gospel, they also believe that a paramount obligation rests on them to support that gospel when received.

But they do not believe, nor can they find any authority in the Bible, either from precept or example, to authorise them to believe, that it is the duty of one people to send or support the gospel with another people. For such a practice would, and does discharge one people from a clearly established duty, and burden others contrary to the express language of holy writ. "For I mean not that other men be eased, and you burdened: But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." 2 Cor. 8 ch. 13, 14 v.

It will be observed, that the apostle was here speaking of the support he received from the churches of Macedonia, when he first labored in Corinth. That now when they were instructed, and stirred up to their duty, "Their abundance should be a supply for the Macedonia churches, that equality abound." But the law of Christ set-
This question. That law is recorded, Matth. 10 ch. 5—11 verses: “These twelve Jesus sent forth and commanded them saying, &c. provide neither gold, nor silver, nor brass, in your purses: nor scrip for your journey; neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat.” This law is again recorded in Mark, 6th, 7—9 v. and Luke, 9 ch. 1—14 v. Again, Luke, 10 ch. 1—9. In this quotation the command is given to the seventy disciples, with this slight alteration, “The workman is worthy of his hire.”

This is the law, the whole law of the New Testament for the support of the gospel. And that it has no where nor at no time been repealed, added to, nor diminished; and all that is said in the Acts, and the writings of Paul on the subject, is only to enforce the practical observance of this law among the Gentile churches and Christians of all nations and climes. And I will further remark, that the command, prohibiting the carrying “gold, silver,” or supplies of whatsoever kind they may be, is of the same force and authority as it is to preach, heal the sick, raise the dead, or baptize them that believe. And in answer to some I will remark that the enlargement of the commission of our Lord did not affect in any degree this law, for the enlargement only respected their field of labor, (the world,) and not their labor and reward; these were the same before and after.

But the missionary teach, that those who have received the gospel are bound by the law of the gospel to send the glad tidings to every destitute and benighted individual or the face of the globe; and that the present is the time, or rather that much time is already lost, and many souls have already perished, through the negligence of Christians and churches, and that this loss must be regained by the vigilance of all. And what is, to a Primitive, strange, very strange indeed is, that the means, the great means, the lever power, to accomplish the mighty work, is, money, money, money. And what is still more strange to a Primitive is, that to support their system they quote from the Bible, but not from Matthew, Mark, nor Luke, but from Acts 2nd and other passages, that I shall notice.

In Acts 2nd and 4th chs. we have an account of the sale of lands, possessions, houses, and goods. The prices were brought and laid at the apostles’ feet. I remark first, that this sale and contribution was not the result so much of the spirit of religion as of necessity; for according to the laws and customs of the Jews, if any man did confess Christ, or profess Christianity, he should be cast out of the synagogue, his goods spoild, and he punished as a malefactor. It therefore became a matter of necessity, and of course of choice, to thus dispose of their goods before they made a profession. As proof of this position, the apostles neither here nor elsewhere, commanded that such a sale and distribution should be made; nor do we learn that the Gentile churches as Christians ever made such disposition of their possessions.

My second remark is, that these monies were not appropriated for the spread and support of the gospel, but used as a common fund for the daily support of all; that is, “They that gladly received his word were baptised, and continued steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread and in prayers.” To these it was “parted to all men, as every man had need.” Acts 2nd chap. 41—45 v. From which it will be seen that the fund was not for missionaries, nor missionary purposes; as proof, not many days from this time and before the stock was exhausted, Peter and John told the lame man at the gate of the temple that “silver and gold they had none.” Mark the word “none,” no, not so much as the Roman penny, nor the Jewish mite. Peter’s and John’s condition was in accordance with their master’s law, “take neither gold nor silver,” but is an awful comment on the present mission system that says, take from the churches at home, your outfit, expenses for the journey, and supplies while engaged in the work, (teaching school, distributing tracts, printing Sunday school primmers, &c.) And the Baptists behind, all bound by society & conventual obligations to forward on further supplies, as want or extravagance may require. Thus it will be seen, from a very slight observation, that the above scripture makes nothing for missionism.

But again, the friends of the moneyed system quote 2 Cor. 11 ch. to show that the missionary is authorized to carry the means with him, and use those means for the furtherance of the gospel among others. But they have forgotten or omitted to quote the 8th verse of that chapter. “I robbed other churches, taking wages of them to do you service.” The wages in the above quotation is also mentioned by Paul. Philippians, 4 ch. 16 verse. Philippi, it will
be recollected, is the chief city of Macedonia. The liberal supplies furnished by this, and the other churches of Macedonia, are the supplies mentioned by the apostle, and used by him while laboring first at Corinth, as mentioned in another part of this communication, and is mentioned in Phil. as quoted above in praise of the liberality of that people. But until inequality shall be made to be equality, these passages make nothing in favor of one people's supporting the gospel with another people. And until robbery and sacrilege shall be made to be justice, righteousness, and the works of God, the New Testament will afford no proof of, nor authority for, taxing one people with the expense of sending and supporting the gospel all over the world. Yes more; until it shall be made to appear from the Bible, that God has so far changed, as to "hate judgment and love robbery," 1s. 61 ch. there can no proof be extorted from the Bible that will support, or justify, the moneyed system of missions, as practised in this country.

And yet there are Baptists, a majority of Baptists, and with them the learned Baptists, and the learned Baptist preachers, who are not only engaged in the prosecution of these schemes, but are pushing them forward with a zeal bordering on madness. Yes, a zeal that seems to delight in the rending of churches, dividing of Associations, and destroying the fellowship of very brethren. But I shall be told, that the declarations of unbelief are from the antites. This is not always the case here, for there have been formal acts of unbelief by the missionaries here, and that not for any improper conduct, but merely because they were united, and intended to unite with the antites. But suppose the separating resolves were wholly on the part of the poor antites, have they not sufficient cause? I say they have. Those causes are, that in addition to their unscriptural schemes and institutions they have imbied, and propagate the doctrines of Arminianism, freewill, the general provision in the atonement, the universal application, strivings, or influence of the Holy Ghost, as the three terms are indiscriminately used. Others again, if not altogether they are almost Campbellites; for the most zealous missionaries hold, or admit, that God calls the minister, but education is the requisite qualification. Now I cannot see but this is as much Campbellism as to say, that God neither calls nor qualifies. Now no experimental, gospel-taught Christian, can receive and approve these doctrines. He is therefore reduced to the necessity of living with them, and upon them, or to separate. And as there are yet a few witnesses to the truth of Jesus, the lambs will gather to the bleating, and find pasture.

In my next I propose to continue the subject, and examine the mission principle that asserts that the commission of our Lord "was not given to the apostles as such, but to the church." And I may not be as distant between my communications as heretofore.

I have lately had the pleasure of reading a little work entitled the "Voice of Truth," written by elder James Osbourn; which is indeed a drop of honey from the rock. I would say therefore to brother Osbourn, write and preach on, the enemy is yet in the field.

There are four Primitive Baptist Associations in North Mississippi, and a convention now pending to form another. I have not learned the progress of Primitive principles in the Southern part of the State, but shall say that the Primitives have no cause for discouragement in Mississippi, but the prospects will well authorize them to thank God and take courage. Yours in the gospel of Christ.

FRANCIS BAKER.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 11, 1841.

The end of this volume of the Primitive Baptist is near at hand, and we would earnestly invite the attention of our Agents and Subscribers to an early renewal of the subscriptions of those whose time expires, and also of the necessary changes to be made by discontinuances, removals, &c. Having experienced much difficulty in furnishing correct accounts to subscribers, we would also suggest to those who make remittances in behalf of others, to specify particularly for whom they send.

TO EDITORS PRIMITIVE BAPTIST.


Brethren Editors: I remember before the Revolutionary war, though but a boy, the church of which my mother was a member was a large church, & when they met they were glad to see each other, and loth to part; but, brethren, how is it
now? While I continued with them, (the missionaries,) and about four years before I left them, I never saw such times. There was one college fellow, by the name of Hartwell, who took up in the pulpit in order to preach, and instead of preaching Jesus and him crucified, he began to tell the people how God had blessed them in their basket and store, and with Bibles, &c. It was not long before he got to the heathen in Birmah, and after a while pulled out a god out of his pocket, which he said was one of their gods. I did not know what it was his god, for he seemed to take a pride in showing it to the people, and he soon had many in tears.

Brethren, you know without my going any farther how they will go on with their Arminian trash; and I don't like cold homony especially when it comes husk and all, and not one grain of salt in it. I was not born in this enlightened day we hear so much about, therefore you can't expect to be profited much. I shall leave those husks that are hardly fit for swine to eat; and if God will enable me, say a little to my brethren and sisters. My brethren and sisters, I never should have exposed my ignorance among you, had it not been for that little winged messenger that is flying through our land that tells us that salvation is of the Lord, (none can come unto me, except the Father which hath sent me draw them, says Jesus.) My Christian friends, in reading your communications coming from every direction and speaking the same things, it lifts me up things above, and makes me well assured that the peace which our blessed Saviour gave to his apostles abides in you. I pray the Lord that brotherly love may continue among us, and that we may be always abounding in the work of the Lord, if it is his divine will.

My good old Book tells me, that man's heart deviseth his way, but God directeth his steps. My dear old brethren L. Tillery and J. Lawrence, you know the more tods are used the brighter they get. You need not be afraid of their turning or breaking. My dear brethren V. D. Whately, R. Roper, Wm. Moseley, N. Morris J. Ervin, and all the brethren agents for the Primitive, and all Christians to the ends of the world, I love them all for the Redeemer's sake. When I think of the times now among them that are called Baptists, what shall I say? I shall say this much, that Old School is right. My mother taught me that doctrine when a child, and I have never forgotten it. And my blessed Jesus taught me the same, when he brought me to his feet helpless as an infant, when I thought I was gone forever and ever. But glory to his name, he put a new song in my mouth, even praise to his name for redeeming grace and dying love. There is no mistake in this. Therefore, brethren and sisters, go on, the day is our own. (and soon shall be known through every nation.) Christ's will shall be done. My preaching brethren, we would be more then thankful to any of you to visit us. And may that grace that works by love and purifies the heart attend you all, if it is the will of heaven. Pray for me. Farewell.

JNO. TIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county, Oct. 25, 1841.

DEAR AND BELIEVED BRETHREN: I yet love all the Primitive Baptists, in deed and in truth, this wide world over, that speak the pure unadulterated language of the prophets and apostles (i.e. salvation by grace alone without any human mixture.) And as I have not pestered you lately with any of my scribbles or scrips, I have concluded to fling in my little mite, as did the poor widow; though very small, yet it was all she had, so in like manner I will endeavor to give you all that I have on my mind at present, relating to my master's kingdom. And as a foundation for what few remarks I may make, I cite you to iv. chap. 19 verse first epistle general of John: We, love him, because he first loved us.

Dear brethren, these words were dropped by the beloved disciples, of whom it is said, Jesus loved. And in his epistle throughout, we find his whole theme to be love; and exhorting his brethren to love and good works, and to warn them against false teachers that had gone out into the world in that day; and not to believe every spirit, but to try the spirits whether they are false, for every spirit that confesseth that Jesus Christ is come in the flesh and that he is love, is of God; and the spirits to the contrary not be of God, &c.

But more immediately to the passage of scripture quoted: We love him, because he first loved us. And in order to elucidate the passage of scripture, I design to take up the terms used in the phrase, and give such an explanation as I am enabled
to give. By the pronoun we, plural number, and of the first person, I understand the apostle and addresser, to class those believers who he was addressing with himself, and then as a mouth for the whole declares, we love him, because he first loved us. By the term love, I understand to be a verb, that is, it tells what the pronoun we and governor does; and is a passion or principle of union existing in the heart of every heaven-born soul. I will say by an implantation of the holy spirit, & causing like to beget its like. By the term he, I understand to be a pronoun of the third person, and agreeing with the noun, God, and is the object of that love. The term because, is a conjunction, and connects the two simple terms together; which assigns the reason he first loved us. The term he, is the governor of this sentence, and agrees with the noun God. First, is an adverb of order and qualifies loved; which is a regular verb from the verb to love, by the addition of the participle ed.

Dear brethren, I have been you may think, too particular in my explanation of the terms used by the apostle; but I have done it in order to contrast the two terms; for we find, we love him, to be in the present tense, and he loved us, to be in the imperfect tense; and expresses past time, however distant, and conveys an allusion to the present time. Well, when did he love us? I answer, ere the world began. To the law and testimony, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Jer. 31, 3. And again: Before the mountains were settled, or ever the earth was, he was set up from everlasting; when there was no depths he was brought forth, and was rejoicing in the habitable part of his earth, and his delights were with the sons of men, Prov. 8 chap. And again, Jesus says, addressing his disciples: I in you and you in me, and I in the Father; and inseparable union. And again he says, in addressing his Father: For thou lovedest me before the foundation of the world. With many such passages I could quote, but deem it unnecessary, having quote enough to prove that God’s love is everlasting or eternal.

And the apostle says that God is love, and as that love existed before the foundation of the world, or prior to the existence of man, and I set it down as a point that cannot be overturned, that it is impossible to love without an object; and the apostle says, the object of that love was us. And who, dear brethren, do we understand to be meant by the plural term us? I answer, all the elect, the chosen of the Father, and given in covenant contract to his Son Jesus Christ, before the world began, that he should redeem them from all iniquity, and to make unto himself a chosen generation, a royal priesthood, an holy nation, who should be as lively stones set up to show forth his praise 1st Pet. 2 chap.

I know, dear brethren, that the Arminians oppose this doctrine, and say that it is an antimonium ideae for do nothing; and that when we the Primitive Baptists preach, say they, that they commence in eternity and end in eternity, and cannot see into nor believe such a doctrine. But, say they, that they believe in a time Saviour. But, brethren, I am one that believe in an eternal Saviour, a Saviour old enough to make provision for his church prior to the formation of Adam, who he saw ruined and forlorn in their first head and representative, and under the curse of an infinite law; who agreed to step forward in due time and render infinite satisfaction on their part, by being made of a woman and coming under the law, and magnifying it on their part by living up to all its righteous requirements, and then to shed his precious blood for them.

O, brethren, was ever love like this? And then in due time to manifest the same by the washing of regeneration, in convicting or showing them that they are sinners, and that they stand an awful and guilty distance from thee; and to lead them about in paths that they have not known. And finally, when all hope is given up, and an inevitable wo they think to be their certain doom, then it is when he reveals himself in the plan of salvation, the chiefest amongst ten thousand and altogether lovely. Then it is when they are constrained to cry out, in the language of the apostle and say, we love him, because he first loved us.

I can truly say, brethren, it was and yet is the language of the poor unworthy dust addressing you; for when I was sinking down beneath a load of guilt and condemnation, I verily thought I should be spurned from the presence of God. For I knew I was a sinner, and a vile sinner, and that God was a just and holy God, and could not look on sin with the least allowance. And I would often retire to the silent grove to pray, and after reaching the con-
templated place I had in view, where I thought no human being would see me, on my sinful knees I there would prostrate myself and could not open my mouth to pray; for I thought it would be a sin to try to pray and that it would only augment my wo. And a great many times some evil thought would cross my mind, and perhaps I would retire from the place without saying a word; but still the breathings of my soul was, Lord have mercy upon me, a sinner; Lord save, or I perish.

I was brethren for about two weeks in this condition, when one day I left my plow and went to the house on some business, probably to get a drink of water; after which I seated myself upon the door step, meditating on my wretched case. One of my little sons came and crawled up upon my knees, and, brethren, I think I then got a small peep into the plan of salvation. I thought that Christ in eternity had agreed to come to the world and to be made of a woman, and become a poor helpless babe of Bethlehem as helpless as I viewed my little son was; and to suffer pain and toil, and then to die the ignominious death of the cross, that poor sinners might live. And, brethren, my burden rolled off and I felt serene, and I thought every thing bore a new aspect, and I thought I loved every body. And those persons that I had emity against I freely forgave, and felt not to have an enemy on earth. And I loved God's people above every other thing on earth, and tears began to flow and I was constrained to cry out in the language of the apostle, and say, I love him because he first loved me.

Dear brethren, I cannot tell it as I viewed it; but I have thought that I felt pretty much like old Simeon did, when he was waiting in the temple to see the Lord's Christ. And when the parents brought in the child Jesus, to do for him after the custom of the law, he took him up in his arms and blessed God and said, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. And, dear brethren, the apostle Paul says to his Ephesian brethren by exhortation, I therefore a prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. And now, brethren, let us endeavor to love as brethren, & to act as brethren towards one anoth-er; and try to let our lights shine before men, that they may be constrained to say that we have been with Jesus, by an orderly walk and a godly conversation.

And as it is late in the night, my brethren, and my sheet is nearly full, I come to a close. May the God of all grace be with you all. Amen.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Marietta, Cobb county, Ga. October 13th, 1841.

Dear Brethren: I for the first time sit down to write a few lines to you. I profess to be a Baptist in hope of eternal life, for what Christ has done for his people, not for what I can do. For I long have learnt, that if it depended on me, my case is a gone one for I find that sin is mixed with my best performance.

Brethren, I want to let you know that there has been a division among the people that call themselves Baptists in this country, and I am one that declared a non-fellowship with the institutions of man, and don't have any thing to do with them, nor any person that has to do with them. I have said, that I did not believe that there was a Baptist in the world that was sound in the faith, that had any use for them, I mean the institutions. There is a great deal said about souls being lost for the want of money—if money could save souls, I think that I would work harder than I do; for I do not work as hard as I think I should, if I tho't money bought souls. But I hear the apostle say, they were not bought with corruptible things, such as silver and gold, but with the precious blood of Christ.

And, brethren, I believe that all God's people's names were written in the Lamb's book of life before the dust of the earth was laid and they will all be saved. Then has God forgot to be gracious to his people, or has he begun to redeem them and failed for the want of money or power? If so, lay to and help with all your might. But if God be able, let us look to him in prayer for to do his work.

There are some that wish to stand on a middle ground, but that is a place that I have never yet found. What harm, my brethren, has the division done any body in the world? Brethren can travel together better when all agree on the plan of salvation. When we have the gospel preached to us, we don't hear the brethren
saying, "I am sorry to hear brother such a one preach so hard, as has been said when bro. Grissom would preach up the covenant. Brethren, I am fond of hearing the covenant mixed with the gospel plan of saving sinners instead of money. It may be, brethren, that it is because that I am a poor man and don't love to work as well as some of the missionaries, makes me so much opposed to that plan.

Brethren, I must come to a close. I pray God that you may be kept by the power of God through faith.

JOSIAH MASSEY.

TO EDITORS PRIMITIVE BAPTIST.

East Tennessee Blount county, August 8th, 1841.

Dear Brethren: Having to send my remittance, though I have neglected too long to do so, I therefore, like the widow, will put in my two miles, in order to let you know how the old persecuted Baptists are getting along here.

We have had a cold and wintry season for a long time, and it appears because that iniquity doth abound the love of many has waxed cold. Yet there are a few, who are contending for the faith once delivered to the saints, while we are surrounded by a number of fence straddlers, or in other words, a people who call themselves Baptists, but their words and works prove to me they are not what they profess to be. For they have joined with the Methodists, and are trying to make all the fuss they possibly can, both in world and church. They have got great revival as they call it. Their leader is one of the learned dandies of the day. He professes to be nothing but an Old United Baptist, yet he fellowships all the institutions of the day, and has rent the churches and bursted them asunder; has been excluded from the fellowship of the Old School Baptists, yet goes on in his pernicious way and is trying to influence weak minds to think, that there is a great union about to take place, and with his bewitching tales he has drawn several after him. But they are generally such as the church can spare very well, yet there are some orderly members that have gone off with them. They have meetings very often here, and make a heap of noise about religion; and this dandy is receiving members wherever he goes, whether the church is present or not, and almost whether they have any experience or not.

All a person has to do to get membership with them is, to go to a few of their meetings and go up to be prayed for; and then when the invitation is given to join, to give their hand. If they have nothing to tell, the preacher always has a few questions to ask, then puts the general question to the church as he calls it, then invites all persons present professing to be Christians to give the right hand of fellowship. Brethren, does not this look like trying to unite world and church together, more then uniting the Christian church? We know there are a people in the world that want to eat their own meat and wear their own apparel, but want a name in the church so as to take away their reproach. But not so with the child of grace for he can truly say, that there is a way that seems right unto man, but the end thereof are the ways of death; and the people I once hated I now love.

And not only so, but we find that they are willing to try to take up the cross and follow Jesus in the likeness of Jordan and in all the ordinances of the house of God. Their cry is, O Lord, that I may be found walking in all thine ordinances blameless.

Brethren, I feel to try in a short way to relate to you some of my ups and downs. When I was a boy it pleased God to show me that I must be born again, or I could not enter into the kingdom of heaven. I fell to work in my own strength, tried to pray, went to meeting very often, but all this would not do. At length the devil persuaded me I was too young, and that it would be easier to get religion when I came to be a man. I yielded to this, and at the age of nineteen I was married to a Baptist woman. I then thought of the promises I had made of trying to become a Christian. The devil then persuaded me it was too late, as I had to give an account of my conduct here below, and the word telling me the gospel was to prove a savor of life unto life, or of death unto death, I thought it best for me to quit going to meeting, and nearly done so. Sometimes I would go just because my wife wanted to go, not that I cared any more than any other beast.

So I grew bold in sin and iniquity, but it pleased God at a time when I was going on in sin to show me the depth of my polluted heart, as I hope; and that at a time when I as little thought of trying to turn to the Lord as I ever did in my life. About the first of August, 1831, I was working in my turnip patch, and there came an old Baptist man, whom I had very little confidence
in, to me to ask me if they might appoint a prayer meeting at my house. I told him I was willing. At the same time I cared nothing about him nor meeting neither, only for credit sake I would not deny the privilege. The old man sat and talked a good while on religion before he left me. I began to think of my condition. I soon concluded, of all men I was the most wicked; to think the old man should walk across so bad a hill just to ask me to have meeting at my house. The old man left me in trouble. He has told me since, that he perceived it very plain, although I thought I would keep it to myself.

Brethren, my sheet would not hold all that I might tell you of my travel, though it was but a few weeks. But to return. It soon became no longer a secret, for sleep in a manner left my eyes. I thought my days were almost ended on earth. In this way I passed through some wearisome days and nights; when I went to rest of a night, I expected to wake in hell, and when I did awake of a morning, I awaked with surprise, and was constrained to thank God that I was out of hell. In this way I was led along until I was brought willing for God's will to be done with me his creature, and at a very unexpected time myburthen was removed and as the poet says: I knew not the reason, but Jesus I loved. But I soon doubted its being religion, I was afraid I was mistaken. I thought that if I only could get my burden back again, I would be more particular and would know whether it was religion or not. I thought I was the man that the unclean spirit had went out of, and all that was lacking was a desire to return to my own house, from whence I came out. But thanks be to God, I have never wanted to return back again.

While I remained in this situation, I went to hear a man preach. His text was: I am the door, by me if any man enter in, he shall be saved and go in and find pasture. I thank God if I am not deceived he gave another evidence there. I felt that I was one that had entered in by the door, and felt to rejoice and give God all the glory. And on the 1st Saturday of Nov. 1831, I told my experience to the church, and was baptised the next day. And so I have been hobbling along ever since. Sometimes I am almost ready to tell the church to take my name off of the church book, and again I feel sometimes that I get a crumb from my master's table. Then I wish to live and die with Old School Baptists. So I am hobbling along, and if I were ever saved at all, it will be by grace alone.

Brethren, I last to a close; but not without saying, I am well pleased with your valuable paper and want to take it while I live and it contains the same doctrine it now contains. Brethren, pray for me and the little Church at Four Mile, that we may ever be enabled to continue for the faith once delivered, in that way as will redound to the glory of the great head of the church. Yours in gospel bonds.

J. HAMPTON.

TO EDITORS PRIMITIVE BAPTIST.

Camden, Kershaw District, S. C. November 16th, 1841.

Brethren Editors: Dearly and well beloved in the Lord, scattered throughout our highly favored country. May the peace of God our heavenly Father, which surpasses all understanding, be multiplied amongst you. Oh, my dear brethren and sisters, my heart rejoices to hear from you. Many of us will never behold each others faces in this vale of sorrow, but I thank God our heavenly Father, and our Lord Jesus Christ, for that blessed hope that he has begotten within us by the operation of his Holy Spirit, that when his holy will is done and served with us in this world, that we will all meet together in that place of heavenly rest, which was prepared from the foundation of the world for his chosen people, who love the truth and obey the gospel of the Son of God.

I rejoice, my brethren and sisters, unworthy as I am, that my lot is cast amongst you. I am not able to tell you how sweet your counsel has been to me, through our little Primitive paper; it brings good tidings to me, it reaches me often times like a cooling brook to a weary traveller in a thirsty land. My membership is with the Bethesda Primitive Baptist church, in Kershaw District, nine miles above Camden, and near thirty miles from any church of our faith and order. We are but few in number, surrounded by enemies who are letting fly at us with all their might, and I have no doubt but they think our destruction is sure; but our trust is in the living God, and our prayer is unto him.

Our little church is a member of the South Carolina Primitive Baptist Associa-
tion, which convened at our church on Sat-
urday before the second Lord's day in Oc-
tober last. We had a full representation of
churches, the business was transacted in
harmony, the word was preached to a large
and attentive congregation. At our Asso-
ciation on Lord's day our much beloved
brother and faithful minister of the gospel
of our Lord and Saviour, Elder John Good,
finished his work and left the walls below.
His text was first chapter Ephesians, ele-
venth verse: In whom also we have obtained
an inheritance, being predestinated accord-
ing to the purpose of him who worketh all
things after the counsel of his own will.
On Wednesday morning following he de-
parted this life. His illness was short.
He was a faithful minister of the gospel, a
loving and humble Christian. The church
has sustained a loss of no ordinary kind.
In the midst of our grief, we feel our loss to
be his gain.

In conclusion, dear brethren and sisters,
I desire you all to pray for me, pray for
the little church that I am a member of,
that God may visit us by his holy spirit
and grace, and thereby enable us to with-
stand the fiery darts of satan. So farewell,
dear brethren and sisters; be vigilant for
the truth, and for this the world will
hate you, the formal professor also. I pray
God my heavenly Father to give you all
grace to endure hardness as faithful soldiers
and followers of the meek and lowly Lamb
of God, and finally save us all in his king-
dom, ever to enjoy the peaceful presence
of him who suffered for us and expired on
Calvary, and rose again for the justification
of his people, and ever liveth to make in-
tercession for his people. Yours in Chris-
tian love.  

WILLIAM NELSON.

TO EDITORS PRIMITIVE BAPTIST.

Thomaston, Upson County, Ga. September, 1841.

DEAR BRETHREN IN CHRIST: The time for
me to make remittance has again rolled
round, therefore it becomes my duty as
agent, to write to you. I have had my
mind in exercise for some time, to write on
some particular subjects; but for fear of be-
ing in the way of better or abler pens, I
have desisted. But believing the Lord's
time to be the accepted time, I would wish
to wait and see the salvation of the Lord.
But as I know there are able pens engaged
in writing for the Primitive, I wish them all
to continue, and be guided by that spir-

Genuine virtue has a language that
speaks to every heart throughout the
world. It is a language which is under-
stood by all. In every region, every cli-
mate, the homage paid to it is the same.
In no one sentiment, were ever mankind
more generally agreed.

AGENTS,
FOR THE PRIMITIVE BAPTIST.

R. M. G. Moore, Germanton. W. W. Mizell, Ply-
mouth. Charles Mason, Roxboro. Benj. Bynum,
Speight's Bridge. H. Avera, Arendoros. I. H.
Geo. W. McNeely, Leasittville. Wm. H. H. Vann,
Long rock Bridge. Thomas Bagley, Smithfield.
James H. Sasser, Waynesboro. John Frizt, Saw-
by Creek. L. B. Bennett, Heathville. Cor's
Canady, Cravensville. William Welch, Johnt's
Creek. J. L. Ambrose, Camden C. H. A. B. Bains,
Isaac Tillery, Leaphus. Thomas Miller, Eliza-
thet City. Harris Wilkerson, West Point. Isaac
Alderman, Moore's Creek. James Miller, Milton
Park. David R. Canady, French's Mills. L. P.
Beardsley, Greensville. Isaac Meeks, Columbia.
L. J. J. Puckett, Richland. Wm. M. Rustung,
Woodson Parish. Talahoe.

SOUTH CAROLINA.—James Hambree, Sen.
Anderson C. H. B. Lawrence, Effingham. James
Barris, Sen. Bold Springs. Wm. S. Shaw, Rock
Hills. John L. Blackwell, Marion. James Land,
Cochrue. J. D. Prickett, Allen. Marshal Mc-
G. Mathews, Mount Willing. Jacob B. Higgins,
Columbia. John Good, Burlington C. H.

GEORGIA.—William Moseley, Bear Creek.
Allen Cleveland, McDonough. John McKenney, For-
seth. Anthony Holloway, Lagrange. P. M. Cal-
houn, Knoxville. R. Reese, Easton. Thomas
Amis and David W. Patman, Lexington. Jon-
than Need, James Hollingsworth and Stephen
Castellow, Mcco. William D. Taylor, Union
Hills. John W. Turner, Pleasant Hill. Joshua
P. H. Edwards, Georgetown. Wm. Trice, Thom-
aston. Ezra McCravy, Warrenton. Prior Lewis,
L. Poecock, Ciochville. V. D. Whaley, Barnesville.
Alex. Garden & T. C. Trice; Mount Morne. Elinis
O. Hawthorn, Bainbridge. Wm. M. Amos, Green-
villa. R. Arnold, Laidiner's Store. T. J. Bazemore,
Springs. Wm. McElvy, Altapuga. Firma Ivey,
Muldigwile, Wm. Garrett, Tucker's Cabin. Jesse
Moore & John Hardie, Irwinton. Leonard Pratt,
Whiteville. Edward Jones, Decatur. A. Heudiant,


TERMS.

The Primitive Baptist is published on the sec- ond and fourth Saturdays in each month, at One Dollar per year, (or 21 numbers) payable in ad- vance. Five Dollars will pay for six copies sub- scribed for by any one person. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be post paid, and directed to “Editors Primitive Baptist, Tarborough, N. C.”

RECEIPTS.

Henry Williams, $1
A. Borrugh, $7
A. G. Simmons, $5
Jona. Humphriess, 1
M. D. Holmes, $1
H. Littlefield, 1
Jos. Holloway, 1
Wm. Nelson, 5
COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.


Dear and beloved brethren Editors: Having one more opportunity of sending you the name of a new subscriber, I would were it not for one or two reasons offer you a few of my scattering thoughts on the eternal, unchangeable, everlasting, electing love of God. This electing love of God is predicated on justice, and justice on the covenant, and the covenant on the purposed decrees of a covenant-keeping God. But I will not enter upon this subject, least by my continual coming I weary you. For one of my reasons for not writing at this time is, that my name has appeared so often in the forthcoming volume, (to the exclusion of perhaps better matter), that some one may have become irksome. Should this be the fact, I would say, just make a Jonah of me, cast my scribbles overboard.

My second reason for not writing upon this delightful theme, the eternal, unchangeable, everlasting, electing love of God is, my knowing my own weakness in grace. My contracted view of divine things, and the dwarfishness of my spiritual mind, all forbid my touching upon a subject that would baffle the tongue of the learned, and nonplus the pen of the ready writer to describe. Or as the poet says,

Do justice to so vast a theme,
And praise a love like thine.

May the God of grace be with you all; govern, guide and direct you safe through the flood and storm of time, and finally land you safe in the haven of eternal rest, is my prayer for a Redeemer’s sake. When it goes well with you, remember the afflictions of Joseph.

VACIHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.


Dear Brethren: I wish my paper continued, as it brings me good news of glad tidings from a far country. I love to hear of brethren getting along in love and harmony and peace, although it is not the case in this section of country; for the Primitive brethren are killing themselves as fast as they can by splits and divisions, envy, backbiting, whispers, and hearsays. As you know, dear brethren, it will be the case whenever a brother wants to wear the bell so bad, he will knock down another brother and pull of the bell and put it on himself; and then say he has not got the bell on, nor he won’t wear it, but the bell rings so loud they all follow him. This he does and don’t know it, being blinded with the idea of being captain, until another brother wants the bell; then down he knocks his brother, and puts the bell on himself, and so every man wears the bell by turns. This state of things has happened to them, for the lack of smart men to keep up good discipline according to God’s word. It puts me in mind of a blind horse running about and striking his head against a stump. The horse being blind, he thinks you knock him; but the fact is, you know he knocked himself against a stump.

These few hints I give you, my brethren, because I love you and that your eye may be kept open, so that when you wear a bell, only them the bell was made for. If you think it is not the duty of your preacher to
be well skilled in discipline, according to God's word, and that he see that a good gospel discipline be kept up, and that he is there and to that as much bound as he is to preach; as proof of that fact, or for your examination, I refer you to the following passages of scripture, amongst many others. Acts, 20 chap. 28 verse. Thessalonians, 5 chap. 12 verse. Hebrews, 13 chap. 7 and 17 and 24 verses. First Timothy, 5 chap 17 verse. First Peter, 5 chap. 1 to 6 verses. First Timothy, 3 chap. 4 and 5 verses. 2 Timothy, 2 chap. 15 verse. Hebrews, 5 chap 12, 13 and 14 verses.

Brethren, examine these scriptures with others, and let me know your views. Nothing more on that score, only a great confusion and fine times for the devil. That the spirit and love of God would burn up the chaff and gather the wheat Christians into the garner church.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.


DEAR BRETHREN: I am glad to let you hear from me, and I wish you to know that I believe it is by the goodness of God and according to his will and this eternal purpose, that I am thus blessed. So you, my brethren, may see that I do not believe that it is by accident that we do hear from each other; no, I believe it is according to purpose, and that nothing does happen by chance with that God who works all things after the counsel of his own will, for he works and none can hinder. For it is written, what the Lord purposed shall come to pass. So we who trust in that almighty and eternal God, may boldly and fearlessly contend for his way; for it is written, this is our God and he will be our guide even until death. So, my brethren, go on, trusting in that God who brought salvation down, and he will be your guide even until death, &c.

I must now say to my dear brother Moseley, that I am glad to see that you think enough of me to advise me; and I think your advice is good in part, and I will attend to it in part. But you know, my brother, that some people can stand and have their toes mashed much better than others; so I hope my brethren will bear with me, if I do kick a missionary when he treads on my toes. For my opinion is, if we will just let them alone, they will never stop treading until they get our toe nails, which I hope my brethren will not agree to, but punch them with some of brother Tillery's chunks. For they cannot stand the truth, and if we will all tell them the truth, they will not stand to hear it long. For I never met one on the subject of religion, but what he soon concluded that argument is not profitable, and cut out. So we have not much to do for them, but to tell them of some of their mean tricks; such as buying and selling memberships as they do, and then ask them where did that missionary learn that Rudolph Rorer was a horse racer and a drunkard, as I have learned one told in the bounds of the Kichaukee Association, N. C. Now I only will say to my brethren, he is a liar, for he never perhaps saw me in his life. For I never saw him, and I can say that there is not a man on earth that can say they ever saw me drunk since I have been fourteen years old, or that I ever had a horse race, and tell the truth. And if I knew the name of this sneak, I would give it to you; but I have forgotten his name, but I only say this to let you know that they will lie.

But I now must say to you, my readers, that I have received another letter from Mr. Freeman Sneak, mailed in Upson county, Hootensville, which was like the author of it, hard to find out. For you, my brethren, know, that I said from the first that I saw of his letter, that he was not an honest man and was a sneak. And now you, my brethren, that read the Primitive, can see in the 16 No. page 247, that I was right; for it does appear from brother Mann's letter, that there is no man of that name there. So, my brother, you know that he, Mr. Sneak Freeman, will lie and is worse than nobody; for he has denied in his last letter of saying in his first what I accused him of saying, and said I did not tell the truth. Here I will say to Mr. Freeman Sneak you lied, and you know it, I believe. And if you do not know it, I do; and any body else that will or can read his letters, will see that Mr. Sneak Freeman is a liar. So I will let you off this time, and only ask you, if you do write to me again, to pay the postage; which you or a gentleman always ought to do. When they write to a man for their own pleasure, they ought to do it at their own expense; but you have not acted the gent. in this case, nor in no
other that I know of. So nothing more, but I wish you well.

Dear brethren, I now wish to let you all know how the missionaries, and the go-betweeners, and the Old Baptists come on here. So I must tell you that I was at the Roanoke Association in Oct. There were three sorts of Baptists, and of all the contention I ever saw, I saw there. And I do think, we should be thankful to God for delivering us from such a as the missionaries and go-between Baptist; for they are in my judgment a lying people, for I assure you that they are not fit for any use but to keep a fuss. And they are the root of all the contention that is among the Baptists, and their root must be the devil; for they have the assurance of him. For they took the vote of the Association, whether Mr. Ball the General Agent of the General Association should preach, and the majority said he should not; then five members of that body voted for him to preach still, and so was not willing for the majority to rule. But they appointed four of their own body to preach, two on Sunday and two on Monday.

The two that were to preach on Sunday did preach. After they had dismissed the people, Mr. Ball called the attention of the people and said, that he wished to say something in the way of preaching; and said, one reason was, because nine-tenths of the people wanted to hear him; which I did not believe, and I don’t think many did believe him, for some started off and left him. So I, for one, cannot say what he did preach. But on Monday, they met and got to business, or to disputing, until the congregation had to send in for some one to preach; and they that were appointed to preach began to make excuse and said, they had rather stay in the Association, and wished to get a substitute, which was allowed them. And the first one that he invited was Mr. Ball, the very man that the Association said should not preach there by their consent. So you, my readers, can see, that this Association is split and ought to divide. And I will only say to my Father’s children, come out of Babylon, and leave them with all their mission trumpery, and serve God according to the scriptures; and not according to the whims of wicked men.

But this same sneak, that called on Mr. Ball to preach, went out and got another sneak quite young; but he was just from the college, but I think he did not preach, for he was too lazy to talk, for he never took off his cloak, and was sometime pretending to preach.

But I must stop for want of room, and for fear of being in the way of some of my brethren. May the Lord bless you, my brethren and sisters, with that wisdom that comes from on high, that none can give nor none take away. As ever your unworthy brother in the Lord.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Forsyth, Monroe county, Ga.
October 30th, 1841.

Dear Brethren Editors: I feel like I shall have to expose my ignorance once more before the public, which will be the second time, and no doubt will be the last.

I have been out to our Association, which is the Towaliga, and I see things practised among my preaching brethren that I cannot believe in; and that is, urging people up to be prayed for always after service, and get out of order. I think it belongs to the New School order, neither do I believe it is consistent with the Old Baptist doctrine. I believe when a soul is truly awakened by grace to see his lost condition, he is determined to keep it a profound secret from all flesh living; and if you want to find him on his knees, go to the thicket or closet.

I always shall think of old Elder A. Marshall, who is my spiritual father in the gospel, if I have any. He said, an empty barrel sounds the loudest, and too many leaves hid the fruit. Mr. Whitfield is of the same opinion. He says, this is the cause of so any mushroom converts; the seed falls on stony ground, and the March winds blow all the blossoms away. I heard a brother preacher say, he held a protracted meeting five or six days. Brethren, if you want to get more corruption in the churches, pursue on. May God help us to watch as well as pray. Brethren, I believe the dross never will be purged from the gold until we are scattered like old Paul and Bunyan, cast into prison or driven to the whipping post, and then we would see the show bosses and broad cloth fly like the meaning you. May God Almighty turn his people from error. I understand there is a saying流传 from the missionaries about the Quakers and their practices &c. &c.

Now, brethren, we are commanded to watch as well as pray. Keep up a strict
PRIMITIVE BAPTIST.

Discipline, open doors only at the regular meeting, be not too anxious, if they should offer, receive them in gospel order. My brethren, as little as I feel, I have lost sleep on account of the afflictions in Zion, and I yet believe that pride will be our eternal overthrow as a nation. More pride more false religion, and more distress among the true followers of Christ. O that God would be with his true church, and make them poor in spirit; for theirs is the kingdom of heaven.

Brethren, I once joined the missionaries, without ever taking any thought; but soon after, I got hold of a little pamphlet wrote by old father Lawrence, and when I read it through, I was very quick changed I assure you. And before I would subscribe to one of their good works, I would be cast into prison like old Bunyan, and my beard grow as long as the moss on the walls of the jail. Brethren, I must come to a close with my ignorance.

All that I am after is, to expose human effort, and leave old Sarah behind with her bond child. Brethren, if I am too hard, pardon me. I am at your feet in dust and ashes. I would wish always to have a lamb-like spirit. May God manifest himself to his church as he doth not to the world. I add no more.

ELISHA McCORD.

I must add one more thing. I want to know what old father Lawrence is about. I never can see any of his writings these days. I would wish him to leave a record of all the missionary operations of the day, before he is called off the stage of action, so our rising generation can see what has gone before. I have not told half, but I will stop.

E. McC.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 25, 1841.

This number completes the sixth volume of the Primitive Baptist. There are a considerable number of subscribers whose subscription terminates with this volume, and not having been renewed, their papers will be discontinued. There are others, from whom we have not received for sometime any satisfactory information that they get their papers, these will also be discontinued. If the paper should be discontinued against the wish of any subscriber, he can have it again sent to him on our being notified thereof. We invite an early application for the next volume, as we shall print but a small number of extra copies.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, Tyrrell county, N. C.; 15th October, 1841.

Dear Brethren: I am very much pleased with the communications of my distant brethren, for seeing them all contending for the truth and speaking one and the same thing, confirms me to believe it to be a work of the Lord and not of man. Brethren, we have not had a gospel preacher among us in three or four years. I should be very glad if some of the writers in the Primitive would visit us, for we are in a cold and lifeless state, yet there a few left among us that contend for the faith once delivered to the saints. We have a few of the moneyed preachers among us, but the scarcity of money has occasioned them to have their subscriptions in circulation among us, and threaten of turning out their members because they don't give them more of the precious stuff, so that many are exclaiming against them, even their own members.

My brethren, I think the Lord has yet a people in these low lands of sorrow, who need a Philip to guide them, or an Ananias to tell them what to do. I am much pleased with the communications of my strange and distant brethren that write in the Primitive, for many times in reading their kind letters and seeing and hearing their trials and tribulations they have to combat with, it occasions my eyes to flow with tears, and 'my heart is so full I scarce have utterance whereby I can rejoice with them that rejoice, and mourn with them that mourn. Brethren, please take our case into consideration in your humble petitions before the Lord, and pray ye the Lord of the harvest to send more laborers into his vineyard, that we may have a refreshing from the presence of the Lord, and be blest with a faithful pastor to go in and out before us, for I think all of you to be more faithful than myself; for I have petitioned until it appears I am too unworthy to receive, yet I cannot help pleading.

Brethren, if I be worthy of admonishing you as such, go on in the good cause you have espoused; fail not to blow the alarm, show unto Israel his transgressions, and the house of Jacob his sins. For I want your little epistle the Primitive as long as I live, if it continues to hold forth the same doctrine it now does, to read myself and then to lay it by for my children to examine when I am gone from among them. Brethren, this is the only way I have to converse with you, and I should like to say much more to you, but I am afraid I have said
too much already. So no more at present, but yours as ever with respect to serve.

ISAAC MEEKINS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER,
Written by Joshua Lawrence for the Ken- hukee Baptist Association, held at Deep Creek meeting house, Halifax county, N. C. Oct. 1819.

DEARLY BELIEVED BRETHREN: It having been customary to address you by a Circular for twenty eight years, in which time we trust you have had many profitable and interesting subjects satisfactorily explained; as well as having yearly receiv ed the desirable information of the state and standing of most of the churches in our union; and still believing you will with pleasure receive an epistle from us, designed for your spiritual benefit, in a time like this, when coldness, unwatchfulness, worldly mindedness, crimes and disorder, apparently threaten the destruction of the church of Christ. Shall we be silent in a time of such dreadful declension, so plainly manifested before our eyes? No, brethren, we ought and must speak to you, in the name of our Lord; and in the language of the great apostle to the church at Corinth, "there is utterly a fault among you," and us also, no doubt, both ministers, deacons and the people of God in general, for the sloth, neglect of duty, crimes and disorder, that more or less abound throughout the churches. Suffer a word of admonition therefore from us dear brethren, in the name of our Lord Jesus, designed for your good; and as there cannot be a more effectual way to admonish, than by pointing directly at the crimes that abound, we shall therefore point out a few of those faults in ministers, deacons and private members, which is generally overlooked by the churches, which we conceive almost as destructive to the cause of our holy religion as the faults more open and profane. First, as respects the ministers of Christ; can they clear themselves of being faulty, when many of them, too many, have given themselves to sloth and worldly-mindedness; and the eager pursuit of the things of this life, and can hardly attend their monthly meetings, much less tours abroad; they have so much concern about the things of this life and the cares of a family on their hands and minds, they can- not attend much to the things of Christ—How contrary to the words of our Lord, "take no tho't for to-morrow"—and Paul to Timothy, "give thyself wholly to these things?" But what are their excuses? First they say, we have large families of children, for whom we must feel the ties of nature; & they must be fed, clothed and schooled, and how is it to be done if we are always gone from home. 2dly. Says the minister, I am now in debt and daily expenses occurring, and unless I attend to my business and try to make something to pay with, soon what little I have must be sold, and my wife and children must suffer, and I fall into reproach as a minister, for not being punctual in the payment of my debts. 3dly. Says the minister, when I look at many of the aged and grey headed ministers of Jesus Christ, that are now on the stage of action—and some of them that have gone to receive their reward, who have toiled in the noble cause for many years, and see the straits they are, and were in; in old age, having to work as hard as ever to subsist in life; and the churches and people in whose service they have been wearing themselves out, and suffering the loss of the things of this world for thirty or forty years, for their sakes, yet paying no attention to them in old age to render their lives comfortable and happy—and when they are dead, scarce the foot of a Baptist entereth the house of his widow to enquire after the condition or situation of his wife or children: live or perish; the churches seem unconcerned whether he, she or they, suffer.—Thousands are spent on missions, while those at home must suffer.—Those things are a powerful stimulus to God's ministers to try to get something while they live that their families may be able to subsist when they are gone to eternity; while their more abundant usefulness is destroyed thereby. While they feel the painful effects in the pursuit of the things of this world, their hearts often expand for the salvation of dying sinners, and wishing their situation in life would admit their daily proclaiming the word of life to them: but these and other difficulties coming in contact with their desires, they often lay down on their beds to rest their weary limbs with groans, while their bosoms are the seat of pain, and a contrariety of anxieties fighting, until the necessities of life, and the ties of nature, prevail, and they are kept at home: "Oh! Elijah, what dost thou here—watch
man to thy post." And where can we more rightly lay the sins, than at the
to the church's door; for is it not one of the rea-
sons why three, four or five churches have to
beg the labors of one man, and that the la-
borers are so few seing the churches muz-
kle those that are already sent; for they
have to eat their own meat, and wear their
own clothes, or go without—The cries of
these laborers over their situation in life,
are day and night ascending to the Lord
God of Sabaoth, while those who profess
to be called from darkness to light by their
ministry, live in luxury and plenty, and
spend their hundreds a year for superflu-
ties for themselves and their families— prid-
ing themselves in the fashions and gloryes
of this world; heaping up riches for they
know not who, and boasting in their
wealth, and the abundance they make; forget-
ging what the scriptures saith, "that they
should be rich in good works; ready
to communicate; laying up for themselves
a good foundation again the time to come:"
While here comes their aged Pastor, per-
haps a distance of twenty miles, in his thin
clothes, shivering in the cold, to preach to
the church; and when he comes, finds five
or six members, and they look so cold and
careless it chills the feelings of his mind;
and after laboring, returns home to his lit-
tle morsel, hungry, cold, and fatigued; with
a heart responding, I spend my strength
for nought, and my labor for that which
is not bread, ready to despair of being fur-
ther useful to the church of God, or benefi-
cial to sinners. Brethren, is there no fault
in these things? Judge ye.

2dly. We come to the deacons to en-
quire, is there no faults among them.
Your duty is to serve tables,—this was the
first design of your office—Have you be-
ten to the houses of your ministers? Do
you know how they live? Have you en-
quired of them their situations? Have
they a comfortable support for themselves
and families, and enough beside to use hos-
pitality? For on them it is enjoined. Do
you know whether they have not been ob-
liged to buy, and had not money to pay
with, and likely to fall into reprobacy, be-
cause they are unable to pay for the neces-
saries of life? Have you called on the
church to help them? Have you en-
vored to impress the minds of the mem-
bers, either jointly or severally, that it is
their duty from the word of God? Have
you been an example by your forwardness
and liberality? Have you made known
your pastor's situation secretly, & stood up
to plead his cause? Have you searched out
the poor of the church, examined into their
situation and laid their cases before the
church? Have you furnished the aliments
for the Lord's supper? And then have
you called on them to refund you? If you
have not done these things you are faulty,
and have not fulfilled the duty of your
office. But perhaps you will say, I have
frequently called on the church and they
seem backward, very backward, and I am
distressed about it. But how have you
called on the church? by just getting up in
conference, and telling the church you have
a subscription if any had a mind to sub-
scribe to it; and all this in presence of your
pastor, as if he had no more feeling than a
stone, or as if you intended he should dis-
cover the liberal from the covetous, and lay
them under censure in his eyes—These
are faults. But 1 who is worth $1000,
whose income is $60, says put me down
$2. 50. B. who is worth $5000, says put
me down $10, for I know the brother has
need of it, and am very willing to give it,
and think brethren we all ought to be more
liberal than we are, for the brother ought
to serve us for nothing. But D. who
is worth $5000, says put me down 50
cents, for I am in debt and can't give more
now. And what if you are D. in debt, is
not your pastor's services worth more than
50 cents? A poor pastor indeed if he is
not. But the truth is, it is covetousness
in you, and will tend to your poverty, in
withholding more than is meet from the
man that reaps your field. What! to ride
his own horse, wear his own clothes, and
go through cold and heat, wet and dry,
hungry and fatigued, and neglecting his
own business, and leaving his family, to
serve you perhaps twenty days in a year;
wear out his constitution in your ser-
vice; and value it at only 50 or 100 cents!!
Oh, covetous and worldly minded profes-
sor, do better for the future: feed your
pastor, and he shall feed you: relieve the bur-
ten of your deacon, and he will rejoice in
your liberality, and you shall be made fat
—for he that soweth bountifully, shall also
reap bountifully: Try the experiment, cov-
etous professor.

4dly and lastly. When any member of a church
so drinks, that his or her countenance declare
their intemperance, and talk too free, and are also
idle, and continues in that practice, so that every
one sees by their countenance that they are hard
drinkers, it is a fault; and they ought to be dealt
with, though they are not seen down drunk. To neglect conference for a trifling worldly thing, is a fault! It discourages your pastor, chills your own affection, grieves your brethren, and says to the irreligious, stay at home. To go to conference and sit and say nothing, and do nothing, and help in nothing, and leave all for your pastor to do; makes such professors, in conference business, worthless and indeed such generally are as near nothing as a man can be nothing; it is a fault—for it grieves your pastor and burdens his very soul, for it is the church that ought to do the business; but if he don’t do it, there is nothing done; and for him to call members to an account, deal with them himself, turn them out, or receive them in, and hear all the burthen and censures that the church ought to hear, is a fault in him, and not much matter for him, if he will thus suffer the galling yoke. When a member goes from conference grumbling and muttering about what was done, and yet in conference would say nothing, it is a fault. When you hear that a member has done wrong, and you go telling it about to the world and other professors, not knowing whether it is a lie or the truth, it is a great fault. When young preachers get up to preach, and occupy two or three hours, until a whole congregation is benumbed, it is a fault in church, pastor and your preacher—besides the crimes of deeper dye that abound in our churches, that both God and man condemn, of which we cannot now speak particularly; the persons guilty of black crimes should be immediately excommunicated; for when churches hold such persons in fellowship, they exceedingly disgrace themselves in the eyes of other churches, and render themselves truly censorable in the eyes of all good men, and hasten the destruction of their own honor as members of a church, and the glory of the honorable cause of the Redeemer in this world, which should be maintained inviolate. Therefore, dear brethren in the ministry, consider your high station in life, that like so many stars in the firmament of the church of God, you should move in your different spheres, sending forth your refulgent beams of light over the world, and not like the north star stand still nor be idle shining only on a few; knowing you are the light of the world, and the shepherds of the flock of Jesus and the stewards of the manifold grace of God, carrying the gospel treasure in your feeble bodies, to make many rich; therefore lengthen your cords, believing as the Lord hath said, “that by the foolishness of preaching, dead sinners must be saved;” then give up the world to the miser and the covetous; commit thy family and concerns to God—having food and raiment, strive to be content in a state of poverty, knowing within yourselves, you have in heaven a better and more enduring sub-

stance; and that when you die you will be as rich as the richest, and your seed shall not beg their bread nor be forsaken of God, for the world is his, and he gives it to whom he pleaseth.

Dear brother descous, we beseech you by the mercies of God and the importance of your office, that while the ministers of Christ are travelling abroad to disseminate the word of life, that you may have their families want no good thing; and to the utmost of your power fulfill your offices well, in serving tables; that when the chief shepherd shall appear, you may have great boldness to expect a crown of glory from his hand that fadeth not away.

And, dear brethren in general, we beseech you as children of God, that you abstain from every appearance of evil, and arise from your lethargy and shake yourselves from your sloth and set out afresh to the mortifying of your members on earth, and strive hard to live a life of self denial of all ungodliness and worldly lust, which war against the soul. Let him that has sinned, sin no more; but return with full purpose of heart to the bishop of his soul, to gain the smiles of his face, and feeling sense of his love—Abandon every work of the flesh and fight and wrestle mightily against every desire thereof, that war against the mind—open your hearts, your stores and your hands, to give to your needy brethren, and the support of the cause of Christ, and he shall give you good measure, shaken together and running over; for the liberal soul shall be made fat. Finally, brethren, stand fast in the faith, abound in every work of the Lord—he not slothful in the duties of religion; live much on your knees press after communion with God, and fellowship with his son; and be ye followers of them, who through faith and patience inherit the promises; and then and not until then, have we ground to hope that languishing Zion will revive & become the glory of the whole earth.


DEAR BRETHREN: I find on looking over a piece that I wrote, published in your valuable paper, vol. 6. No. 20, that there is a mistake that I want corrected, which reads thus: But that Association, it seems, undertook to defend what he calls the benevolent institutions of the day. But it should read thus: It seems at that Association he, that is, Eli Ball, undertook to defend what he calls the benevolent institutions of the day.

Dear brethren, while I am writing, there are a few other things I want to say. Since I wrote last I have been brought to a bed of affliction, and begin to think that I had but
a short time to stay on earth. And it
seemed to me, that there was one thing I
had not done enough of; that was, I had not
defended the doctrine of grace as I ought
to have done. And now, dear brethren
in trying to defend the truth I will let you
know something more of Eli Ball's con-
duct at the New River Association.

Now that Association is opposed to all
the institutions of the day, and Eli Ball at-
tended their last session all the time. And
they never asked him to preach, which I
believe to be right. But twice in the time
of that Association he, that is, Eli Ball,
called the attention of the people after they
were dismissed, and spoke to them. One
of the times he took the institutions of the
day one by one and treated on them; and
then asked, what harm there was in them.

Now, brethren, my object is to show
what harm there is in these things; and
that, that is not good, is evil, and if I prove
them to be evil, I think Mr. Ball ought to
quit. Then first, they are evil because they
are not spiritual. Secondly, they are evil
because God is not the author of them; for
it is said in the word of truth, that he is
not the author of confusion. And O, what
confusion they have caused. But thirdly,
they are evil because they come in contact
with that most precious doctrine, grace; or
in other words, election.

But perhaps this Mr. Ball would deny.
Well, if I do not prove it, I will give up
the point. Now the missionaries cry out
for money, saying, the heathen are persist-
ing for the lack of knowledge they want
money to put them in possession of knowl-
gedge, in order that they may be saved.
Now without we give them money, the
heathen will be lost, if their argument be
true. And did not Dr. Judson give it as
his opinion, that many of the Branners
had been lost, because the ladies of America
would not consent to be called unfashion-
able and not like other people.

This, brethren, perhaps some of you
have seen, in a letter he wrote to the la-
dies of America! Now I will ask, if this
does not come in contact with the doctrine
of election? And that the doctrine of elec-
tion is true, none should deny; for the
blessed Jesus said himself, that all the Fa-
ther gave him should come to him. Now
when did the Father give them to the
Son? I will come as amighty telling you as I
can. I think it was before the foundation
of the world. Because Christ was as an
lamb slain before the foundation of the
world. Now if this be true, will they not
all be saved? The Father has given them
to the Son, and the Son has died for them,
and has said, that all the Father gave him
should come to him. And God remains
the same, in him there is no change. Well,
he never will take them away again. And
moreover God loves them, because Christ
died for them; and Christ was as a lamb
slain from before the foundation of the
world. Well then the Father loved them
before the foundation of the world. And as he cannot change, he al-
ways loves them alike; he never loves them
more nor less, but loved them as well
when he gave them to the Son, as ever he
will love them. Because you cannot add
nor diminish any thing to or from him.
He is completely perfect.

Perhaps one will say, if this be true, God
loves the sinner as well as the Christian.
I think, brethren, God always did and al-
ways will love his sheep, though part of
the time they are dead sheep; but when
when they are made alive, I do not think he
loves them any better than he did before-
His love is then made manifest to them,
and they are made to rejoice on the account
of it.

Now, dear brethren, if this be true, can
any of them perish for the lack of knowl-
dge? No, they are not saved by corrupt-
tible seed such as gold and silver; but the
Father gave them to the Son, and the Son
had died for them, and there will not one
hoof be left behind, but they will all at
last enter into the kingdom of unlimited
glory.

My sheet is nearly full. I must come
to a close. Contend for the faith, dear
brethren, to the end. I am well pleased
with the doctrine of the Primitive.

Hiram Hundle.

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