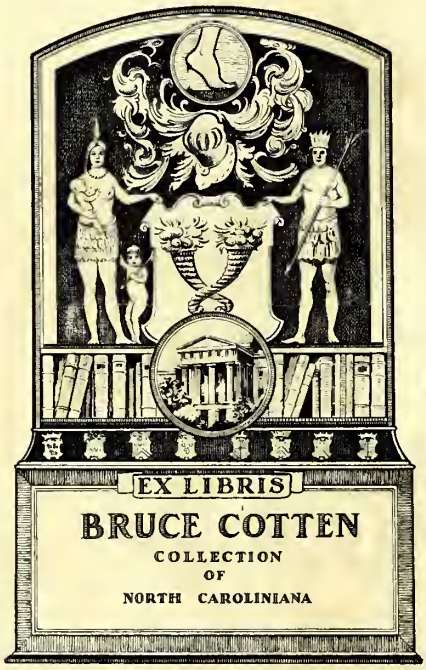
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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

"Come out of Her, my People."

VOLUME 7.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

1842.

Contents of Volume 7.

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VOL. 7. SATURDAY, JANUARY 8, 1842. No. 1.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Danielsville, Ga.
Dec. 6th, 1841.

BRETHREN EDITORS: I send you for publication, the statement of a case which occurred in the Fork church, Madison county, together with my opinion as to the conduct of that church. I will first give the statement, which is in the following words:

"Some five or six weeks previous to my being brought before the Fork church for trial, I was presented by Mr. Power, with the Minutes of some Association in Alabama, and requested to read the circular letter of said Association. I did so immediately, and found it to contain the reasons why the Association thought it the duty of the anti-missionary brethren to withdraw from, and declare a non-fellowship for what are called the benevolent institutions of the day. One of these reasons was, that the Association considered them all to be in disorder. After I had read it through, I was asked by Mr. Jesse Power, what I thought of it. I told him I thought so too. Some further conversation ensued between us, as to the propriety of the course pursued by both the missionary and anti-missionary brethren. He condemning the course of the latter, and I of the former.

"The matter rested here until some few weeks afterwards, when at a meeting of the Fork, and after preaching was over, the two deacons of the church, with three other members, took me one side, and Mr. Power asked me if I did not say in the conversation before alluded to, that I had lost fellowship for the Fork church. I answered, no. A variety of questions was then propounded to me, all of which I deem it unnecessary to repeat here, sometimes answering affirmatively and sometimes negatively, according to my belief.

"Finally I told them I thought I knew their object. You wish me to say, whether I consider the church in disorder or not—I answer, I have told you in conference before, that I do. I then referred, in support of my opinion, to the proceedings of the church in relation to their manner of dealing with some of its members for disorder, and as to the manner in which one of its members was received into the church; all of which I considered to be contrary to gospel discipline, which cases I then cited. This conversation took place on Thursday; on Saturday following, I happened to be at a district court ground, when some seven or eight of the church members, as well as I recollect, called me one side, and repeated in substance the same routine of questions, to which I gave pretty much the same answers. At the conclusion of this last interview, Mr. Peter David, one of the members, said, for God's sake let us drop it. I said, agreed, I have no objections. We then broke up and walked on towards the house, but before arriving there, Mr. Berry David, one of the deacons overtook me, and said that he was not satisfied, and the matter should not, or could not stop here. To which I replied, I could not help it.

"The matter rested here until Friday before the fourth Sunday in Sept. when without the usual notification, my case was called up in conference to be acted upon. Upon the inquiry being made by Mr. Matthews the moderator, if the church was in peace, brother Jesse Power rose and said, there was the case of brother Norris, who

had charged the church with being in disorder, and that he had lost fellowship for the church. I then rose and enquired, if it was a proper time and place, for me to speak? And was told to go on. I then gave my reasons why I considered the church in disorder, citing the cases before alluded to, where the church had dealt with some of its members upon mere report, without taking the gospel steps. In proof of what I had said, I requested them to turn to the cases I had referred to in the church book, and read them, which was not done. I then requested the moderator to read the 18th chap. Matth. commencing at the 15th verse, which he did.

"The voice of the church was then taken upon the question, whether the church had taken the gospel steps, or not? Upon which some ten or fifteen members, out of upwards of one hundred, rose in the affirmative. I denied having lost fellowship for the church, to which point I was particularly interrogated by both brother Power and brother David. Brother Power asking me in particular, if I had not lost fellowship for the church. I answered that I had as much fellowship for their Christianity as a church as I ever had. Brother David, one of the deacons, then wished to know if I had no acknowledgment to make to the church; to which I answered no, none.

"The question was then put, whether I should be retained in fellowship or not; and seven male members, and one female rose in favor of my being excluded, and upon these I was cut off from the church for mere opinion's sake, after being a member for upwards of forty years. The question was then reversed, and two of the members rose and said they could fellowship me as well as they ever could; but the others were declared to be the majority, and consequently I was excluded. I requested a copy of the proceeding of the day in my own case. Mr. Jesse Power moved that I be furnished according to my request and it was seconded, but the clerk said he was not authorised to do so. The moderator said no, not give it, that I wished to put it in black and white, that I wished to publish it."

Before I proceed to comment upon the conduct of the church, I will give the cases which brother Norris cited in support of his opinion, in his own words. "The first is the case of Samuel Patton. He was dealt with in church without taking gospel steps. 2nd. In the case of negro Jack for disorder, two of the members were appointed by the church to cite him to the church; and after an interview, they came back and reported that they were satisfied, and the matter stopped here. And thirdly, a negro woman, who was received into the church, upon her own word that she had been a member in Vriginia some twenty-five years ago, without a letter."

Having now given the statement of brother Norris's case in his own words, as well as the cases he cited in support of his opinion, that the church had acted contrary to gospel discipline; I will proceed to comment upon the conduct of that church, and endeavor to show that the church had not only acted contrary to gospel discipline in the cases cited, but also in brother Norris's case. In the 18th chapt. of Matth. Jesus after telling his disciples not to give offence, lays down in the 15th, 16th, and 17th verses the rules by which they are to be governed in dealing with a disorderly member. He says: Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear thee, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Now let us take up the case of negro Jack, and see whether the conduct of the church was in accordance with the Saviour's manner of dealing with a disorderly member. From all that appears in this case, there was no individual member offended, or if there was, he had failed to go and tell him his fault; and if he refused to hear him, to take one or two more, that in the mouth of two or three witnesses every word might be established; and if he refused to hear them, to go and tell it unto the church; and if he refused to hear the church, that he might be unto him as a heathen man and a publican. The individual member offended, (if any) having failed to comply with the requisitions of the gospel, had no right to put the other upon his trial.

I think, moreover, that it is fairly deducible from the scriptures I have quoted, that a man before he can demand the trial of another in church, must himself first

comply with the requisitions of the gospel.

Having laid down the gospel discipline, and the course to be pursued in dealing with a disorderly member, I will next consider the conduct of the members delegated by the church, to notify the negro Jack to attend the meeting of the church. It will be borne in mind, that they were directed to cite him to attend the church, but not try him. It appears, however, that they assumed the authority to investigate the charges against him, and finally determine whether he was in disorder or not. They reported that they were satisfied, and here the case stopped.

I believe it has been a general practice with the Baptist churches, when a member was charged with being in disorder, to appoint a committee to go and request his attendance at their next regular meeting, or at the time appointed by the church, for the investigation of the charges against him. But seldom if ever, has the power been conferred upon a committee of this sort, to investigate the charges against him, and finally determine whether he shall be retained in fellowship or not. When the committee went into the investigation of the charges against him, they were not only transcending the power conferred upon them: but were actually assuming to themselves the right which alone belongs to the church, viz. the right to hear and determine as to the nature and character of the charges against the individual supposed to be in disorder. And this right, strange as it may appear, they deduced from the power conferred to cite him to the church.

It is not common for an agent, in making a report to his principal, simply to say that he is satisfied with his own acts and doings. This is just what his principal and every body else expects. But the principal, if he be a prudent man, will not be satisfied with such a report. He will require a full and fair report of the conduct of his agent in order that he may know whether the agent has discharged his duty or not. Taking it then for granted, that an agent is bound to make a full and fair disclosure of all his acts and doings, was it not the duty of the members appointed, to cite the other to the church, to give at length the reasons which satisfied them that he was not in disorder; in order that the church might be satisfied, and the world see that there was no cause for complaint against the other. Did not the offended member (if any) have a right to demand it? Or, if he had violated the rules (by which I mean if he had committed a public offence,) was it not the duty of the church as a prudent body of men, to require a full and fair report of the conduct of their agents? To these questions I think there can be but one answer given. It was for condemning the negligence of the church, and their mismanagement in other cases, that brother Norris was excluded from the church, after having been a member as he says for upwards of forty years. For believing what was really the fact, that the church had acted contrary to gospel discipline, he must be driven from the pales of the church, and if possible to bring down upon him the scorn and contempt of all those to whom the reasons of his belief were not known. The church may think it hard, that I should impute to them such unworthy and unchristian motives; but I can only express my regret, that their conduct is such as to justify me in doing so.

It may be said, however, that the offence was a public one, or in other words, an offence against the church collectively. Well, be it so. Then I ask, if Christ has given us any but the one way of dealing with a disorderly member? If so, I have been unable to find it laid down any where in the scriptures. There being but one way of dealing with a disorderly member, it was the duty of the member intending to inform against the other, first to go and tell him his fault; and if he refused to hear him, then proceed as our Saviour directed in the 18th chap Matth. But did the church do this? No. But, like the servant that went out, and found one of his fellow servants, that owed him the pitiful sum of one hundred pence, for which he took him by the throat and said, pay me that thou owest; they, (the church) rashly took up the case of the disorderly members, without first pursuing the course laid down in the scriptures.

I think I have now shown to the satisfaction of every impartial mind, that brother Norris was right in charging the church with having acted contrary to gospel discipline, and therefore, with being in disorder. I deem it unnecessary to say more on this point, for if the church had mismanaged in one case, it has in all of them.

Before I conclude, however, I will say a few words more about the conduct of the church in brother Norris's case. When the question was put, whether he should

be excluded or not, only eight members out of upwards of one hundred, rose in the affirmative. How then could the Rev. Mr. Matthews, the moderator, declare that he was excluded, when a majority of the members retained their seats. The question was then reversed, and two of the members rose and said they could fellowship me as well as they ever could. Which shows, that he was excluded over the head of at least two of the members.

If my memory serves me right, I have now given you an impartial history of this transaction. The pretended cause for which he was excluded was, to make the most of it, only a mere difference of opinion. It does appear strange to me, that men should exclude another from their society, for a mere difference of opinion, when they complain so loudly against the Primitive Baptists for declaring a non-fellowship for them, as they say, for mere opinion's sake. This looks like they desire to enjoy the right of thinking & doing as they please, while they are disposed to deprive others of the same right; or, what is the same thing, drive them from their society if they dare to express an opinion different from theirs. If I was to say what was the real cause for brother Norris's exclusion, I would say, that it was because he was a Primitive Baptist. Since the above was written, brother Norris has handed me the following statement: .

"At the conference of the Fork church, before the Association, the clerk after inserting in the letter to the Association the name of the negro woman (the same one) as a member, inquired if he had done right. Whereupon a motion was made and seconded that her name be sent up as received, without recommendation, only her orderly conduct—not that she was a Baptist or ever had been. After having been sent up in that way, her name was not published in the Minutes as being a member. Since the Association, the church gave her a letter of dismission in full fellowship, and that too over the heads of some of the members—the letter was granted by three only, showing that the Association considered that the church had acted wrong in receiving her. I desire some person to give their opinions at length, in the Signs of the Times and the Primitive Baptist, as to the propriety of my course."

This is brother Norris's statement in his own words. I must close my lengthy and common place remarks, by subscribing myself, yours in the bonds of love.

KINTCHIN STRICKLAND.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the South Carolina Primitive Baptist Association, at her second meeting, which was held at Bethsaida church, commencing on the 9th of October, 1841, *and continuing to the* 11*th.*

The introductrory sermon was delivered by brother Asa Bell, from the 1st chapter of John, and part of the 39th verse. The words were these: Come and see.

Repaired to the school house to carry on the business of the Association; and, after prayer by brother Hill, prepared to receive the letters. Appointed brethren W. Nelson and D. Wooten to read the letters.

25 Mile Creek, Asa Bell, Isaac Perry. Jackson's Creek, Daniel Wooten, Archibald Campbell. Crooked Run, Marshal McGraw, Vincent Bell. Ararat, John L. Simpson, Joseph Vaughn. Mount Olivet, Amos Hill, John Good. Colonel's Creek, J. B. Higgins, William Higgins. New Salem, Jesse Langston, E. B. Smith. Bethsaida, Isom Jackson, Wm. Nelson.

Elected brother Asa Bell moderator, and brother J. L. Simpson clerk.

Read the Rules of Decorum.

Appointed two committees, one of finance and one on requests and queries. First, a commitee of finance, viz. Amos Hill, Wm. Nelson.

Second, a committee on requests and queries, viz. M. McGraw, J. B. Higgins, D. Wooten and J. Vaughn.

Appointed messengers to the Fork Shoal Association, viz. J. Vaughn and Wm. Higgins, and brother Wm. Nelson to write the letter. Appointed brethren to correspond with the Springfield Association, viz. M. McGraw and V. Bell, and brother D. Wooten to write the letter. The same committee appointed on requests and queries are appointed to examine the Circular letter, and amend it if needed.

Appointed brother D. Wooten to write the next Circular letter.

Appointed the delegates of this church with J. Vaughn, L. Morris, and J. Langston to arrange the preaching for the following day.

After prayer by brother Nelson, adjourned till Monday 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feeling manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment. And, after prayer by brother J. B. Higgins, proceeded to the business of the Association.

Read the Minutes that were made on Saturday. Called the names of the delegates. Called for the report on requests and queries, and the committee reported that they found nothing worthy of attention; only the request of the New Salem church, for the Association to be held with their Church at her next meeting; which we grant unto them, and will convene on Saturday before the third Sabbath in October, 1842.

Read the letter of correspondence to the Fork Shoal Association, and received the same.

Called for and received the letter to the Springfield Association.

Resolved, that we read our constitution at the commencement of every session of this body.

Called for, read and received the circular letter.

Called for the report of the committee of finance, and they report that they have received eight dollars and 5 cents from the churches for Minutes, which we place in the hands of the clerk.

Received and took up a petition from brethren Lewis Cook and John Young, formerly members of the Bethsaida church, stating their aggrievances against said church; and, after mature deliberation, agreed and appointed a committee to visit the church and labor with both parties to bring about a reconciliation between them. And therefore we appointed brethren J. B. Higgins, Vincent Bell and M. McGraw to visit them on the Saturday before the first Sabbath in November next.

Resolved, that we recommend to the churches composing this body, that they endeavor to procure and keep in hand a church fund in order to defray the expenses of our corresponding messengers to other Associations.

Resolved, that we appoint brother Asa Bell to preach the next introductory sermon, and in case of his failure, brother M. McGraw.

Resolved, that we agree to fill all the fifth Sundays in our Associational year with union meetings, commencing at Colonels's Creek, to begin on Friday before the fifth Sunday in this month.

We, the South Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of Bethsaida church, for their kind and hnspitable treatment during our session. We feel thankful to Almighty God, for the peace and harmony that prevailed among us during our meeting.

ASA BELL, Moderator.

John L. Simpson, Clerk.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the churches they represent sendeth Christian salutation.

Dear Brethren: The revolving wheels of time have rolled the period in which it is your right to expect our annual address. The foundation of our address to you, from which we intend to make a few remarks, may be found on record in the 24th ch. 31st v. of our Lord's gospel recorded by St. Matthew. The passage reads thus: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We believe, brethren, when our Lord spake these words, though he was yet in the flesh, he had reference to his second coming, viz. to judge this world in righteousness. Then looking forward to the other world, we will see a great gathering by the angels, which will be despatched from heaven, and they shall come clothed with power sufficient to raise the dead and gather together the whole posterity of Adam. We here see these angels are to be sent by the consent and power of God, and that too with a great sound of a trumpet; and at the sound of this trump the nations of the earth shall come forth. And thus we understand from this text, that the redeemed of the Lord shall first be gathered together; for mind the text says, his angels shall gather together his elect from the four winds, from one end of heaven to the other.

In the first place, we shall consider, the great events that shall take place, when these shall be sent forth at the sound of the trump of God. Then it must be, brethren, that we must all appear to give an account

for our stewardship whilst here; and not only so, but the whole family of Adam will be there. Rev. 20th ch. 12th v. And I saw the dead, small and great, stand before God. And there, we believe, will be a wonderful mixed multitude, such as never was seen before. For there will be a mixture of saints and of sinners, in the generations then alive; besides all the saints and sinners in former generations, will rise up amongst them. Oh, what a wonderful assembly of saints and sinners will there be in these our United States, and what will these our United States be, when compared to the whole family of Adam. But this innumerable concourse of people will quickly be sentenced to their places of final abode. Then the saints shall immediately be caught up to meet their Lord in the air. But the wicked must hear that sentence pronounced against them, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.

Oh, brethren, when our Lord and Saviour does come again, he will put an end to this world, for the earth and the works thereof are to be burnt by fire. 2 Pet. 3 ch. 10 v. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Yes, brethren, the first appearance of him will put an end to the business of this world. All trades and employments and worldly diversions will be dropped in a moment and for ever.

Then the wearied shepherd will not give another cry, or a look towards his flock; though some of them strayed from the fold. And the shepherds of Christ's mystical sheep will submit their flocks into the hands of him who is able and willing to save them with an everlasting salvation. Neither will the ploughman make out his begun furrow, nor will the huntsman pursue his game one step further. And ere the Son of God quits this world. he will put an end to it, by the general conflagration, viz. by setting it on fire. Then shall the mountains and vallies be consumed to ashes, rocks and hills shall melt away, the moon shall be turn d into blood, the sun shall not give his light, and the stars of heaven shall fall as a fig tree shaken of a mighty wind casts her untimely figs. So shall the coming of the Son of man be. Again. These angels shall be sent with a great sound of a trumpet, and we believe at the last loud sound the Son of God will appear in his glory, seated on his great white throne. Then, brethren, we believe all the redeemed of the Lord will shout for joy, seeing their Lord seated on a throne of his own glory. He then, like a good shepherd that divideth his sheep from the goats, will put the sheep on the right hand and the goats on the left. Then he shall say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Then he will say to those on his left hand, Depart, ye cursed, into everlasting fire, &c.

We discover, brethren, this glory here spoken of was prepared from the foundation of the world. For whom was it prepared? We believe for all the elect, and not another one. For mind, the angels that are spoken of in the text, are to gather together his elect from the four winds, from one end of heaven to the other. We hear Paul saying, Rom. 8 ch 30 v. 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. Again, we hear Paul saying, Rom. 11 ch. 7 v. What then? Israel hath not obtained that which he seeketh for. but the election hath obtained it, and the rest were blinded. Again, hear the words of our text: And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect.

We don't believe when the elect are gathered together there will be any distinction amongst them. For it is said, Jesus Christ will present his bride before his Father without spot or wrinkle. These are they that have borne his image, these shall not be forgotten, though they have been once neglected and evil spoken of. Though some of them have lain long in their mother dust, and have been forgotten by all living, yet Jesus Christ has not forgotten them. He was himself once in a low condition. But he shall appear in glory, and so shall they also appear with him. All the reproach that was cast on them will then be wiped off for ever. He will then own them as his, before his Father and the holy angels. He, i. e. Christ, is to bring them into his Father's house, there to dwell for ever more; and therefore he owns them before his Father. Why? because they come thither only in his right. Then they are to become the com-

panions of angels for ever, and this is the recommendation of them to the company of angels, viz. that they are the servants of Christ.

Again. The grounds of his special property in them, shall then be opened and appear. Again. They shall be mine, saith the Lord of hosts, in that day when I come to make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then they are his by his Father's gift to him, his by purchase, his by his own consent, his by the participation of his spirit and spiritual marriage, his spouse and the members of his mystical body. Again, we also discover in the separating the elect from among the wicked, those found alive will be found as the tares amongst the wheat, in the parable; and those in their graves will be found lying among the wicked too. But at the sound of the trumpet, they shall all come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. And then those redeemed out of all kindreds, tongues, nations, and people, and who have had to adopt the language of old, and say, Wo is me, that I sojourn in Meshech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. Ps. 120. 5, 6 v.

Yes, brethren, these elect of God are scattered throughout this wide world: and there are but few places can show, but as it were a remnant at a time. But at his second appearance, the eastern and the western saints, the northern and the southern saints, shall all be gathered into one glorious company. The evening of the world is come, and the flock of Christ have all got safe home. Then, brethren, we will all sing redeeming grace and dying love. All trouble and sorrow will be forever gone, sickness and death will be passed away, and all the redeemed of the Lord shall enjoy his peaceful presence for ever and ever. And again, he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other.

Here, brethren, we discover his i. e. Christ's angels are to gather together his elect. We believe the very ones the Father, Son, and Holy Ghost covenanted together for the salvation of, and grace given to, in Christ Jesus from the foundation of the world. Here is something savours of election. Again, we hear St. Paul saying, Eph. 1 ch. 11 v. In whom also we have obtained an inheritance, being pedestinated according to the purpose of him who worketh all things after the counsel of his own will.

We believe, brethren, all those whom God hath predestinated unto life, and those only, he is pleased in his own appointed and accepted time, effectually to call, by his word and spirit, out of that state of sin and death which they are in by nature. Christ enlightening their minds spiritually and savingly to understand the things of God. Again, Acts, 26 ch. 18 v. to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins. Acts, xxvi. 18. God has said he will take away the heart of stone, and give unto them an heart of flesh. And we believe he renews their wills by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ. Yet they are made willing by that grace given them.

Here we see grace is given in the effectual calling of God, and when God calls one of his elect sheep that he chose in his Son before time began, they are made by grace to hear his voice. This is what we understand to be the effectual and special callings of God's free and special grace alone, &c. We don't believe it was from any thing that was foreseen in man, who is altogether passive therein, until being quickened and renewed by the holy spirit, he is thereby enabled to answer this call, and to embrace this grace offered and conveyed in it. 1 Cor. 2 ch. 14 v. But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Again, we hear Paul saying, Rom. 8 ch. 7 v. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, brethren, we see while a man is in a carnal state, he is at enmity with God. Now the natural man cannot see that it is impossible for him to do any thing that is good in the sight of God, but he thinks he does more good things and knows more about the things that pertain to the spirit, than him that has been taught of the spirit; forgetting that they are comparable to the idols, of which it is said, they have eyes and see not, and ears and hear not, and hearts but don't understand.

These are some of the reasons why we see so many unrenewed men and women stumbling at the doctrine of election, and even hear men who are accounted spiritual guides, while pretending to preach say, if the doctrine of election be true, we might take away the Bible, for they had no use for it. Now it seems as if such men had forgotten what Christ and his apostles had said about this doctrine. We hear one of them saying, 2 Tim. 1 ch. 9 v. Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.

Here, brethren, is some of that despised doctrine, which carnal professors call a mystery, and for our holding which doctrine cease not to say, we who profess to believe in the doctrine, believe that idiots and infants are forever lost. But we are persuaded if these people, (who profess to be preachers,) were called on for proof of these accusations of theirs, they could give none. Brethren, we would here say to our accusers, we disavow the doctrine they accuse us with; for we believe infants who die in a state of infancy, are regenerated and saved by Christ through the spirit who worketh when and where and how he pleaseth. And thus we believe all other elect persons who are incapable of being outwardly called by the ministry of the word are saved, viz. they are regenerated and saved by the blood of Christ. We believe these are a part of the elect that are spoken of in our text. And these at the sound of the alarming trump, will come forth. Though their little dusts have lain long in their graves, yet at that alarming sound of the angels their little bodies will come forth and be re-united with that soul that has been enjoying felicity in the ocean of God's love, for perhaps hundreds and thousands of years.

Ah, brethren, if we are so blest as to ever reach those blest mansions above, we there shall see our blessed Saviour, Jesus Christ, who bled and died on the cross that he might save us. And not only so, brethren, but we shall meet with all our kindred saints and elect babes that have long gone before us, and then all the redeemed of the Lord will join in a song of allelujas to God and the Lamb for ever. Then, brethren, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness. Let us consider him who endured such contradiction of sinners against himself, and that for his chosen and covenanted ones.

Then, brethren, let us endure hardness as good soldiers, looking forward to that day when we shall see all the elect of God set free; free from sickness, sorrow and pain, free from persecution, free from hardness of heart and stupidity of mind. Let us remember, brethren, our blessed Saviour was thus tempted; yea, he was not only tempted, but persecuted by false professors and that even unto death. But, brethren and sisters, you have not yet resisted unto blood striving against sin. If we endure chastisements, then God dealeth with us as with sons. And we would say to you, bear up a little longer, and your warfare shall be ended. Yea, be strong in the Lord and in the power of his might, and be wise as serpents and harmless as doves. Mat. x. 16. ASA BELL, Moderator.

John L. Simpson, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 8, 1842.

This number commences the seventh volume of the Primitive Baptist. In conformity with the wishes of some of our correspondents, we have made a slight alteration in the heading of our paper, omitting the objectionable word "laity."

Agreeably to our usual practice, we re-insert the Prospectus of the Primitive Baptist, exhibiting its original and continued design, for the information of new subscribers, and as a guide to correspondents:

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 religous matters by professors, in every shape and form whatsoever.

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

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

TO EDITORS PRIMITIVE BAPTIST.

Camden Court House, North Carolina,
December 8th, 1841.

Dear Brethren Editors: Having to write to our printer, I would freely write a few lines to be published, if I knew it would be to the edifying of the church; however, I will write a few lines and you may think of them as you please. I was baptised in the year 1814, in the 21st year of my age. Then I believe I walked in the way of the Lord, rejoicing. But in a short time, the mission spirit, as it was then called, was brought before the church. I was a young man and a young member, but I had been concerned about eternity, (O, that never ending eternity,) at times more then ten years before I was baptised; in which time my Lord showed me many things, but never showed me this mission spirit and practice as of himself; no, nor has he to this day. He showed me that I was condemned already, for I had sinned and was under his righteous law, and as helpless as an infant or as Lazarus in the grave. And may I not say, the pains of hell got hold upon me. I found trouble and sorrow. I have thought fire and brimstone is a fit shadow of that torment. But blessed be the Lord, he delivered me out of that pit, and put me in a large place, and sat me free by the blood of Christ. These things I do know by experience. But neither the spirit nor word, has taught me these mission schemes; therefore, I have a right to object to them, and who dare to find fault.

Now, mission friends, how is it with you? were you taught it of God or of man? if you are a child of God or not, I think you never found it in his command; and if it be of men, why do you find fault of us for objecting it. Read from the 18th verse to the end of the 2nd chapter of Paul to the Colossians, and see if you have done right in expelling many of us from the churches, because we would obey God rather then you. Now, churches, look and see if you have not sacrificed your sons and your daugters unto devils, causing them to pass thro' the fire; look and see if you have not committed fornication with the world. Have you forgot, whoso ever will be a friend of the world is the enemy of God? Look and see if your proselytes are obedient to the faith of God's elect? Search the scripture, and see if this your whoredom is a small matter? Will not God visit for these things?

But, brethren, notwithstanding all my sufferings, since my expulsion from among them, which was in 1831, I have not yet been sorry for not following the mission inventions; no, nor ever expect to be. For I have been almost hurt with myself for staying with it as long as I did, and have almost doubted my Chrstianity for being so blind as not to see the evil of these things sooner than I did. But since I have been clear of them, I have been led to see the mysteries of the gospel much plainer then I ever saw before. Here, brethren, comes the benefit of suffering for the sake of truth. May I not glory in the cross of Christ? Yes, thanks be to God for his great mercy to me a sinner. And now let me say to all those whom the Lord has converted to know and love the truth, whether you be among the missionaries or among the world, behold, and see the sufferings of the church of Christ at this time; have you never seen a person in sickness, that you would freely have borne a part of their sufferings if you could? Well, what made you willing, was it not love? Well, do you love the Lord? If you do, you cannot help loving his church. Well, if you love his church, then make it manifest by coming and telling what great things the Lord has done for you, and suffer part with her. But if you do not love the Lord, we do not wish you to act the part of a hypocrite, in pretending you do; and if you do love the Lord and his church, why will you act the part of a hypocrite in staying away from the church, as though you loved her not? Think what your Lord has suffered for you, and are you not willing to suffer for him, that at his coming you may not be ashamed but may be a partaker of his glory? Then may the Lord make

you willing to come and suffer a little for him, who has suffered so much for you. Amen.

There was with us in this section in the autumn, of the year 1838, a man by the name of John Vincent; he was a very great preacher of the Primitive Baptist order, and his preaching was blest to the good and comfort of many. If any of the writers in the Primitive know him, and where he is, and what he is doing, they would confer a favor on the brethren here to let us hear from him through the Primitive.

Brother Paxton your writing has been read with attention in this country, and I think has done good among us. I wish to hear from you again on doctrine as well as all others, for I think the church by the good effect of persecution, is now beginning to be able to be fed with meat, although the truth has seemed to make some sick, but it may be that sickness is not unto death.

What makes mistaken men afraid,
Of sovereign grace to preach;
The reason why, if truth be said,
Because they are so rich.

JOSEPH BROWN.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, North Carolina,
Dec. 7th 1841.

Brethren Editors: Feeling it my duty to write on for the renewal of my paper and others, I have the pleasure of saying to you that I have some new subscribers, whose names you will find underneath written. Brethren, we have been so long without gospel preaching, that the moneyed preachers have had a fair chance to impose their doctrines on the people, and they have so well drenched the people with their gourd soup, that they begin to desire the old Baptist doctrine, which is supported by the Bible, to work the other off. When I hear my strange brethren that I never saw, telling their trials and troubles, that the devil has heaped upon them through his transformed ministers, I can feel with them, weep with them, and say amen to the truth. For I have been troubled with these kind of preachers so much, that when I hear a man preach and don't tell me what shape the enemy is coming in, or on which hand to look, I don't feel satisfied with his preaching.

For, brethren, I believe these men are not good warriors, for their weapons of warfare are carnal; for when they were riding rough-shod over us, our much beloved brother Lawrence failed not to blow the alarm by day, & write it down by night, until his epistles reached our shores. And by the aid of Micajah Ambrose, who was our pastor at that time, and very faithful in the cause, their weapons being spiritual under God, they were able to put their ten thousand to flight, did cast out the buyers and sellers, reinstated the church back on her own basis, an union was obtained, peace & friendship with love filled every heart.

Brethren, I think the Primitive is doing some good here. I think I see a prospect of better times. Go on, brethren, in so good a cause, for your epistles are sweet to me. I rejoice to see the columns thereof so well filled. So I subscribe myself yours in love. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Northampton county,
December 5, 1841.

Beloved Brethren Editors: I obtain this opportunity of writing you a few lines by permission of God, to inform you what the new fashion people are going on here with us. I was in conference last Saturday at Pleasant Grove, in Hertford county. Knowing that I had firmly declared myself to come out from amongst them, they introduced a resolution that no such stuff should come into the church. They had a great deal to say that I could not believe. I told them that I could not go with them, and they might do with me as they saw proper; for I did not believe that the salvation of man ever was bought with money, neither did I believe that God Almighty ever kept a treasure of silver and gold such as we can give. Brother J. Lawrence, give me your thoughts on Mark, 12th chapter and 41 and 42 verses: And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. As they say that binds us to give our money to the New School preachers.

Brethren, I want to know the additions in your Association last year, as they say that there were but two. Brethren, pray for us here, that our faith may grow stronger and stronger in the good Old Primitive faith, which we believe to be of God and his Son Jesus Christ. Now, brethren, I want to let you know how many there be that are anxious that brother Lawrence or some other brother in the gospel, would come over and give them some instruction, as there is no preacher of that faith amongst us. Brethren, bear with my weakness, for we are in a pitiful case here. We do not nor cannot believe their stuff, I as for my part, have shut my ears against them. I heard an old brother say, that he has not enjoyed himself for twenty years. Now, brethren, look at this and pray God in our behalf, that he in his mighty power and love may grow in grace and the knowledge of God.

Brethren, we do believe that if we are saved at all we are saved from the foundation of the world. As to this anxious seat religion, we are strangers to it. Brethren, I heard an old Baptist say, that he was at Poticasey in November last, and heard from the pulpit that this scripture where it says, fear not, little flock, it is your Father's good pleasure to give you the kingdom—was the doctrine of the devil. Now, brethren, where is the elect Christian that does believe such stuff? I don't wish to judge any man; but God and his Christ will judge this people. So, brethren, you see that we are torn all to pieces here. I can tell you of about fifteen that I know of, that are waiting for one of your preachers to come over and instruct them. It is believed that one half of the members at Poticasey will come right out, Christian-like, and join the old Primitive faith. Brethren, come and help us. So, dear brethren, I must come to a close, by begging your prayers. So farewell for this time, I subscribe myself yours in the bonds of love, being an old lay member.

ABRAHAM JOYNER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
Dec'r 8th, 1841.

DEAR BRETHREN: Having to write to arrange my subscription list, I have concluded to say a few words to you; thereby letting you know that I am yet in time, but have not any thing of great importance to write. But I will let you know, that I have attended five of the Old School Associations this year, and find them to be Associations indeed; for there appeared to be peace and union amongst the brethren wherever I went, but no great ingathering in the churches the last Associational year, but I think more than was the year before. And a great many of their letters, seem to speak of some pleasing prospects amongst their churches. As I have not any thing more on my mind to write at this time, I will close by requesting the brethren to remember me in their prayers, that I may not dishonor the cause of God in the close of my life, which according to the course of nature is not far distant. Yours in love.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Middle Tennessee, Bedford county,
December 12th, 1841.

DEAR BRETHREN, of the Primitive Baptist order: I now sit down, for the second time, to write you once more, perhaps for the last time I may ever have the opportunity; for if I live to see the 26th of this month, I am 63 years old, and have been a Baptist going on 41 years, and feel like old Paul said he felt, that is, in me dwells no good thing, that is, in my flesh—to will is present, but how to perform that which is good I know not, &c.

Dear brethren, who write in the Primitive for the benefit and comfort of the poor Old Baptists, that are scattered throughout these United States and elsewhere, may the good Lord encourage and bless them; may God bless old brother Lawrence and old bro. Tillery and Rorer, and all the poor old saints. When I first got your paper, it came to me to Davis's Mills, without any knowledge of mine; thinks I, who knows my feelings at such a distance, for they told just my feelings. But after a while, I found out it was one of my sons; and he says, he means to have them all bound in one book to let the rising generation know how the poor Old Baptists have had to do to expose error and hold up truth.

For, my brethren, right here round me, we have had as trying times as have been any where that I have heard of. Meeting after meeting nothing but discord and confusion for several years, but blessed be God, we, the Elk River Association is composed of 23 churches, and when we meet we get through our business Monday by 12 o'clock. No discord amongst us.

There was one brother wrote in the Primitive, I forget his name now, requested for some of us to write how many Associations we the Elk River Association correspond with. I will now give him their names, to wit: Flint River, Caney Fork, Cumberland, Sequatchy, Richland, Mud Creek, and Round Lick, Associations, which is seven. All of them appear to express quietness, but complain of cold times. But, brethren, pray for us, is all our cry, that God would comfort his afflicted people and build up Zion once more.

Brethren, don't you recollect when Gideon went to fight a certain nation of people, they were as thick as grasshoppers. See how many men went with Gideon. Brethren, all that could not lap like a dog went back; there were but a few, and they all had to cry, the sword of the Lord and of Gideon. And O, my dear brethren, my desire is, that I could live more like God's chosen ought to live. I

know all those that cannot say Shibboleth will be slain at the ford of Jordan.

Brethren, don't you recollect there was a valley of dry bones, and they were very dry; and the Lord asked the prophet this question, Son of man can these dry bones live? He answered, Lord God, thou knowest. He the Lord told him to prophecy, and he did so, and there was a mighty shaking amongst the dry bones. And if God's dear people would cry like the good old prophet did, say, Lord God, thou knowest, and if we were to attend to the good old rule, we would do better than we do; we should not have so many of these isms. Here are the Mormon isms, and the Campbelliteisms, and the two sorts of Methodist isms, and the missionist isms, and the Universalist isms, and amongst the rest of the isms the Separate Baptist isms. And I never read in my old Jerusalem any of these isms, & I for one have nothing to do with them.—And if I am what I profess to be, I hope I am an heir of God and a joint heir with the Lord Jesus Christ. And I hope I am dead, and my life is hid with Christ in God; and if so, ere long I shall go to possess my legacy. I wrote you before some of my faith, but I now tell you how we are doing. It may be I never may write again. And O, that the Lord may bless the poor Old Baptist brethren and sisters, and when we die God may raise up faithful men and women to fill up our rooms and work for God. Finally, brethren, farewell; be at peace, and the God of peace be with you all. Amen.

SAMUEL HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

Cotton Gin Port, Mississippi,
December 11th, 1841.

Dear brethren Editors: I again for the second time send, after several attempts to write to you, a few more of my wishes, if I am not greatly deceived in my poor heart. Brethren, when I think of writing you some of my thoughts, I almost give it out again; but I believe you will not drive me back, because I want to go with God's dear children. But O, brethren, with all my unworthiness, with all my imperfections, together with my unqualified situation, to be ranking myself among so many abler pensmen, I do fear that I shall only be in your way.

But, my dear brethren, when I turn my eyes back to Alabama, Madison county, and a certain place there on the 4th Sunday evening in Sept. 1834, and there to think (as I hope) what great things my Lord done for me, with my imperfections and those little pleasant feelings, I am in my heart made to claim kin with you. Brethren, I cannot boast of our religious devotions at Salem church, of which I am a member, for we get along so slow, that I almost give over; but sometimes try to ask God Almighty to hasten the set time when thou wouldest be pleased to favor Zion. When I go and look around at sister churches, they seem to have an ingathering, I think, if not deceived. I would request all your prayers that you would remember us, a little young church of Christ at Salem meeting house, and especially my kind neighbors and acquaintances.

O, brethren, if I could see you, bro. J. H. Holloway, D. Jacks, Wm. Crutcher, W. S. Smith, and, brethren, many others that I could mention, sometimes, I could tell you of my ups and downs in this unfriendly world. I meet with opposition almost wherever I go, for there are so many giants here in religious sentiments, I am made to stop and look before I further go. I here find Isaiah saying, in the seventeenth ch. and at the 12th verse: Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! 13th verse: The nation shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. 14th verse: And behold at evening-tide trouble; & before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

Brethren, in reading my Old Book, I find myself so far behind my duty, I am sometimes made to cry out and say, Lord, teach me and guide me into the way of all truth. Brethren, when I sat down to write, I thought I would write many of my thoughts or wishes; but O, my mind is got scattering so that I can't write as I would wish. But I will right here request one more favor of you, and that is, I wish to take your welcome little messenger the Primitive Baptist paper again, for the next year 1842, for this reason, I have been reading your very much esteemed paper for the last three years, and it generally

brings me some pleasant feasts, so I wish to continue it. Though I get some side-wipes for taking it. Some tell me (it uses too many rough, hard sayings, therefore I or we don't think that I or we would have any thing to do with it, if I was in your place.) Brethren, I could say more on this subject, but I will suffice it to say, all these things don't move me one peg. I sometimes say to them, it cuts their modern societies too nigh off, is their objection. Brethren, if I never am permitted to see you in the flesh, I think I hope to meet you around the throne in Heaven to unite in praying our Lord and Saviour Jesus Christ, there to behold him for ourselves and not another.

Brethren, I have omitted saying any thing about our Association (Buttahachie,) believing that bro. Charles Hodges will write to you. I must come to a close, hoping that you will pray for us as above stated. In conclusion, I earnestly desire all your prayers, that I may never dishonor the cause of our heavenly master, nor be in any of my brethren's ways. Therefore, my precious brethren, I subscribe myself your unworthy brother, if one at all, through much tribulation. Farewell.

ALFRED ATKINS.

TO EDITORS PRIMITIVE BAPTIST.

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Warrenton, Georgia,
December 20th, 1841.

DEAR BRETHREN EDITORS: I once more am permitted by the mercies of God, to write to you to inform you how we are doing in this country. We have almost all sorts of people here, but I think those people called fence-stradlers are the most hinderance to us of any other people. They tell us they are opposed to the cursed mission cause, and yet they had rather go with the missionaries than to go with the poor Old Primitive Baptists.

Now, brethren, when a man comes to you and says one thing, and then acts differently from what he says he thinks is right, what can you think of that man. A man that will tell lies, is not fit to live in a settlement of honest people, much less the church of Jesus Christ. Those fence-stradlers are not willing to take on themselves the name of Old School Baptists, because they cannot bear to be slandered and spoken evil of and therefore are unfit to be in an Old School Baptist church, which is the church of our Lord Jesus Christ. For all that will live godly in Christ Jesus, may expect to suffer persecution.

But, my dear Old Baptist brethren, stand at your posts and be encouraged, for the Lord is on our side and will help us fight our battles. He will not forsake his people in the hour of danger; no, but he will be with them in six troubles, and in the seventh he will not forsake them. The race is not to the swift, nor the battle to the strong; but it is with the Lord to carry on his own work, and it will go on, though men and devils may oppose.

So, my brethren, be strong in the faith, and be not tossed to and fro with every wind of doctrines. For there are many doctrines these days, but there is only one true doctrine; hence the Lord Jesus is the way, the truth, and the life; and there is no other way given whereby man can be saved, only in and through the name of our Lord Jesus Christ. By grace are ye saved, and that not of yourselves it is the gift of God; not of works, least any man should boast. Therefore we cry out, not unto us, not unto us, but unto thy name be the honor, the power, the glory and the dominion forever and forever. It is all grace, grace, grace; no merit on our part. We are only poor, fallen, sinful man. This is the true doctrine, and it is the doctrine I have heard from my cradle up until a few years back.

I heard some say, that the new institutions are the way; but I could not believe them. My Bible and my own experience taught me to believe that I could do nothing of myself, for I have tried my own works and find in the best of my own works I am but a sinner, and the best of my performances are mixed with sin. But yet it is my desire to live as clear of it as possible, and this is my desire and hope, that the Lord would give me of his spirit and grace, and thereby enable me to live a godly life. If the Lord does not give me grace, I have no hope in myself; but gone, gone, gone, forever. For I am exceedingly poor and dependant on him every day, hour and moment to keep me in the path of duty.

This grace doctrine, or Primitive, or apostolic, or the doctrine of our Lord Jesus Christ, which is all the same doctrine, I have heard Elder John Blackstone and many others preach when I was a small boy. I heard Elder John Blackstone preach at our Association last year, he preaches the doctrine he did twenty-five years ago, when I first knew him. He

then lived, I believe, in Columbia county. He moved into Warren county, then to the purchase in Crawford county, and now lives in Chambers county, Alabama; and still remains preaching the Lord's gospel by grace. And I tell all you, my Old Baptist brethren, I don't believe he knows how to preach any other way; for I don't believe he ever went to one of the big schools to learn to preach, such as the Mercer Institute and many others. O no, the Lord learnt him how to preach and told him to preach his gospel.

And now, as my sheet is full, this only would I ask of Elder J. B. and all of like precious faith, that they would pray for us in this vicinity, and visit us and preach for us as often as they can.

EZRA McCRARY.

Pine Wood, Sevier county, Arkansas,
December 5th, 1841.

DEAR BETHREN EDITORS, of the much beloved paper, the Primitive Baptist: It has become my duty to write a few lines to you as agent for the continuance of your paper for the ensuing year. I have received your paper the Primitive with as much regularity as could be expected, and am well pleased with the general communication of doctrine it contains. There are a few of the Primitives in this part of the vineyard, that receive it as a valuable source of comfort.

Brethren, I wish to give you a few of my thoughts on the important principle of charity. A principle on which there is much said, both from the press and pulpit. They much agree in sentiment, that the deacons are urged to attend to the wants of the preacher; we hear no further need of acts of benevolence. The first complaint that I hear amongst the apostles was, the Grecians complaining against the Jews for the lack of the widows' daily administration. The Saviour informs us who the important acts are to be bestowed on. He (Christ) informs his church their duty, that when they make their feast not to call the rich, &c. but to call the poor, the lame, blind, the widow, and orphan; in short, to feed the hungry and clothe the naked, all those that are without strength or means to alleviate their distresses; and not to bestow them on persons whose aim is to make gain and merchandise of the gospel, and their god is their belly, that have crept into the churches unawares.

I hope the letters addressed to the Primitive will be closely examined, when there is a shade on their doctrine; for the enemy in word will take all advantage. If our enemy can get a slip in our paper, it will make them to rejoice in heart.

JOHN HART.

Alabama, Russell county,
November 25th, 1841.

DEAR AND WELL BELOVED BRETHREN, of the Old School Primitive Baptist order: Bear with me one time more of writing a small communication for our paper, which I do love in truth for the truth's sake. And now, my dear brethren, suffer me to give my views on individuals composing the church of Christ.

The individuals composing a church of Jesus Christ, members are all equal; they have all been redeemed at the same expense, and are all destined to the same mansions of glory. In the gospel dispensation, birth, and rank, and wealth, are unknown; it recognizes no distinction between bond and free, Greek and Jew; for all its subjects are one in Christ Jesus. Church membership presupposes regeneration, baptism and an orderly life. Let us consider some of the duties

When the Primitive disciples gave themselves to the Lord and to one another, one of the essential benefits designed to be secured was, watch. They did not unite to resist the authority of the land, which held its sword at their bosoms; nor to enhance their temporal interest. No, there was a higher and a nobler object held in anxious contemplation; it was the arresting each other to lead a life so holy and harmless, both in word and deed, that their infidel persecutors should be constrained to acknowledge they had been with Jesus, and thus extort reluctant praises for his holy religion. Then watch and pray, lest we enter into temptation. Self interest and prejudice blind us, and we therefore need the impartial mentor, who will survey our actions and point out our faults, destitute of that interest which is inseparable from righteous self. Brethren, we should take the directions of the Saviour in the eighteenth of Matthew. It is as right for us now, as it was for the Primitive Christians in their day; and should we discharge it faithfully, the building of which we are component parts would present to the world an appearance not unseemly and repulsive, but beautiful as Tyrza and comely as Jerusalem in all their pristine glory.

Brotherly rebuke. There was a faithfulness in the performance of this duty among the Primitive disciples of Jesus, which is a stranger in these degenerate days of the church. Their own liableness to fall, is urged as an excuse by many for neglecting to rebuke others. Such persons harp much upon the decision of the Saviour recorded in the 8th chapter of John: He that is without sin among you, let him first cast a stone at her. Brethren, the secret of this affair is, we are too unfaithful, too much afraid of the cross to discharge these duties as it becomes the self-denying Christian. The spirit of this plea for neglecting to rebuke when the good wanderers requires it, would relax if not destroy every nerve of Christian discipline. David remained insensible of his crime, until Nathan rebuked him. And Peter had no compunction of conscience for his profane denial of Jesus, till his penetrating eye called up the transaction of a previous hour.

Real Christians, when rebuked for a fault actually committed, will immediately, or when passion has subsided and reason resumed her throne, make frank acknowledgment and crave restoration to the fellowship of the church; but an unconverted man will view all attempts to deal with him, as resulting from a spirit of resentment and a meddlesome infringing on his liberties. The duties named are common every day duties, but there are others to be performed by the church as a body. Here motions are to be made and seconded, subjects to be discursed candidly and freely, and votes to be given. That manner which some churches have, in letting silence decide questions for consideration, is a contrivance of a modern date.

Dear brethren, I have to stop before I am done. Excuse me stopping in the way I have, for I am compelled away. But I wish my papers continued, as I do love them dearly; for they always bring the sound of the golden bell to my ears, and then I think of my Saviour the great high priest. So, my dear brethren, I bid you all farewell, as I think now I shall never write any more for the Primitive. I am old and infirm, and this earthly cottage is crumbling to its mother dust. There were a great many things that I did wish to write, but so it is, I could not do it now. So I conclude, and pray you to remember me in your prayers.

JOHN BROWN.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, JANUARY 22, 1842. No. 2.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE AMERICAN TELESCOPE,

BY A CLODHOPPER OF N. C.

(*Written by Joshua Lawrence, in* 1825.)

It is now about fifteen years since the missionary cause was introduced into North Carolina, with great show of zeal, and love for the poor Indians on our continent. Their deplorable condition was depicted in the most lively colors, and with all that sympathy and apparent feeling for their poor lost souls, calculated to soften a heart of stone, and awaken in the coldest hearted Christian, the most earnest emotions for their salvation. But there was something then, and ever has been, that I dreaded as a viper full of deadly poison. Although it was glossed over with the love of souls; the worth of souls; starving souls for want of knowledge, &c. &c. with all the embellishments of fine language, and great talents in teaching; added to which, were many tears, much show of feeling, and semblance of Christian sincerity; yet I could not help being filled with jealousy, that there was death in the pot. And I have stood as an opposer and observer ever since, and now offer the public a few tho'ts, and hazard some conjectures, on the future consequences of the missionary and other societies, abounding in our land of freedom.

In the first place, several associated bodies proceeded to appoint delegates; say, four or five from each of their respective bodies, to form a convention or missionary board, to lay a plan for the conversion of the heathen; (for no man could be found among all the seeming feeling ones for poor Indian souls, that would comply with the command of Christ: to take neither gold, nor silver, nor scrip; neither two coats; and go into all the world and preach the gospel to every creature, without money or price.)—These delegated divines, therefore, met together at ——, to hold the mighty council, to form the benevolent plan of converting the Indians, quickly. And what is the result of their deliberations on so important a subject? Why, money! money! Let the people give us of their money, and the mighty work can be done. What? then do the work with money, which none but God can do by his grace & spirit! Folly indeed—but the plan was drawn, and this is as near the spirit and principle of it, as I am able to describe—

First: We must take all possible care to make the case of the Indians as bad as we can. *Secondly:* We must show with great zeal, how much our hearts feel, by affectation only, since we are not willing to go ourselves; and if need should so require to get a little more money, we must shed some tears before our congregations. *Thirdly:* Our missionary texts must be well chosen and pathetically handled, to excite the sympathy of our hearers, and open their hearts to the Indians; and then while they are in that soft state, let a collection be made, and we shall draw plentifully from their pockets. *Fourthly:* Let various societies be formed, to take in members at one or two dollars a year, for membership; and have so much at one time to constitute one a member or a director for life, and this will greatly contribute to our getting money. *Fifthly:* Let us create titles, such as presidents, vice-presidents, corresponding secretaries, and treasurers, in these new societies, with boards

of directors, and other unheard of titles of honor in the New Testament; and this will be a good bait; since men delight to be honored, and have their names carried abroad, and no doubt cause many to do much in aiding our schemes of getting money. *Sixthly:* Let travelling beggars be appointed, crying wherever they go—*give!* give us of your money to convert the heathen. How unlike the prophets, John the Baptist, Jesus Christ, the apostles, a Luther, a George Whitfield, a Wesley, a Dow, and a thousand others, who are ornaments to the free gospel of Christ; all impressed with the worth of souls; and who go forth taking up their cross, denying themselves, and devoting themselves to the work of God, for the good of men: depen dant on God, without begging or being shamefully backed by monied societies.

By hard squeezing, somewhere about seven hundred and fifty dollars was collected, and deposited with Mr. Treasurer, until further orders from this board of wise divines, and set of new schemers in gospel theory. They met, and met again, from year to year, to re organize their plan of money getting. Some years after, out comes a shameful Circular from this wise board, (when they had found out they were but men,) that if any man that had given, wanted his money back, he could have it, by applying; but that they were persuaded better things of them that had given; (a proof of their vanity and folly; for they now plead the hostility of the Indians, and want of proper persons to teach school, &c. &c.) Soon the great and mighty institutions of foreign and domestic missions, with bible societies and theological seminaries, were circulated, with all the high encomiums that the English language could furnish; and into them, they and their perverted funds began to fall. Now, in this mighty field to do wonders, in sending the gospel to the destitute at home and abroad, to work this wise board of directors go, with redoubled ardour, setting the wisdom of all their heads to work, to invent new plans of getting more money—and how they may, by the by, handle a little of the precious stuff themselves, I shall here notice, as the people seem to bleed pretty freely.

And so, *Seventhly:* While in council they make a bargain, *you comb my head, and I will scratch your back*;—you confer on me the honorable title of gospel beggar or missionary hireling, at one dollar and twenty-five cents per day, or forty dollars per month, if you think I have a good talent for begging; or I will beg for you, if you will pay me for my services; or I will play into your hands, if you will play into mine—share the profits. Cheat and fleece the people out of their hard earnings, upon condition you will let me beg in the name of your honorable society; for I am ashamed to beg for myself, lest the people raise the hue and cry—*money hunter*, &c.

What abominable hypocrisy! If the cause espoused be holy, just, virtuous and honorable, why not come openly out to the world, and tell the congregations that you have been hired by the board of domestic or foreign missions, for one dollar and twenty-five cents per day, to beg for them; and that the beggar and the board are to divide the money, and all over wages is to be saved for other hirelings, doctors, and reverends; then congregations would know how to act, and such characters act more worthy the Christian minister & honest man.

Eighthly: The sound destitute, destitute, destitute places of the gospel, must re-echo in all our churches, to work upon our hearers to get more money in our exhausting coffers, and keep our fingers greased; for who can go without a fine coat and plenty of money! And where have domestic missionaries gone? Have they gone to the most destitute parts of North Carolina, and other places? No. Believe me—these hirelings like to be fed on better fare than the poor can give them—they like the houses of colonels, squires, and to have very rich tables and stables, where their horses will be well provided for; and to ride good roads: in short, the main point is to go about towns, and to the richest churches and neighborhoods, where the most money is to be begged:—and their conduct proves it, with all their pretence of the love of souls. I wish, indeed, that money may not make the *preacher* go, as well as the *mare*.

These beggars keep a mighty cry about the destitute. Why not go to them, if their hearts are so affected about their condition, and then we shall have cause to say, souls, and not money, is their object. But they tell us, money is wanting; and when they have begged enough, then they are going to send preachers to the destitute. How much will be enough? They have had their thousands, and I do not yet see that the destitute places in North Carolina are a whit the better supplied; and I doubt

whether they would be, if the benevolent public were to give thousands more. The beggars, in all probability, would still get the greatest part, for riding where they could sell, what they call *gospel*, to the highest bidder, and find the most money. —The conduct of some, in several instances, has proved the fact, that money was the main object. For as soon as they had got that, they have bid the churches farewell, and gone to see where they could find more.

But who are they going to send, when they get money enough? Why, say they, "men of God." That is a mistake; God's ministers are not hirelings; they do not divine for money, like Balaam, nor run up and down the country, hired, this way and that way, as the current of gain shifts. Nor are they anxious, like Judas, to have the bag, and receive their thirty pieces of silver. In this text, we see the character of a minister of God: "Feed the flock of God, over which the Holy Ghost has made you overseers; taking the oversight thereof willingly, and of a ready mind, and not for filthy lucre's sake." But if they send ministers at all to the destitute, they will send hirelings, Judases or Balaams. For if they will not go for the love of God and the good of souls, but you must give them money to make them move, I contend, that money is the main-spring of action—the great wheel that gives motion to their going. The *sake*, is filthy lucre or money, since no *sake* could move them but *money sake*. Furnish money, and what crowds are moving in every direction, hunting money, fortunes, and places of profit. Stop the money, and you would see a squandering among these Judases at once. But, you would see God's ministers, like regular stars, moving each one in his own sphere, with his work before him, feeding the flock with life, enduring poverty and every thing else, if need be, for the cause of God, and the souls of men.—In a word, like the prophets and apostles, stemming every opposition; and counting every thing but loss, so that they can win souls to Christ.

The true ministers of Christ are always more ready to give, than receive. But the men sent out by missionary boards, in this day, will be only a curse, instead of a blessing, to God's Israel. Their discourses, generally, are without life or substance, and are a burthen to the godly. And they squint an eye to a purse, with as much intenseness as ever Eve did at the forbidden fruit.

Some great writer has said, this is an age of wonders; and I begin to think it is so indeed; for the idea I used to entertain of beggars, was, that they were poor, decripped, ragged, helpless beings, destitute of the means of supporting themselves. But how wonderfully times have changed; for now we see hearty, hale men, and young men in the prime and vigor of life, clothed in the finest black and blue broad cloth, with fur hats, boots, spurs, silk jackets, silver tipped bridles and stirrups, watches, &c. &c. turned beggars—great beggars. They tell us, they beg for the sake of Christ and the heathen; but fortunately for us all, these fellows cannot keep the cat in the wallet; for one of these northern beggars, not long since, passed through North Carolina, and being asked how much he had collected, he said about two thousand dollars. And pray, sir, said the inquirer, what per centum do they give you for begging? He said his fees would come to about four hundred dollars. And pray, sir, are you a preacher too: said the inquirer, looking gravely in his face? O yes! said he, I attempt to preach as I go—hanging down his head, and throwing his fine broad cloth legs over each other, and twisting his watch key. Yes, and I think, said the man, a great many of you had better be at work, than going about in the garb of a preacher, as you pretend, begging the poor laborers for their money; for you look more like a doctor, or a young lawyer, with your frizzled foretop and fine clothing, than a preacher. And, I suppose, the North Carolinians might have went to hell for your preaching, if it had not been for the four hundred dollars you expected to get. No, he replied, I don't know that I should have come, but the society hired me to come, and I must live some how; and you'll give something, will you not? No, that I won't, said the man. If I have got any thing to give, I will give it to our old preacher, who will preach whether we pay him or not; and not to such fellows as you, who are riding about dressed up in your fine broad cloth, hunting a rich wife, and begging money; while I must wear my old tow trowsers, and work in the hot sun to maintain such fellows. No, that I won't, repeated the man. O yes! but you can, I know, and will give me something, continued the beggar. I will not, was the reply.

These beggars are like hungry mosquetoes—knock them off, and they will at you again, and again, until they suck your money, if possible. Say, and prove, if any man can, that there is one trait of true apostolic character in these fellows, and the controversy will be at an end. Their love of money has betrayed them, as it did Simon Magus. Sent out by missionary boards, and not by Jesus Christ, they look for profit by fleecing the people; lugging the cause of God, and the care of the heathen in, to aid them in getting money.

Another deep-laid scheme to get money, is, to draw up the most affecting and sympathetic addresses, to publish in their circulating reports, in which the very bowels of antiquity are often ransacked, to get something that may touch the feelings of the community; for no other purpose, but to get their money. A combination of the best talents are employed to form one of these Circulars, which, at best, to say no worse of them, are nothing but money speculations, human contrivances, and pompous expressions, to deceive the hearts of the simple, and live on their spoil.

Some thousands have been sent to India, to support the lovers of money there, and turn that land of heathenism into a Paradise of saints. And what has been done there? What mighty works have been wrought by all the hundred of thousands of dollars that have been expended, and all the numerous missionaries that have been sent, from this and other countries! I have heard, as with the trumpet's fame, that about three hundred persons have been, at last, persuaded to renounce *cast* and turn Christian, after fifteen or twenty years labor; when a single Peter, a Paul, a Luther, a Whitfield, a Wesley, and others, being sent of God, have done more in a few days or weeks, without the aid of self-created societies, and monied institutions, and numerous beggars not sanctioned by the word of God, nor found in the pages of the New Testament. As the churches in this country are now going on, they will soon be no better than the church of Rome, and the High Church of England; for money and titles have always been the object of Popes and Popish priests, and also of the clergy of the Church of England, who once had the command of sixteen thousand weight of tobacco, annually, in this country, to turn into money. Titles and money have always corrupted the ministry, and they have already began to disgrace it in North Carolina. The same causes will always produce like effects; and let the true children of God watch and beware.

But to quiet our fears, and make us tamely acquiesce, while the "reverend" clergy cut the strings of our purses, and put the yoke of tyranny snug on our necks, they tell us the mind of God is with his people. If they were to tell me the mind of the devil was with many in this day, who profess to be his servants, I could readily believe it. Can the mind of God be, where the whole soul is engaged in schemes to get money!! Look and see, if you find such a spirit with the prophets, John the Baptist, and the apostles. No, indeed! But be still, say they; this is the way God is about to usher in the glorious millennium. Rather, I say, it is the way that the devil will soon triumph over all true religion, and aggrandize his transformed ministers, and make them pensioners of state. Money and education are power; and in the management of skillful hands, great effects may, in a short time, be produced.

Can one instance be shown, from the first of Genesis to the last of the Revelation, where God has ever made money a means of spreading his religion? Has it not been done by humble and unostentatious persons, specially chosen of God, without any call for money? Look at a Jonah, Peter, Paul, and Barnabas, all sent on special missions. We hear nothing of money or backing societies, before they can go: but now thousands must be had on hand, and good promises for more of the precious stuff, before our missionaries can move a peg. And I leave the reader to judge, what side such missionaries belong to.

But it seems that the mind of God is not always with his people, much less, with those that call themselves his people, but are in reality the devil's people; or if the devil does not personally preside in the chair as president, yet he votes in the voters, and that is as good, and much better; because, he acts in the back ground, unsuspected; and you shall see who turns the wheel.

Was the mind of God with the great Baptist association of Virginia, when they created Samuel Harris apostle of Virginia? Did not the devil turn the wheel there? We laugh at the folly now, of that set of wise ministers; and so will posterity, in

years to come, at all the unscriptural works of darkness now going on, where the devil turns the wheel. And who can help thinking the devil turns the wheel, where money is but too plainly seen to be the object of each and every movement.

Was the mind of God with his church and people of Israel, at the foot of Mount Horeb, when the people said to that great saint, Aaron: "Come make us gods to go before us into Egypt; for as for this Moses, we wist not what has become of him:"—and gave him their gold, jewels and bracelets, of which he made the idol calf; and kicked up such a mighty dust dancing around the god of their own making.

Was the mind of God with his people, when Jeroboam made the two golden calves, and set one in Dan and the other in Bethel, and said, "these are thy gods, O Israel?" Rather, does it not show the consequences of the Church of God being connected with the great men of this world, for then the devil will be sure to turn the wheel. And while our Missionary, bible, and tract societies, and theological schools, are connected with the men of this world, the devil is sure to turn the wheel, and give the casting vote in his favor.

Was the mind of God with the church at Corinth, when they perverted the right use of the Lord's supper?

Was the mind of God with the church of Rome, when they began to create titles, bishops, cardinals, arch-bishops, universal bishop, sovereign pontiff, Christ's vicar, prince of the apostles, &c. &c.—These measures were as innocent, I conceive, in their first appearance, as presidents, vice-presidents, corresponding secretaries, recording secretaries, board of directors, &c. which are all unscriptural titles, names and offices, unbecoming God's people.

And where did these titles lead to in the end? Why they came up to our lord god the Pope, sovereign Pontiff over the whole world; having the keys of heaven, hell, and purgatory; and whoever would go in, must pay toll to his holiness the Pope, and bow to what he thought right, or enter the hellish inquisition, and suffer death in the most horrid forms. All this was brought about by getting off gospel ground, under the show of religion, out of the warrant of the New Testament. Shall we not then take care of those innocent things you call titles, the corrupters of the Church of God. These are the scorpions that have stings in their tails, and have stricken thousands to ruin. Oh ye sons of Columbia! stand up and look round yourselves; and behold what strides are making by an ever-busy clergy, to forge the chains of tyranny for your bodies and consciences! Be alarmed, before your necks are in the yoke—for these things must come in sideways, or as an entering wedge; and one step off from gospel ground, gives room for another, until death is in the pot, and the devil at the wheel.

Was the mind of God with his people, when the dissenting clergy from popery in England, appointed king Henry head of the Church, & parliament the guardians of its affairs!! See what followed: persecution, religious taxation, fines and imprisonment throughout England—the clergy prompting those in power, to do these things for their own gain. Surely the devil turned the wheel, and voted in the voters. And does it not show us, as a beacon, on our own coast, how we should endeavor to keep the Church apart from any influence of the men of this world; for they know not the things of the spirit, and hence their influence is always bad. But the clergy want to get hold of their fat purses, and this is the way they have taken to do it: to build a sort of National Church, and let them come into it for pay; having a fixed price for members, directors, and presidents for life; and so they make a sort of half-brothers of the governors and rich men of this world.

As for God's putting it in the hearts of his people to go this way to work to convert the world, it is what I cannot yet believe. For God cannot change, nor do I think he will change his plan of carrying on his work;—and what moneyed institutions and societies do we find, supporting the prophets among the Jews;—or what self-created bodies for obtaining money, backed the apostles and first preachers of the gospel? Let some example, or authority, be shown from the word of God, if it can be. The authority of men will not answer for me, in a business of such importance. Give me—thus saith the Lord, or else give up the point.

Did moneyed societies support the Reformers? No; they hazarded all, and suffered the loss of all things for the sake of Christ. Hence we see, that this modern practice of spreading religion by means of money, and moneyed societies, is neither sanctioned by the word of God, nor the example of the prophets, the apostles, or the

reformers; but well agrees with the Church of Rome, and high Church of England. The cry of money, money, is heard throughout the Church of Rome, from the pope to the friar; and in the Church of England, from the bishop down to the warden constable.

Has God, after four thousand years, changed his plan of carrying on his work? Or has He lately seen that monied institutions are necessary means for converting the world? Certainly not, but the Lord's way of carrying on his work, does not suit men of high minds, who want to be gods themselves, and wrest from his hands the power of making Christians in his own way; and prescribe paths for Jehovah to walk in that may please themselves, and the men of this world. Where, in all the Scriptures, shall we find any self-created societies, and monied institutions, to advance the cause of true religion! And if they cannot be found there, a man must be blind not to see that they are mere human inventions; and that the devil is turning the wheel and will only corrupt the Church, and make mankind more degenerate and wicked.

Moneyed institutions have supported the church of Rome, and high church of England, in their thirst for aggrandizement, and to lord it over the consciences of men. But dissenters, in no age, until of late, or about a century, have needed any such support. As for the Gospel, one of its chief glories is, that it stands on the arm of Omnipotence, and commends itself to the consciences of men—making its way through the kingdoms of this world, in spite of all opposition. Though the heathen rage, and kings, and governors, and rulers of this world, have stood up against the Gospel and God's anointed, and have employed prisons, gibbets, flames, and death, in all their torturing forms, yet have they not prevailed.

And how is it, that the rulers of this world, and the rich, and noble of the earth, who have in all ages opposed the Gospel, and voted against it, have now become its votaries and supporters!! I would as soon believe that the devil is turned a saint at last, as to believe this thing—that human nature should be so changed without a work of grace upon the heart. The truth lies here; the men of this world have always been willing to support that which was called Gospel, or a form of religion, but not the thing itself; for that they hate, and have in all ages of the world. To support the mere form of religion, or a false religion, corrupt men have always been ready enough. Witness their readiness to support idolatry—to support the See of Rome—the Crusades! the Pagan—Mahometan, and all such false and formal religions! Witness how zealous the Pharisees were to support their forms of error, and the traditions of the elders, at the expense of the blood of Christ and his apostles! Witness the Pagan emperors, putting hundreds of thousands to death, to support their absurd Paganism! Witness the high church of England, and church of Rome, destroying and persecuting the most pious in their borders, to support a form of godliness of their own invention, suited to the taste of corrupt lords, dukes, kings, queens, and emperors! Can I, with all these truths before me, and many more, believe that the pompous proceedings, and monied schemes of the present day, are of God!! It is only because the devil is in all these schemes and inventions, that his children support them, and honor them with their presence and approbation. This one circumstance is sufficient to convince me that these great works are not of God, and will only prove an injury to the cause of true religion.

It is certain, that all the pomp and show we now see, for promoting the Lord's work, will at last be brought to nought; because it is not the way of God's choosing. And he will clear all this rubbish away, and afterwards work in his own way, and by instruments of his own choice. For our Lord saith, "marvel not that the world hate you; for you know it hated me before it hated you. It hateth me, because I testify the deeds thereof are evil." What then! do natural men support him and his cause, when they have hated him and his cause in all ages? How inconsistent in itself! It is supporting the thing in appearance only, or that which has a show of the cause of Christ, but which, in reality, is the devil's cause in masquerade. And this has been the manner of the devil, from the days of Cain, down to Constantine the Great; to set up a form of religion, in opposition to the true religion by grace and faith, and maintain it in the world, by men of this world; condemning, killing, and destroying, by a thousand infernal tortures, all the children of God that oppose it. But, in the days of Constantine, he seems to have come to his senses; and, as

as if he saw, that the massacre of millions could not stop the progress of the religion of Jesus Christ; or, as if gorged with blood, or satisfied with cruelty, he comes to a cessation of arms, all on a sudden; and sits still, as an idle spectator, for a good while. During this time, Constantine repeals all persecuting laws, and then establishes religion by law; honoring the ministers of the Gospel—giving them salaries, and making every thing in religion grand, rich and pompous.

But how soon does the devil improve on this plan, and turn all into show and form again;—and then follows persecution of the saints; which has shown itself more or less in every country throughout Christendom. In England, though they cast off the cruel yoke of Popery, yet they set up the idol of uniformity; manifesting the same persecuting spirit, and contending, by kings, queens, lords of parliament, magistrates, and constables, for the support of a form of godliness, and will-worship; at the same time, opposing the Gospel in its purity and simplicity; and fining and imprisoning those who adhered to it. How dangerous then is a form of religion, armed with the civil power! and how dangerous to trust a body of learned and monied clergy, with any kind of power. Our fathers who composed the convention to form the Constitution of the State of North Carolina, knew the danger of these men; therefore, inserted an article that no minister of the Gospel, having the cure of souls, should have a seat in either house of the Legislature. They had tasted the gall and venom of this tribe of money-getting characters, and therefore, guarded against them in that article. And if it were not for this article, we should see them electioneering, this way and that way, to get into the Legislature. And could they once obtain an ascendency in the government, they would ride *rough-shod* over the consciences and property of the people, like all other tyrants. There would be no danger in letting the good become members, but to keep out the bad and designing, our fathers thought best to keep all out—and they were right.

It has been said, that money and education are power. And does not money and education fill the offices of state? Does not money and education levy war, and carry it on? What would America have done in the revolution, had it not been for her wise counsellors, continental money, and the silver crowns of France! And what would the missionary societies do for runners and beggars, if it were not for money! What would the Pope of Rome have done for priests to carry about his indulgences and pardons to sell, had it not been for money, a part of which went to pay the priests for their trouble, and the balance was for the Pope to carry on his schemes. It is just so with many of our modern priests: money causes them to go about; a part of what they get they have for begging; and the balance is for the Board of Directors to carry on their plans and schemes. And what they will do in the end, time only can reveal. We see them now making mighty strides in every part of the Union, to get hold of money, and what new tricks and schemes are to be played under the mask of religious benevolence to attain something out of view, and not heretofore known in the devil's politics, is left wholly to conjecture.

I have been told of late, the Baptists were like Israel without a king. Now the Israelites desired Samuel to ask the Lord to give them a king that they might be like the nations around them, and have a great man to fight their battles and go in and out before them; but some of our modern Baptists are not so condecending to God as Israel was, to ask of him a great man, or men to go before them; or agreeably to the words of Christ, "pray to the Lord of the harvest to send out more laborers into his vineyard;" but to be like the Church of England, and the Presbyterians around them, they have without any authority from the Lord, set up a priestly polishing machine at head quarters, to polish over young men, and make great ministers of them, to fight their battles and go in and out before them. Are they afraid to trust their cause with God any longer, and so have rejected him after enjoying his protection such a length of time, and will they now depend on an arm of flesh?

The church of Rome, and other churches, tried the experiment of making great learned divines, and soon these great divines, bishops, parsons, curates and friars, must have great salaries, and be maintained in high dignity by the people. And so it will be with these young doctors from head quarters, after going through the polishing machine; for, work they cannot, though they will not be ashamed to beg, since it has become fashionable for divines in broad cloth to follow this trade. I should like to know how many we have among

us that would rather go to doctor Great man for instruction, than to Jesus Christ, and would prefer to show themselves approved men for talents and learning, than study to show themselves approved of God for a holy, pious, humble life; or diligence in the ministry, knowledge of the holy Scriptures, having their ministry written on the tables of many hearts—by the power of the spirit of God attending their unpolished discourses, to the salvation of men!

If what I hear be true, that there are about twelve thousand in all the various polishing machines in this country, preparing themselves to hunt fortunes, live without work, and to please the world, and these like devouring locusts, are soon to be let loose, flying to the most populous towns and cities, and looking about in every hole and corner of the Union, where the fattest purse is to be had; in order to live on the labors of others, in pomp and style—for one, I pray, they may keep away from North Carolina; for we have fortune hunters and beggars enough already, who produce disputes, jars and discord among brethren of the same church, if we refuse to give, and are unwilling to be stripped of our hard earnings; while our every-day, but faithful and humble ministers, are neglected, and can scarcely procure decent clothing, and provide the necessaries of life for themselves and families.

But we are told by some of our doctors and reverends, that they do not undertake to make ministers out of any sort of men; —that they do not think to change the heart, or call any one to the ministry. This, they let us know, they leave for God to do; while their machine is for giving *the last polish—the finishing touch* to their qualifications; which operation, is considered far superior, to enable them to please men, than any thing God has done to them, or can be expected to do. Now, in the name of the best of causes, and for its sake, I ask them, to give me example or precept from the word of God, or show any of the prophets, John the Baptist, or any of the apostles, who, after being called of God to their respective missions, that ever went to school, or to study under Dr. Greatman, in order to learn how to preach, or what to preach! No example or precept from the word of God, can be produced in support of such a practice; and it is evident, that these theological schools, or machines for polishing ministers, are the inventions of the devil, who is working in the back ground, to undermine the Church of God, and corrupt the ministry and society in general, and fill the world with oppression, wretchedness, and misery.

Look, and see, among the prophets and apostles, whether the Lord had such respect to education and learning! What sort of men did he choose, for the most part, to preach his gospel? and what sort of men has he chosen, in all ages of the Church, to declare his counsel unto men? Peter, John, and all the apostles, Paul excepted, were unlearned and unlettered men; yet, Christ made this no bar, hindrance, or disqualification, to their being his apostles; and generally, in all ages of the Church, God has chosen the poor and unlearned to preach his word; and made them mighty, through grace, to the pulling down of the strong holds of satan's kingdom; in order, that the power might be of God, and not of men. This cannot be denied; yet our doctors of divinity are trying to pervert the order of God, or help him to finish the work of qualifying ministers. Hear Paul's observations on ministers, &c. "God hath chosen the foolish things of the world, to confound the wise; and the weak things of the world, the base, the despised, and things which are not, hath God chosen:" for what? *that no flesh should glory in his presence.* And these observations agree with God's conduct in the choice of ministers in all ages, except in a few cases. But our wise and learned doctors, have found out a more excellent way, they think, than God's way;—they are going to instruct and polish numerous young men for the ministry. They may ruin them, but they cannot better them, unless it be to please men. To better them, to please God or profit his church and people, they cannot. For preaching is a gift—the gift of God; and what doctors of divinity are not able to give.

I do not think myself guilty of a breach of religious charity, in saying, that these polishing machines, lately established for qualifying young men to preach, are of the devil, and from high-minded men, who want to maintain their cause by human strength, and an arm of flesh. These high-minded doctors seem, indeed, to me, like some men, who dislike their Maker's work, in making the handsome and elegant horse. Say some, his ears are too long—they must be cropt;—say others, his tail hangs too much down,—he must be

nicked before he can please us: and to work they go, to better the Creator's work, or to make a horse to their own liking. Just so with our learned doctors: after God has converted and called a poor young man to the ministry, and furnished him with every needful qualification, and directed him to go and preach his gospel, it will not answer—he does not please the doctors—he does not speak grammar, nor is he eloquent enough to command the respect of the people. He is not even polite in his manners, and does not know how to conduct himself properly in genteel company. He must be altered before he will answer for a preacher, or be able to please the people, and obtain a salary. Thus the proud and high-minded of this world, have, in all ages, set at nought God's ministers, and have heaped up to themselves teachers, having itching ears, who have sounded forth their own praise, and had an eye to the purse.

But God's ministers seek not to go forth in the excellency of speech, and of man's wisdom; for they know that the wisdom of this world is foolishness with God, and they wish to speak as of the ability which God giveth them. But something of the hands of man must be on ministers in this day, before they can preach to please; and to work doctors go, to make them more than God has thought proper to do. Thus they become deformed and disfigured; first, by cropping their long ears of humility in dress and manners, and giving them a proud, dressy carriage, and the polite manners of a young lawyer—which in a minister of the humble Jesus, is more offensive to the pious, than the vilest reptile. Secondly, they learn them to run straight for the purse; and, where the most money and the largest salaries are to be got. Thirdly, they learn them to speak in high flown words, and pompous expressions, so that the poor and unlearned are not able to understand them: and thus they become as barbarians to them that hear. Fourthly, they are made to despise the poor, of which class they once were, before made gentlemen, fortune-hunters, &c. Fifthly, all equality among ministers is destroyed; and, at length, none must be allowed to preach at all, unless they are learned men: and thus the apostles will be put in the back ground, as well as most of God's ministers, and the devil will bear the chief sway in all the churches. Then, all who live godly in Christ Jesus, will suffer persecution, as in former times, for, unregenerate and high minded priests, have been the greatest persecuters of the righteous in every age of the world.

When doctors and reverends saunter, and hanker about state legislators, members of Congress, and fawn on governors, and chief men of state, cringing and begging, it is time for Americans to look out. They are not walking in the footsteps of the Apostles, but are seeking their own ends; and are endeavoring to bring together church and state. Nay, it seems, this unnatural connexion is now begun, if we look at the minutes of the Missionary, Tract, Bible and Theological Education Societies and see whose names are there enrolled as donors, officers, &c. &c.

The Emperor Constantine, and his men of state, with the clergy's juggling together, produced the devil in the end, though all was fair weather at first, as it is now among us But storms gathered, and at length burst forth in fury and destruction to the people of God. The kings of England, parliament, and the clergy, began to play into each others hands—and what has been the effect? Let us beware of new and unscriptural projects. Look at Peter the Hermit, in rags, running bare-foot from city to city, preaching up the crusades, or holy wars as they were termed—drawing kingdoms into this popular scheme, and causing the destruction of about thirteen thousand lives in this foolish new project. What destruction is witnessed, when church and state meet together! Look at the priests in France, with crucifixes in their hands, encouraging the blood-thirsty Catholics in the murder of sixty thousand Protestants in a night! Look at the Pope of Rome, sending his priests to Baptise at the point of the sword; and, because the Welchmen refused, slaughtered them by thousands! Look at king George, sending his learned priests into this country, and fixing a salary on them of sixteen thousand pounds of tobacco a year, to maintain them in idleness, luxury and pride! Look at the whippings and imprisonings of the Baptists, in Virginia, and other states, by means of these same well fed priests! Money and learning out of their proper place, or improperly used, corrupt the church and ministry of God. And these corrupting societies overturn any government, however strong its foundation may be at first laid. Because, there is a combination of talents, interest and party

spirit; which if strong enough, will prevail over all impediments, destroy liberty of conscience, establish its own power, and fill the land with oppression, wretchedness and misery. Money is a good thing—education is a good thing—power is a good thing—law is a good thing—and death is a good thing—but, they must all stand in their proper place—be used by a proper hand—regulated by a right spirit, and for a right end; else they become scourges of the worst kind to human beings

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 22, 1842.

FOR THE PRIMITIVE BAPTIST.

George, in your last I see you have closed the 6th volume of the Primitive. Go ahead, old Lawrence is not dead yet; he is the same old two-and-sixpence, yet much worn by use, but will still pass for more than he is worth by far, in his own esteem. When we first set out with the Primitive, our prospect was gloomy; but still the sun shines brighter and brighter, after six years trial of the experiment. I have been offered not long since $10,000 for my writings, by a man who was well able to pay me; and not by him alone, but others have dogged me for three days together, for the exclusive privilege of publishing my writings for their benefit and not mine.

Now, George, you have known me from your first coming to Tarborough; if at any time you have found two ways in me, say so in Primitive and Press, it will give no offence to me, I assure you; but the reproof will be received as your respect for me. George, my religion and gifts of the ministry were not bought with money or good works; nor by hirelingship do I write, you know, or preach for money. All is the gift of God to me, to give to others; when I have done this, George, I shall have done but a small part of my duty to the giver of what I possess.

And now, George, while I write by candle light and all the buz of the day is over, I have other things to say to you, and that is, I have been in a long state of coldness in heart with my brethren ministers, of which they will know if ministers of God and say, I wish I could feel more engaged in prayer and preaching than I do; but my heart is as hard as a stone, and as cold as the ice of Greenland. Let me tell you, George, that I have been in this state of coldness for about twenty-five years, and have suffered more from wanting to feel and can't feel, and from wanting to grieve over sinners and could not do so with all I could do. than any or all the things that I have met with in prayer or preaching. And altho', George, there have been baptised in my churches, ten or twelve in the space of a few months, & many more in hopeful progress, yet, George, the day has never broke with my soul in ten years until this morning. When I awoke about two hours to day, my brother the Lord Jesus came into my heart by the distilling dew of his heavenly grace, and I had fellowship with Father and Son. And, George, I could and now can say, while I write these lines, that God is my Father, Jesus Christ, sweet name, is my dear brother, and the Holy Ghost is and has been my teacher, guide and comforter for forty years, and will continue to be so until I arrive safe in the house not made with hands eternal in the heavens. And I assure you, George, I can with as much assurance say this in my heart with an evidence, as you can say you are the printer and publisher of the Primitive Baptist.

George, this may seem to you as idle tales, or as one that mocked; don't think so, it is a peculiar favor from my Father God's love, to sustain me under my trials in my old age, of which you know nothing about. For I now can whip Sampson, but before the cock crow Peter's little girl may whip me; and in the mud and ditch perhaps falls old Lawrence, and lies at the feet of his brother Jesus crying save, or I perish. George, do you know what it is to know in your bosom that you have felt peace with God through faith in the Lord Jesus, and the remission of all your sins by his blood being applied to your conscience, and his righteousness as yours for your justification before God? If you do not experience these things by the grace of God, you are damned, forever damned, George, I tell you, and all the world, beside those that have faith in Christ.

George, hear what I say, and don't be angry at what I say, for the great Book will tell you so; and history, whether English, French, Irish, Scotch, German, or American, will tell you, that an hireling priesthood is the curse and oppression of nations. George, you will now set out with the 7th volume of the Primitive; and if old brother Moseley will stand at the corner post where he says he is to be found, I will stand in the gap; and whenever I am wanting, George, blow the horn. The Georgia brethren have more than come up to what they promised, and I hope all the writers for the Primitive will continue their correspondence, as their writings are well received in this section of country.

And now, George, one good turn deserves another; you have done me many, I ask one more at your hands—that is, if you see missionary Jacks, Thompson, Delk, Pender, &c. passing through Tarborough, or even any of the half breed, you

will take the liberty to ask them to my house. I live you know down north, about six miles from Tarborough, my barns and stables are full for their horses, and the best the pot boils is at their service gratis; their horses curried and boots cleaned without begging, or disturbing the churches of the Kehukee Association for hire.

Once more, George. Edgecombe is among the richest counties in the State, and perhaps as honorable for benevolence as any county in the Union. This county and Martin, and part of Halifax, and the lower counties that compose the Kehukee Association, the locusts have never fed upon, in bank notes and silver for their hirelingship. The locusts think, here are many green herbs. I want them first to alight in Corn Neck, on old Lawrence; he can feed them as a willow planted by the water side, whose leaves are ever green, but tough as October to the mouth of a locust. Call in, ye hirelings, ye disturbers of churches, ye men of discord, and see the wonder of the world, with a bald head and gray hairs: he can teach you how to catch opossums, coons, and pikes, without dogs, hook, or pole. You ought to know if you do not, that the high church of England before and in the time of the Revolution, had her parsons for every parish, and her chaplains for every majesty's ship. These gentry in gowns loved tobacco, ye love bank notes, ye cursed band of purse plunderers to save the souls of men. Ye children of the devil, what will you say when Christ says, who required this at your hands to sell my gospel to the people for money?—and he was speechless.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

To the brethren and sisters, scattered abroad throughout the United States and elsewhere, &c. Grace, mercy, and peace attend you, is the wish of your aged friend and brother in the bonds of the gospel of Christ.

As this medium (the Primitive Baptist) is now, and has been for upwards of six years established, and through its pages we can correspond with each other; and as we learn it said in the Book of God, "that they that feared the Lord spake often one to another, and a book of remembrance was written before him in heaven, for those that thus wait on him and think on his name;" and his work on the immortal souls of sinners, and such are we by nature. And, as I have heretofore written sundry times in its pages, I think I am again favored from heaven, with the privilege of once more addressing you, in this epistolary way, (and perhaps shall be tedious) And it may have to be continued from time to time, and I shall be bound to abbreviate it much. The subject that I shall dwell on most, in addition to the history of my life, will be what I think the Lord has done for my poor soul, and the hope I have within me; and give the reason of the hope that is in me, with meekness and fear.

By record kept by my father's family, I was born on the 12th day of November, 1766, which makes me now in the 76th year of my age. When I was under my seventh year of age, I was sent to school a little, something less than six months; in which time I learned to read a little, and contracted a desire to read historical books. Hence those parts of scripture that were of that nature, I used to read frequently. About this time, by the death of a younger sister I began to see something of my mortality, that I must die, and that I had an immortal soul, that must either in happiness or misery exist to all eternity. About this time there fell into my hands a book called the Pilgrim's Progress, written by John Bunyan. I read through the first part, and commenced on the second; and in reading the setting out of Christiana and her sons, and her invitation to the young lady Mercy to travel with her, and her reluctance and diffidence, I would get mightily affected, and would be constrained to omit reading by reason of tears, and often thought that I would turn to some other place. But that would not give me satisfaction, for I had formed the resolution, that every book I read, to read it right on. Therefore, I tried again to read at the same place, and that it might not be seen by others, I would defer reading until the night season, when all the family were in bed and asleep, and then read, when I would get mightily affected again, and often thought that I was about to become insane. At lenth it appeared to me, that it was something more than travelling a town street, or country road or path; but I made no inquiry of any person about it, for fear I should betray myself, and have the finger of scorn pointed at me by my youthful companions.

About this time preaching became more familiar in the neighborhood (by the Baptists) than formerly. The doctrine I began to hear, I suppose, was salvation by grace; but I did not understand it,

and wrongly construed it at that time. When about twelve years of age, in company with some of my family and others, we went about six miles down Roanoke river, to Isaac Jordan's, in Cashie Neck, were there were appointments made for several to preach, and several preachers did preach The discourse that arrested my attention, was delivered by Elder Jeremiah Dargin. His text was, 1 Epistle to the Corinthians, ix. chapter, 24th verse: "Know ye not, that they that run in a race run all, but one receiveth the prize; so run ye that ye may obtain." By which he showed that I was not running the Christian race, and was not entitled to the prize; which struck me with solemn trembling at that time, which I could not prevent, although I strove to do so with all my might. I discovered that instead of running the Christian race, I was standing, or rather back turning. The feelings I then felt, and the exercise of mind I had, I cannot relate, although I remember them. For days after this I attempted to pray, and thought if I prayed mightily and heartily, it would please God and induce him to love and bless me, and do for me some great thing or favor. But I had no view of natural or sinful imperfections, and thought if I could refrain from my youthful sins, which I hoped I could, that as for actual sins, if I should do as many good acts as I did others, that all would be well again. So to work I went, but before long the little religion I thought I had got I had lost, and began to fall into company with my old comrades again, and joined in with them, in what, I thought, but little sins.

Thus I grew up for some time. Before long I got uneasy again, and as some of my family, such as my father, mother, three brothers, and a sister-in-law, and others, joined the Baptist church, and it seemed, as Bunyan said, religion had got on her silver slippers, I thought that the little uneasiness I felt at times would all be obviated, were to join and become a member myself of the militant church. I attended a meeting where some were offering for membership. I concluded I would offer myself. While waiting for an opportunity, this scripture fell on my mind: "I perceive that thou art in the gall of bitterness and bonds of iniquity, for thou hast neither part nor lot in this matter." This for that time checked my thoughts, and I withdrew. A great gloom fell on my mind, and for many days and nights continued to harrass my mind much; but as it measurably wore off, I began again thoughtlessly to travel on, until the exercises of my mind seemed mostly to wear out. And I again joined my youthful company and companions in jollity, jesting, joking, &c. for several years; until after I married Elizabeth Gregory, born and raised in Camden county, N. C. on the 27th of August, 1784, in the 18th year of my age; and then the expectation of family concerns drew off my mind from sacred and divine things.

And feeling a desire to obtain a competency of the things of this world to support my family, I formed a resolution with my father and family, and a brother and family, to move to the State of Georgia, to where a brother-in-law had moved the year before. On the 29th of October, 1785, we sat out on our journey. On the 5th of December we arrived at his habitation, on the Ogechee river. On the 10th of January, 1786, we got our families out on the Oconee river, on the then new purchase from the Indians. On the 24th of April following, the Indians became hostile and broke out, and did some mischief near me. On the 17th of May following, we started to move back to North Carolina. On the 17th June, we got back to our old native place, in Martin county. For some time I labored in several avocations for the support of myself and family. In the following August, I bought a field of standing corn and moved to it. On the 9th of October following, my wife died leaving me with two small children, one 20½ months old, the other 15 days. I then broke up housekeeping, and employed a nurse for the youngest child, and took the other with me to my father's, and placed it under my mother's care; and lived in that situation until the 20th of February, 1787, when I married Ann Phillips, born and raised in Beaufort county, N. C. I then bought a piece of land and settled on it the same month. About this time I began once more to have some serious thoughts about eternity and religion: but I had passed through so many difficulties, and trials and losses that my former thoughts of sacred things seemed like a dream, and calculated to augment a guilty conscience. The thoughts of death, heaven, or hell, had a terrific effect on my mind. Sometimes, I would be tempted to think that I had experienced religion at an early period, but upon reflection, my experience taught me to the contrary. At other times, I would

think my day of grace was past, but I found myself not past feeling.

In this situation I lay for a long time. At length more serious thoughts about futurity seized on my mind, from which I could not withdraw myself. I found myself under the weight and guilt of my sins, I tried to take a retrospective view of my condition, which was very painful indeed. While meditating thereon, it dropt on my mind, that as I was a sinner and I belonged to that class of creatures that Christ came into the world to save. This scripture, "he came not to call the righteous, but sinners to repentance," arrested my attention. Surely, I thought, I am a great sinner, of which I wish truly to repent, but I am lost. When this scripture applied to my mind, "he came to seek and to save those that are lost." This passage of scripture, gave me some hopes, yet I felt the burden of sin on me; when it seemed to be whispered in my mind, that the Lord had said, "Cast thy burden on the Lord, he will sustain thee." Here I was tempted to think this was spoken to others, and not to me; but I had read, "he had made of one blood all nations that dwell on the face of the earth;" if so, his promises are general, (where they will apply.) Then he saith, "seek and ye shall find, knock and it shall be opened unto you, ask and you shall receive." The relief these intimations of grace gave me great encouragement. I thought I would try to pray. But a question in my mind arose, will it not be presumption to ask God for the forgiveness of my sin; how can God be just, and a holy God, and pardon such a sinner as I am?

While under the influence of these impressions from scriptures, and these questions, I became nearly unfit for the compliance of my daily labor in domestic life, for the support of my body, and the benefit of my family. At length I came to, and formed this resolution in my mind, that if I never enjoyed that happy relief that I had heard others talk of that they had felt, yet I would strive to live in the exercise of my duty, in using such means, that came within my reach, as was directed in the scriptures: that if I was finally lost, and doomed to eternal misery, (as it was no more than I deserved,) I would lie at the footstool of sovereign grace. In this condition I did not long remain, for the promises in the scriptures, and the impressions therefrom, were well calculated to have such an effect on my mind, that the distress I had felt, in view of eternal suffering, was removed. As soon as I had a view of the love of God, in providing a Saviour for sinners, in the person of his dear Son, I found myself soon in another frame of spirit. Prompt to give glory to God for his unspeakable gift, I thought I now saw how God could save such a sinner as myself through Christ; and could praise him that salvation was of grace, through the infinite atonement of Christ.

The things of this world wore a different appearance than before, all things looked lovely, like the God that made them; it seemed that old things were done away, & all things had become new, thro' the happy medium of Christ, the divine Mediator. I thought I felt as if "Christ was formed in me the hope of glory." Yet these views and impressions did not last long, and doubts and fears began to arise I was fearful, perhaps, I might be deceived or mistaken; although just before, I thought, I never should doubt again of my union to Christ, yet now I was under its influence; and although I thought I never should sin again, yet now I found by experience, that old things (or nature) was not done away, nor I perfect; for the things that I would do, (in my desires,) I did not, and those things that I would not do, them I did, and what was the matter I could not tell; but was afterwards informed, by the scriptures, that it was no more I that did it, but sin that dwelt in my sinful nature. And then I could in a great degree, join with the apostle Paul and say, "I thank God through Jesus Christ, that his grace was sufficient for me." And here I will remark, that in this and pretty much the same way I have lived until this time.

(*to be continued.*)

JOS. BIGGS, Sr.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga.
January 24th, 1842.

DEAR BRETHREN: After long neglecting to write, I sit down this morning to drop you a few lines to inform you, that through the mercy and goodness of an allwise God, I am yet in the land of the living; and though cold and lifeless in religious matters, I think I sometimes feel animated a little to hear through the Primitive from so many Old School brethren, that are yet disposed to contend earnestly for the faith once delivered to the saints. I

can only say, go on, my beloved brethren. and be sure and keep a steady eye to the word of God; and patiently bear the cross of our blessed Lord and Saviour Jesus Christ, praying without ceasing and in every thing giving thanks to the God of our mercies.

I think the New School, or institution people in this country, have become a little dull and disheartened. Times are so hard, that money can't be had so plentifully by begging.

The people are in debt, and the most of them can't pay,
And you may be sure they've not much to give away;
And when their preachers the cash can't have,
You may depend their congregations they will leave.

No more, but I remain yours in bonds of love. *DAVID W. PATMAN.*

Chambers C. H. Alabama,
January 15th, 1842.

DEAR BRETHREN EDITORS: I sit down to write by the request of our Association, to inform our sister Associations with whom we correspond, that we have altered the time of our sessions to Saturday before the third Lord's day in September next; and we earnestly request our brethren to visit us, as the alteration of our body brings it on much earlier than heretofore, which makes some derangement in our correspondence.

The next session of the Beulah Association will be holden with the church at Sharon, Chambers county, Alabama, seven miles east of Lafayette, on the road leading to Green's ferry. And now, brethren, I wish to give you some account of our body. We were constituted in November, 1838, with ten churches, with about 350 members. We now number twenty-six churches, with 755 members. I have had the honor, though unworthy, to be in our four annual meetings, and I can say of a truth, that I have seen that scripture verified, where Paul says: How good and pleasant it is to see brethren dwell together in unity. For we have not had a no in any of our meetings. For I see at our meetings brethren living more than two hundred miles apart, and never saw one another before, all speaking the same language; which strengthens and confirms me more in the words of my blessed Saviour, where he says: No man knoweth the Father save the Son, and to whom it pleased the Son to reveal him.

And now, brethren, I wish to let you know, that there are some men professing to be teachers in divine things, that deny revelation. For I heard one say not long since, that the preacher was the agent of God. Now if that be the fact, what need is there of the holy spirit to take of the things of Christ and show it unto the sinner? I think none. But I have not so learned Christ. For I believe that all true knowledge of God is revealed to us by the teachings of the holy spirit. And some preach Universalianism, agreeably to my views of their doctrine. And so we have a mixed multitude of doctrine, and these very men call themselves Baptists. So, brethren, I for one am willing to make Jonah's acknowledgment, that salvation is of the Lord.

I will close my communication by saying to you, my Primitive brethren, as Paul says to some of his brethren: As ye have received Christ Jesus the Lord, so walk in him. Farewell. *JAS. W. RICHARDS.*

Franklin county, Tennessee,
December 23d, 1841.

BELOVED OF THE LORD: Grace, mercy and truth be multiplied. Having to send on my remittance for the next year's paper, I want to let you know that I am yet alive and am contending for the faith of the Primitive Baptists. I will say in answer to the request of Brother Tillery, that I have no use for the missionary system, nor no other system of religion that is not revealed in the Bible. And I have no knowledge of but the one, that is advocated by the Primitive Baptists; and all others I believe are from the mystery, Babylon, the mother of harlots and abominations. And as Hagar hated Sarah, so does all the harlot societies in this day hate the Old Baptists. For here they have been prophecying of their death for the last twenty years, but so long as this world stands, there will be Baptists; for their sakes it stands, and when the last one of them is born of God's spirit, then comes the end. I have company and must stop. My love to all the dear pilgrims. Farewell. *WM. S. SMITH.*

Germantown, Ohio, Dec'r 26, 1841.

DEAR BRETHREN IN THE LORD: As the time has elapsed for the 6th vol. of the Primitive Baptist, I feel desirous to make a small remittance for the 7th vol. I have felt so much delighted with the precious intelli-

gence of good gospel matter, that it appears they will never wear out with me. It is a precious little visitor to me. They come to me very regular, though I often long for its appearance. They come not so regular to brother T. Wilson. He failed getting them for nearly three months. He wondering what could be the matter unless your press had stopped, he often made inquiry at the office and was answered no paper. At length a new P. M. was put in the office and he sent bro. Wilson word, there were a number of papers lying in the P. O. for him. He then applied for them and found every one of his back Nos. had come on regularly and have done so ever since. It put me in mind of old bro. Tillery, some time back. I feel him very near my heart as a brother. We are both getting old, the time will soon come when we will be better acquainted in the New Jerusalem; may the Lord be his friend. I am much pleased with old brother Lawrence's experience. I can bear testimony to a great deal of it in myself. I am anxious to hear more from him. From your friend to truth.

JNO B. MOSES.

Mount Moriah, Alabama,
January 16th, 1842.

DEARLY BELOVED EDITORS, of the Primitive order: I now take my pen in hand to write a few lines concerning the times in our settlement. We all appear to be in peace with each other about religious matters. It is a very cold time of religion amongst us, the Old School Baptists, as well as the missionaries; but there are a few of us that contend earnestly for the faith once delivered to the saints, whilst we are surrounded with the missionaries and some of their unscriptural institutions. But there is but little said about them now, they seem to be dying away very much.

I have been a constant reader of your little despised paper called the Primitive Baptist, for the last four years, and am well pleased with the doctrine that is therein contained. I close by subscribing myself yours in the gospel.

WILLIAM TALLEY.

Caledonia, Mississippi,
January 14th, 1842.

DEAR BRETHREN EDITORS IN THE LORD: May the great head of the church govern & direct all his children in his footsteps, is my heart's desire and cry to God, that his children may be saved. Brother Tillery, please to write, for I long to hear from you, for you write my sentiments exactly. If I could write like you, I would write more than you do.

Now I must come to a close by saying, remember a poor unworthy worm of the dust as I am, and my family and the church to which I belong, Ebeth, at a throne of grace when times go well with you; for we are surrounded with fence-men, and go-betweeners, and missionaries.

WORSHAM MANN

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, FEBRUARY 12, 1842. No. 3.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Whereas I have seen nine different pieces written against the Clodhopper, but every man that has wrote against that piece has been ashamed or afraid to put his name to what he wrote; so then in my reply there is what you find, good or bad, with my name to it. I submit it to the perusal of all the Old School churches throughout the United States.

JOSHUA LAWRENCE.

Edgecombe county, N. Carolina, November 2nd, 1827.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

A frequent reference to first principles is always necessary to keep us right, for a loss of them will more or less be the cause of adopting others which are wrong in their room; and instead of following the principles with which we first set out to their legitimate end, we often adopt fancied principles which we have conceived to be right, and bend the original to ours And as saying a thing is so, and not giving the reason why it is so, never gives the enquirer satisfaction, we are induced to offer our reasons to the public in general, for our dissent from the popular opinions of the day, from that authority which we conceive the standard of decision in all religious controversy. And we have appealed to history, scripture and argument for proof in this matter, which is submitted to the reader for candid and unprejudiced decision.

For it is well known, that lies uncontradicted in length of time pass for truth, by which means error and superstition are established for religion. And that mankind have a natural bias to love darkness rather than light because their deeds are evil, is evident; and that a thief never likes his wallet to be searched. But we are willing to come to the light of divine truth, and by it stand or fall; and if wrong, we wish to be righted according to the Book of God. For we cannot submit our consciences to be guided by the inventions of men in matters of religion, where there is not example nor command from the word of God, much less when we conceive them contrary to both. Though in matters of religion we think every man ought to be left to his own conscience, because the duty we owe our creator, and the manner of discharging it, can only be directed by reason and conviction of every man's conscience, and not by force or violence of law or importunity. Every man then must be left to his own convictions, to exercise these as they may dictate to him; because the opinions of men depend only on the evidence formed by their own minds, and so cannot follow the dictates of other men's consciences. For if I render to the creator any other homage than that which I think to be acceptable, I am playing the hypocrite, and make myself a conscious transgressor.

And who cannot see by this, that to importune a man for money until he is out of countenance, and compelled in his feelings to give, is not a religious act in beggar nor giver. For a man may give against his will by being begged, as well as the force of law; for whilst we assert for ourselves a

freedom to profess and practice the religion we believe to be divine, how can we then deny an equal freedom to others, who enjoy the same common rights from their creator, though their minds have not as yet yielded to the evidence that has convinced us. Why then should men be upbraided for not giving, to support the schemes of the day; and made newspaper sport of, because they can't see out of other men's eyes, or play the hypocrite with God, to do that which they do not in their conscience believe to be right. For we believe that the religion of Jesus Christ disavows in every page a dependence on the power of this world, and flourished in spite of every oppression; not only when superintended by miraculous aid, but long after, when left to its own evidence and the ordinary care of providence and its votaries. And if there was no money to be got, we should never have heard of this begging and dividing new system.

And to us it seems surprisingly strange, that men who make such a noise about Christianity, should be afraid to trust the promise of God, unless they can have some missionary society bound to pay them a stipulated price. And any man in England, or America, is invited to the task to prove if he can, that ever ministers of the gospel were supported by law until the days of Constantine, or that begging was ever practised in the church of God for the support of gospel ministers, until the modern missionary invented schemes. And thousands have received the say so of others, in proof of missionary support, without acting like the noble Bereians, to search the scriptures to see if these things were so in example and command; and condemned masons by wholesale, for the worthless conduct of a few, and the institution, without knowing its beauties or deformities. We have therefore set before you in this piece, every scripture that we conceive to be of importance on these interesting subjects, and refer them to your consideration with our arguments and explanations.

As regards our dissent in opinion from others, when you impartially and without prejudice read the sacred text you will, we conceive, be better able to judge whether we are right or wrong, and so excuse our ignorance. But if you should find that the scriptures are on our side, then yield the points in contention. But if you, or any, should be disposed to go your own way, when express scripture is against you. we bid you farewell, and leave you to God, with him you stand or fall. For two cannot walk together except they be agreed, for Christian fellowship consists in oneness of sentiment, and happiness in love, unity, and kind.

We are willing to believe others may be conscience bound as well as we, & we are willing to leave them to the quiet enjoyment of doing what they think right towards God and man. But surely, we have the same right to think for ourselves, and declare publicly our opinion in these matters, though we may be opposed to the opinions of others. For we all have the same rights from the creator, and all have the same rights being members of the same body politic; and it is usurped tyranny that wants or would prevent it. Tho' some have said, that our Declaration as Reformed Baptists is tyranny, to which we answer, which is the most tyranny, for a few ministers to devise a plan and force it on the churches, or submit it to their inspection and approbation; or, for an Association which is composed of two delegates from each church to form schemes without the voice or consent of the churches, and ride rough shod over the feelings of the people of God, and take away their power and independence? For the church of Christ is like the American government, all the power is vested in the people, and not in the ministry, unless the people give it to them. And a minister has no right to lord it over the church, she is her own governor, and Christ has by the scriptures vested the power in his church, like the constitution has vested it in the people.

And the popular Baptist preachers have of late become very fruitful in new projects, and they seem to think that the churches must receive all their devisings, whether they come from God or them. And we think it is high time, when a ministry usurp a power that don't belong to them, for the churches to give them a check and let them know they are not lords but servants. And which is the most tyranny, for a minister to want to rule a church, or be one with his brethren in ruling? Or, which is the most tyranny, to let people think for themselves, or want to force them to think as he does, and calumniate them because they don't? And it is high time for churches to look about themselves, for the ministry have long since been encroaching on her rights, power, and liberty;

and stand firmly and defend herself against such usurpers, that may drag her from the laws of Christ.

For all the dangerous errors or heresies, that have interrupted the church of Christ in any age, have been through the ministry and popular men and women. Witness the false prophets, and Jezebel's maintaining four hundred of them at her own expense to be priests of the groves, she was so bent on a religion contrary to the religion of God. Witness Hymeneus and Philetus, and the heresy of Simon Magus propagated by Helena, with various modern fantastical schemes by Mrs. Hutchison of New England, and Madames Guion and Bowringnon in France, and by Mrs Buchan in Scotland, Mrs. Ann Lee in Kentucky, and divers others found on the pages of history. This is not intended by any means to reflect dishonor on the female sex, nor prevent them from exercising acts of Christian charity; but to be cautious what doctrines and schemes they support, whether of God or of men, lest they should support schemes contrary to the word of God, and be the means of seducing from the right way, like the Jezebel mentioned in John's Revelation. While to prevent if possible any error in the ministry and their support, we shall lay before you every scripture of importance in the New Testament, for any that may wish to make correct decision in this matter.

First then, the directions of Christ, as laid down by the evangelist Matthew, vi. chapter, verse 1st: Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Verse 2: Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. Verse 3: But when thou doest alms, let not thy left hand know what thy right hand doeth.

Now what is the difference between sounding a trumpet on giving alms, and publishing it abroad in newspapers, and having the name and the amount of the alms given in some pamphlet enrolled? Is it not contrary to the spirit of the command?

Verse 19: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: Verse 20: But lay up for yourselves treasures in heaven, &c. And our Lord assigns two reasons—where the treasure is, there the heart will be also; and, that you cannot serve God and mammon.

Verse 25: Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Verse 26: Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Verse 28: And why take ye thought for raiment? Consider the lilies—29: Solomon in all his glory was not arrayed like one of these. 30. Shall he not much more clothe you, O ye of little faith. Verse 31: Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?

Now an over anxious and ardent eager desire to obtain the pomp, the riches, the honors of this world and hoard up riches to ourselves, is evidently the spirit of this world, by his saying in verse 32: (For after all these things do the Gentiles seek)—and teaches his disciples moderation, and a humble dependence on God, by adding: Your heavenly Father knoweth you have need of all these things—that is, meat, drink, and clothing, and then adds in verse 33: But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. And verse 34: Take no thought for to-morrow, for to-morrow shall take thought for the things of itself. In exact accordance with these doctrines is Paul's saying, having food and raiment let us be therewith content; for the Lord has said, I will never leave thee nor forsake thee. Then an humble trust in God in providing, is recommended by Christ and Paul, instead of anxious care.

Chapter x verse 9: Provide neither gold, nor silver, nor brass in your purses; 10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: (for the workman is worthy of his meat.) 11. And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. 12. And when ye come into a house, salute it. Read directions to his disciples on to 42d verse of same chapter.

Chapter xix. verse 27: Then answered Peter, and said unto him, behold we have

forsaken all, and followed thee; what shall we have therefore? And Christ's answer to Peter shows that no matter what we forsake, or seem to lose, if it is not purely for his sake, we may expect nothing of a spiritual nature in this world nor the world to come.

Chapter xxviii. verse 19: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; 20. Teaching them to observe all things whatsoever I have commanded you.

Thus we see the solemn charge of Christ to his disciples, to teach and baptize the nations without the exception of any nation. But this is the binding clause on them and us: on them, to teach nothing but what he commanded them; on us, to obey only what Christ commanded them. And this we take to be the duty of both ministers and members, and that a minister is not at liberty to choose one command and refuse to obey another, but that he is bound by one direction of the Saviour as well as the other. For the same that said, Go teach the nations, has also said, provide neither gold nor silver in your purse, for the laborer is worthy of his meat—as his own example shows, as well as that of John the Baptist and Paul.

Mark, vi. chapter, verse 8: And (Jesus) commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9. But be shod with sandals; and not put on two coats. 10. And he said unto them, in what place soever ye enter into a house, there abide till ye depart from that place. 11. And whosoever shall not receive you—shake off the dust under your feet, &c.

We must admit these were the directions of Christ to his apostles, the first teachers of Christianity; and that the above commands were binding on them, and the same commands are on us, as they were to teach us what he commanded them. And to say what was a rule for the apostles is not a rule for us, is vain; to say he has made any alteration in his laws for his church, can't be proven; to say we are at liberty to make rules for ourselves as the church of Christ, is presumption; to say that Christ has granted a new revelation since the apostles, wherein ministers have a right to change his directions for their conduct, or the ordinances, or the doctrines and discipline of his church, can't be attested with sufficient proof to be received by us. And that Christ, as the head of his church and the wisdom of God, gave the best directions at first, and those that comported with his own will; and we are not at liberty to change or alter them, without the curse promised.

Chapter xvi. verse 15: Go ye into all the world, and preach the gospel to every creature. This agrees with teach all nations, and ought in their goings not to deviate from the directions of Christ, lest they reproach themselves and the gospel which they go to preach. For certainly Christ knew best how ministers should carry his gospel to the nations to be successful, and therefore he gave his apostles such explicit directions.

Luke, viii. chapter, verse 3: And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered to him of their substance.

Chapter x. verse 4: Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, peace be to this house. 7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. 8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And directions, if not received, to shake off the dust of their feet.

Chapter xii. verse 22: And he said unto his disciples, therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. And so on to verse 34, containing nearly the same as you have read in the vi. chapter of Matthew.

Chapter xxii. verse 35: And he said unto them, (his disciples.) when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, nothing. 36. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip.

Here we see a practical experiment of the apostles on Christ's directions in his lifetime, and although they went empty handed, they confess on their return they lacked nothing. And the reason to us is very obvious, because the gospel has that heart-awakening and heart-opening power, when carried according to Christ's directions, and attended by the agency of the Holy Ghost to diffuse in the bosom of its receivers the spirit of benevolence. There-

fore, all that ministers have got to do, as they have freely received it, is according to Christ's directions to give it freely, and not to sell it to the highest bidder. For this Christ well knew, that his gospel differed from all other systems, having the powerful influence on men's hearts to support itself in its progress over the world, as these several cases will show.

When the gospel came to Zaccheus he said, half my goods I give to feed the poor; and if I have taken any thing by false accusation, I restore four fold. When the gospel came to Lydia she said, if ye have judged me faithful, come into my house and abide there—and she constrained us—so great was her heart opened on its reception. When the gospel was received by the Jews after the ascension of our Lord, so mightily opened it their hearts to love and support the gospel and the poor saints, that such as had houses and lands sold them, and distribution was made as the poor had need, neither called they any thing their own. And when the gospel was carried by Paul and Barnabas to the Gentiles, it had the powerful supporting influence to support Paul; and these heathen often sent to the relief of Paul and the poor saints at Jerusalem, the mother church. But there is not the least hint of the Jews supporting Paul and Barnabas among the heathen, for it would have been the exact reverse of Christ's directions and repeated instructions.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

I am sometimes led to think my mountain standeth strong and I upon the top of it; yet soon will find myself in the valley again. Sometimes faith strong, and at other times very weak and feeble. I soon found that the situation I stood in, was much alone; and not being united to any religious society, or church, and the necessity of Christian fellowship, and that one cannot be warm alone; but from a fear that if I was to join the church of God, and be baptized by immersion, like the pattern given in the scriptures, that through my weak and imperfect nature, I might be a means of injuring the cause of Christ; and fearing that I might be mistaken in what I had thought I had experienced of a divine chance, I therefore kept it to myself as much as I could. And as I was much to myself and alone, it was suggested to me, I had better join some religious society, that did not require an experience of grace on reception, nor of being baptised by immersion, as in former days of the church; yet I believed in the doctrine of the Predestinarian Baptists, of salvation by grace, &c. Yet I exerted myself to feel satisfied as much as possible, hence those scriptures that urged the duty of Christians to follow their Lord by being baptized like he was in giving us a pattern, I would quite sparingly read those scriptures and tried to satisfy myself as much as possible of what had been done in that way to me, (as I had been told,) for I could not remember any thing about it; (for it was said to be on the eighth day of my age.) I thought I would join some people that said baptism might be performed any way, either by immersion, sprinkling, or pouring, that before long I might get easy on this subject; but it was a vain attempt, for although I would sometimes join with others, and try to support some other way than that laid down in the scriptures, yet I could not do it with a clear conscience.

But to get along as well as I could, I joined the people called Methodists, in the month of February, 1792, to the astonishment of many; for all my connexions that made any kind of profession of religion, were in the Baptist church, as was also my then present wife; only a man that had married my mother's sister was a Quaker. I was soon made or appointed a class leader, in the room of a friend of mine, who had served in that capacity long before. Shortly after this, I began to think what I had promised the Lord, in the time of my distress, (viz:) that if he would deliver me from the distress I was then in, that I then would teach transgressors his ways, and sinners should be converted to him. And yet I had not complied with my promise, and found I was lying unto God; the thoughts of which, and the situation I saw my fellow creatures in, made me feel very awful indeed. And sometimes I would be ready to say, I will begin; but when I took a view of the responsibility it would lay me under, and my incapacity to fulfil the arduous task, without education for so great a work, and the impossibility now to obtain it, and in the situation in which I was placed, to labor for the support of a very helpless family, the little time I could

leave home prudently; viewing these and many other difficulties that presented themselves to my views, I could adopt the language of one of old and say, "who is sufficient for these things?" Certainly not me. I would think in my meditations, preaching is needed, but there are some young men very promising, that have tolerable education, in good circumstances, that have no families, and if any, plenty to support them on, Lord send them into thy vineyard; but me, poor me, let me stay at home with my family and labor for them. And although I would think as little as possible on that subject, yet it was seldom off my mind, and often burning like fire in my bosom. And often did this passage of scripture roll in my mind, "quench not the spirit."

For about twelve months I was in this condition, and in order to get along as well as I could, I agreed to read sermons for my neighbors, in the room of an old friend of mine that had done so before. At times I would add a few words to a sentence, in hope no body would find it out. But it was a vain attempt, for it was soon discovered. Although I had began to read in the room of another, yet the meetings soon began to be called mine instead of his. On the 8th of June, 1793, there had been a meeting appointed at one of my neighbors, under the name of a prayer meeting; at which I expected there would be but a very few people, which induced me to leave my sermon book at home. But on my arrival at the place, there were more people gathered than I had ever been in the habit of seeing before on such occasions; upon the sight of which, and the impressions on my mind, that I must say something to them by way of preaching or exhortation, which I labored against with all my might. And to extricate myself from addressing the people, I endeavored to prevail on my old friend, spoken of before, but in vain. So I was under the necessity of addressing them myself. I first thought I would give them a few words of exhortation, but was forced to quote a text; and none I thought I understood so well as that which had been ringing in my years so often, "quench not the spirit." After the meeting was over, I heard some old professors say, that they much approbated what had been said, from which satan attempted to puff me up with pride. A few days after, I attended an evening meeting and attempted to speak to the people again; from which time I went on at times speaking to the people in this way. Soon after, I received a certificate from the superintending preacher of the circuit, to exercise in this way.

About this time my mind began to be much exercised on the subject of church membership, and church discipline. A question had arose in my mind, whether these subjects were strictly attended to, by the society of which I was a member at the time of my admission. And in order satisfactorily to decide for myself, I formed this resolution, to lay by the opinions of men, and the forms drawn by men, and take the word of God for my guide. In doing so I soon found that the mode of acceptance practized by the society of which I was a member, was not scripturally attended to. I saw plainly, that myself, like others, were unscripturally taken in; this enabled me to see my standing in church membership, for when I was received I did not at that time give an account of the work of God's spirit on my soul; neither had I been publicly baptized, on my profession of faith in his name, in the manner practized in the beginning of gospel churches, in following the example given by Jesus Christ himself to his followers in Jordan. This made me discover myself in a very unpleasant situation. I tried to hush my uneasiness, but in vain: for Jesus had said, if you love me, keep my commandments. And I found that to be, to repent and be baptized in his name, and so publicly put on Christ by my profession. And to be satisfied of that which had been done to me in that way in my infancy, I could not. Therefore, I thought, I would unbosom myself to some one, that was authorized to administer it any way; but on reflection I thought when it should be known, that something had been done for me as aforesaid, that they would refuse to do it in the way I thought the scriptures pointed out. And furthermore, if they were to consent to perform it in the way I thought the scriptures said it was to be done, and as they, (on that subject were unbaptized,) it would not satisfy me, to be baptized by an unbaptized person, and would only be rantism; for that which is not right is wrong. Therefore, no longer conferring with flesh and blood, I thought I would be baptised by immersion, and thus publicly put on Christ by profession.

But here another difficulty stept in the way. The wise man Solomon asked the question, "how can two walk together, ex-

cept they be agreed." And as the Baptist preachers had been represented to me as preaching false or unscriptural doctrine, that I did not, nor could not believe, I thought the best way to get fully satisfied on the subject was, to obtain a church's confession of faith, and try it by the word of God. In doing which, I met with some difficulty, but finally obtained one. Upon examining it, I found that people had told me untruths; for it corresponded (in my opinion) with the scriptures in every article therein set forth. Therefore I got satisfied on that subject. And now the way that the sriptures appeared to me was this, that John was sent of God to baptize with water, those that produced evidence of their belief in Christ, by bringing fruits meet for repentance; that those that refused to submit thereto, rejected the counsel of God against themselves. That it was then as now, that all that were baptized of John, were Baptists; in consequence of which, that as he baptized Christ, he was a Baptist. That the apostles that had been baptized, when they baptized others, they were Baptists, being baptized in rivers, and certain waters. That it was a natural consequence for those that were admitted into church fellowship to be baptized, and so to be Baptists; and that the way they did it then, ought to be practised now. And that they went down into the water, with the candidate, and baptized them by burying them into the liquid element of water, representing Christ's burial; and being raised up from the watery grave, resembled Christ's resurrection. All which now, (custom and prejudice out of the way,) the scriptures the only guide, the subject was extremely clear and obvious, to any discerning eye. Therefore, attending to what Ananias said to Saul, (afterwards called Paul,) "arise and be baptized, and wash away thy sin (of omission) calling on the name of the Lord."

Therefore, I could lie out of my duty no longer; the next opportunity that offered itself, I went forward to the Baptist church, (called Skewarkey,) in my own neighborhood, and offered myself as a candidate for baptism and membership therein, by relating what I thought the Lord had done for my soul. On the 7th of August, 1795, the church expressed that they obtained satisfaction; upon which I was received as a candidate to baptism. The same was performed on the 9th of the same month, by Elder Martin Ross, the pastor of the same church, by immersion. Upon being baptized, I in reality thought I understood the Apostle who said, "that baptism was not the putting away the filth of the flesh, but the answer of a good conscience before God."

I thought I felt like the historian Luke informs us the Eunuch did, when baptized by Philip, "he went on his way rejoicing." But now I had a double host to encounter, the world of unbelievers before this persecuted me, but now in addition to them, professors of religion with whom I had been associated, aided others in the unchristian practice of speaking evil of me, because I had complied with that which I thought, and found to be my duty agreeably to the word of God, and which had given me great satisfaction. But following my convictions, flowing from the scriptures, gave a pretty general alarm among my former associates in a religious way; which induced some of them to examine the subject for themselves. The result of which was, that some of them followed me, (or rather Christ,) into the watery grave, and submitted to the solemn ordinance of baptism.

Some few days after I was baptized, I began to feel some impressions about preaching again, although I had hoped after baptism to be freed from these impressions; and as I had not been called on by the church to speak in public, I took the liberty of appointing a meeting at one of my neighbors, for the purpose of informing my former associates in religion my reasons for doing as I had done. I tried to assign my reasons, and I think those present, that were not under the influence of prejudice, obtained satisfaction. And now I expected that this would be the last time that I ever should attempt to expose my ignorance in public, by way of attempting to preach again.

Shortly after this, I took it in my mind to visit the church at Flat Swamp, Pitt county, N. C. With many of her members I had been formerly acquainted, and especially her pastor Elder John Page. As it was the time of this church's yearly meeting, and I was desirous of hearing preaching, hoping some distant preachers would arrive, I did not have the least idea of attempting to preach myself. On the first day of the meeting, the pastor of the church was absent who was very poorly. On the second day, he appeared and insisted on my trying to preach. I begged off,

and offered for apology, that the church where my membership was, had not called on me to exercise in that way. He replied, that circumstances altered cases; the reason he at that time offered was, that they had not had a conference since I was received, and therefore I must try to preach. And further, he believed he had not long to live in this world, and that it appeared to him that the Lord had raised me up to fill his place when he should be gone, and that he laid his commands on me, that should the church call on me after his departure not to refuse them. These remarks from that aged minister had such an effect on me, that I consented to try to preach, which I and another tried to do, that day and the next. After this, the next meeting of the church where my membership was, gave an unanimous call to the exercise of my gifts in preaching, and gave a certificate thereof from under the hands of their pastor, Elder Martin Ross.

About one month after this, the aged pastor of the church at Flat Swamp, Pitt county, died. Soon after, that church gave me a call to visit and attend them, and take the pastoral care of them. I deferred giving them an immediate answer; but remembering what their pastor had said to me on that subject, before his death, I agreed to attend them as requested. In February, 1896, I was ordained by a presbytery formed by Elders Noah Tison and Amos Harrel, and entered into the pastoral care thereof, having previously obtained a letter of dismission from the church at Skewarkey. The church that I had now taken the pastoral care of, was about ten miles from me, where I attended monthly for about ten years; and the members said, I was never absent, unless attending the annual Associations. And it was now a very cold time in religious matters, and I received little assistance in domestic matters, and very little aid from the church; and I had agreed to attend the churches, at Tranter's Creek, Beaufort county: Smithwick's Creek, Martin county: two days each monthly; and quarterly at Little Conetoe, Edgecombe county; and also visiting other sister churches, so that I was much from home. And it appeared to me, that I had not been useful in the ministry, for I thought, if I had, I should have received more aid from my hearers generally, and from the church in particular than I had done.—The amount of (nearly) all the assistance that I had experienced was twenty cents from a man at whose request I had attended a funeral of one of his children at a considerable distance, and a coarse homespun handkerchief from an old sister, a member of the Church.

(*to be continued.*)

JOS. BIGGS, Sr.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 12, 1842.

We commence in this number the Clodhopper's reply to the several pieces which have been published against the American Telescope. This reply, although written several years since, has never before been published. We shall devote a portion of each number to Elder Lawrence's writings on religious subjects, until all are published that have not heretofore appeared in this paper.

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C
November 15, 1841.

DEAR BRETHREN, and friends of the Primitive messenger: I now with gladness of heart for one thing, and sorrow of heart for another, sit down to inform you of our present situation in Buncombe county, North Carolina. We the little handful of Primitives have been organized into an Association last August, by the name of the French Broad Primitive Baptist Association. The spiritual Gideon, with his little army of soldiers, came from Tennessee, came to our assistance, bearing their pitcher and lamps, and sounding their Crockett rams horns; and have upset the stately walls of missionism, while fence-stradlers and sneaks were made to stand and tremble.

There was Pleasant Witt, like Gideon of old who went in front of the battle; William Anderson, bringing up the rear, crying, ye men of Israel, help. Then comes Henry Randolph, like Sampson of old, with his jawbone slaying the Philistines on the right and on the left, until we the Primitives had gained a complete victory over our enemies. For which we truly give God thanks, sensibly knowing, that God is king in Zion, and that the victory is his, and he will give it to whoever he pleases.

But alas, now comes the sorrowful part of my mind. The subscribers that I have wrote for, have given out sending for any more papers, on account of the hardness of

the times; they tell me they cannot get money to pay for their papers any longer. Now, brethren, I hope you will not slight me on their account. I want you if you please to send me on two papers. I will pay for them myself as long as I live and can raise the money. True, I am old and hard put to it to make out in this world myself; but a piece of work of so great importance as the Primitive, ought to be held most sacred with all who wish the cause of God to prosper. And I do most sincerely hope and pray God, that all the agents and subscribers may continue and use their utmost skill to keep up the work. For I do know, that I for one have paid the greater part of all the money that I have sent for the papers out of my own pocket, for the sake of keeping up the work. And had it not have been for the Primitive papers, I should now stand where I stood years gone by, that is, by myself. But thanks be to God, he works all things according to his own will; therefore, I thank God through our Lord Jesus Christ, that I have lived to see the day I have long prayed for, that was, to see the time when the church of God our Saviour should once more rise and shake herself off from all the men and devil made societies of the day. And now, as old Simeon said, mine eyes have seen thy salvation, Lord, now let thy servant depart in peace.

Dear brethren, were I in circumstances to do so, I would freely pay fifty dollars a year sooner than do without my little winged messenger, the Primitive; that starts from Tarborough and with hasty wings speeds her way through the land of America, bringing good tidings of great joy to God's children wherever she goes.

I hope times will get better shortly, as there has been one church of the fence-stradlers split lately, and I understand there are two more about splitting, and the sooner the better. For the church of God and the church of the devil, never did nor never will agree in time nor a never ending eternity; for they have been at war ever since Adam was turned out of Eden. There never has been one moment of peace from that day to this, nor never will, until this world is consumed by fire, in my soul's belief. Now you may guess what I think concerning the doctrine of a millenium.

Dear brother Lawrence, I have just been reading your letter in the last number, and my soul bears witness with the greater part of it, and brother Thomas Hill's also. I never have wrote my experience, neither do I think it worth while, as my brethren have wrote it with theirs. So I bid you farewell for the present, only I wish you to remember my love to brother Thornton Rice, and brother Rorer, and brother Matthew Yeates, brother Haggard, and brother Whatley, and all my dear brethren that write in these papers. God bless you all for Christ's sake. I want you all to pray for me, as I am here left in and among a generation of vipers, both without and within. No more at present, but still remain as ever. *ISAAC TILLERY.*

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Pitt county,
January 25th, 1842.

MY DEAR BELOVED BRETHREN AND SISTERS, of the Primitive order: For the first time in life I write to our worthy Editors, through mercy, to have my paper continued, for it is as a feast of fat things to my soul. For I intend with God's permission to take them as long as I live, and they hold forth the doctrine they do, and I can get a dollar to pay with. And that won't be long, for I am a very poor widow and in the 76th year of my age, ever since the 8th of last November, and nothing but my hands to support me. But the blessed Lord has given me as strong a constitution as the most of women, and a willing mind to work.

And now I wish to write my feelings, but must desist and give way to abler pens. Let me say to you, my brethren, go on writing, if I may be allowed that appellation; go on preaching and writing. I feel thankful to the blessed Lord, that brethren can hear from one another through the Primitive paper. Our church has split, and it is a very cold time with us at Hancock's meeting house. Wm. P. Biddle, a missionary, preaches in the house—and the two Griffins preach once a month in the same house, they are of the Primitive order.

It is our church's greatest wish, that bro. Joshua Lawrence, if he can find himself willing and able to take such a ride, to come once and preach for us at Hancock's meeting house. It is ten miles from Greenville, and I live with my family in sight of it. It would give us much joy if he would stay with us. The first Saturday and Sunday in every month are our meetings in

course. We will be very thankful for any of your preachers to come and preach for us. I must conclude by begging all the brotherhood to pray for me, to pray for poor me.

I soon shall bid adieu to sorrow, sin and fear,
Enjoying all that happiness I long'd and wish'd for here;
Without a glass between, Jesus I hope to see,
And sing the wonders of free grace through all eternity.

ELIZA HARDEE.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va.
Dec. 4, 1841.

DEAR BRETHREN, of the old Primitive order: I say, grace, peace and truth be multiplied to you, through our Lord Jesus Christ; for he is the way, the truth, and the life. So we must look to him for salvation, for there is no other name given whereby men can be saved. So I wish at this time to look to him, and to pray him to guide my pen and my mind to the glory of his kingdom.

Dear brethren, if my communications are in the way, throw them by; for I sometimes think that I take more room in our paper, than does belong to such a fumbler as I am. But when I think I have written my last for sometime, something is very apt to occur that does cause me to write when I did not expect to do so. But I am not tired of hearing from my brethren, through the Primitive, and hope what I may say will not offend any brother, but that it may comfort one or more of God's dear children. If so, then I am well paid for all my scribbling; and if not, it is time lost and postage spent for nought. For I have found myself and written what I have written from first to last, and never thought of getting one cent for it; and do not wish pay for that, which I believe is my duty to do. And all I wish on this matter is, that God would enable me to contend for the faith of God's elect in a right and a becoming manner, and then I am satisfied.

But some seem to think, that I get pay for writing; but not so. But now I will show who it is that will write for money, and will not write without it. And I think, when a man is hired to write for any religious subject, we should be jealous of his honesty as a Christian, and have a right to suspect them who hire him to write for them. So I will give you the subject. See the American Tract Magazine, vol. 5. Feb. 1830, page 21. There you can see the following premium offered, that a benevolent individual has placed in the hands of the undersigned the sum of $50 to be awarded by Rev. Gardiner Spring, D. D. and others, to the author of the best tract addressed to the manufacturers of ardent spirits, and to those who furnish materials for the manufactory, which shall be presented on or before April 1, 1830, &c. There is another premium offered in this same tract of $50.

Now, my readers, you may see that there are some men writing for money; and I think they are writing to justify a bad cause, or they could and would do it without money. But it seems they must have $50 for writing such a tract, and I think that is not enough for such a job. And I do not believe that an honest, sober minded man, would write such a tract for four such sums; no, not for what such men have to give. No, my friends, it would be an insult to honesty even to offer such a premium. And I will say to those who have been writing, or are now writing for such wages and in such a cause, you should remember that fifty dollars is all you can expect; for if God does approve of your labor, he can only say to you, you have received pay once, and that is enough. So you cannot expect pay again, if you are honest. But this is not much of a doubt with me, for I cannot believe that a strictly honest man would ever take his pen in hand to even try to expose his fellow creature, or his neighbor, for doing that which God never did forbid man to do.

So I will say to you, premium writers, I fear for your fifty dollars you will get the displeasure of God; for there is no man can from scripture prove that a man should not make spirits, neither can they prove that a man should not use spirits; for God commanded his disciples to remain eating and drinking of such things as are set before you. But some of our wise temperance men say, there was no strong drink in that day. Well, if there was not in that day, there was in Moses's day; for I think Moses says, see Deut. 14 ch. 26: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or strong drink, &c. Here you see the people of God had a right to strong drink, and had strong drink and used it. And I guess some person made it, and it is no worse to make it now than it was in that day; and then they used it,

and so we should now, and should not a buse it by drinking too much.

So, my brethren, let us find fault of drunkenness, and not of the spirits; but of them that drink too much of it. Drunkenness is forbid in scripture, but dram drinking is not forbid. But I must say to you, my brethren, that I have seen some few of my brethren in my travels that I thought did drink too much, in order to make me welcome at their house; and then I had rather not had my dram than to had it, for I felt bad. And I only will say to my brethren, do pray guard against such things; and if you cannot drink a little and quit, I say to you don't begin, don't drink one drop. And if I never get a dram among the Baptists, I will be better satisfied, than I will to drink with them and leave them half drunk. Those things ought not so to be. Though I have said what I have said, I am sorry it is so; but I only named this to tell you to guard against drunkenness; it is a sin that is too often passed by our preachers, I fear. But I hope my preaching brethren will and do preach the preaching the Lord gives them to preach.

I must close my scrawl by saying to you, my brethren, I hope I love you all and that with a Christian love; though many have been the times that it has been said to me, that it was for the want of Christian love was the cause of my not fellowshipping all the Baptists. But this is not so, I hope, for I love every one that I believe loves the commands of God, and will submit to them. I hope we will have better times here soon, for the Baptists are now about to divide in the Roanoke District. Next Wednesday is the day that eight churches have set to meet to organize themselves into an Associatinn of the old order.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Cookham, Fairfield District, S C.
December the 20th, 1841.

To all the Primitive Baptists throughout these United States; Grace, mercy and peace be multiplied unto you.

My brethren, you may be wondering why you have not seen my name in your papers this year; and if you are, I will say to you, that it is not because I am tired of reading your papers, for they are food to my sool. Yea, they are great consolation to me, to find there are so many precious brethren and sisters, earnestly contending for the faith of God's elect. But it is because there are so many abler writers than I am, and I love to read their writing so well, and that is, because they advocate the very doctrine I believe in. And I will say to you, that I expect to take your papers as long as they hold forth the doctrine they do, or as long as I live and am able to get them.

And now, brethren, if God will enable me, I will try to give you some of my feeble thoughts on that portion of his word, that may be found on record in the ix. chapter and latter part of the 25th verse of St. John's gospel. And it reads as follows: One thing I know, that whereas I was blind, now I see.

Brethren, you are aware that these words were spoken by a man that was born blind of his natural eyes after they were opened, and that because of the Pharisees who were a self-righteous people and a penple that found fault of the blessed Redeemer for opening the eyes of the blind man on the Sabbath day. And after they had called the parents of him that was born blind and inquired if that was their son, and if he was born blind: and his parents answered them, that he was their son, and that he was born blind, but by what means he now seeth, we know not, or who hath opened his eyes we know not, he is of age ask him, he shall speak for himself. And, brethren, it appears that his parents were like a great many are in this our day and time; they preferred to be on the big side, and would not acknowledge that he was the Christ, for fear the Jews would put them out of the synagogue. And so I believe there are many now, that won't acknowledge the Primitive Baptists are right, because the big side is opposed to them.

But, brethren, let us try to get a little nearer the text. And I will say, no doubt but this man had tried many plans and inventions to get his eyes opened; but it could not be done, until the Redeemer passed that way, and spat on the ground, and made clay of the spittle, and anointed his eyes. And just so as it respects spiritual things; mankind are just as blind by nature to the things of God, as this man; and have no more power to open the eyes of his understanding than he had, although he may try many inventions and many plans; yea, he may fast much and say many prayers, and give tythes of all that he possesses, and use his endeavors to keep the law of God; but it will all avail him nothing, un-

til the Redeemer of sinners takes a dealing with his soul, and enables him to see the state and standing of his soul. It is then he can say: One thing I know, whereas I was blind, now I see—that I am in a lost and ruined condition, and unless I can obtain an interest in the death and resurrection of the Son of God, I know that I can never see his face in peace. Yea; I see and feel, that I must have religion before I die, or else my poor soul will be lost, eternally lost for ever and ever.

It is then that he begins to work out his own salvation, yea, he begins to try to keep the law by leaving off his out breaking sins and forsaking all his wicked and evil company; and may seem to be getting along very well for a while, but by and by he is enabled to see, that all his own righteousness and good deeds will avail him nothing, and that he has been working the wrong way all the time, and he views himself to be a greater sinner than he was before. Yea, he believes himself one among the chiefest sinner on earth. He then is standing between the law and the gospel, as it were; he has worked himself to death by the law, and knows not how to lay hold on the promises of the gospel. And then this text will apply to his case: Come unto me, all ye that labor and are heavy laden, and I will give you rest. He will then begin to say with the prodigal son, how many hired servants of my father's have bread enough and to spare, and I perish here with hunger. I will arise and go to my father, and say unto him, father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, make me as one of thy hired servants.

And now, my brethren, when he starts to his father, where will you see him going? will he go to the protracted or camp-meetings, to have his sins prayed off by the preachers? I think not. But into some lonesome valley, where no eye but the all-seeing eye of Jehovah can behold him, there to pour out his complaint to Almighty God, and to pray to him to forgive his sins for the sake of what Christ had done. And about this time he could not see how God could be just, and justify such an ungodly sinner as he was. But, my friends, the darkest time of the night is just before the break of day, and so it is with the awakened sinner; just before the Lord is going to speak peace to his troubled soul, and when the Lord's time has come, he will speak to him by the sweet whispers of his spirit, saying, thy sins are all forgiven thee, go in peace and sin no more. And then he could say, whereas I was blind, now I see

Brethren, I have not said the one-fourth part of what I wanted to say, but my sheet is almost full and I must come to a close for this time. And, brethren, I crave an interest in your prayers, that God would enable me to stand in my lot and place, and earnestly contend for the faith once delivered to the saints.

JOHN L. SIMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
February 6, 1842.

BELOVED BRETHREN: Grace, love and peace be multiplied to you. Now, dear brethren, I had thought I never would write another piece, to be in the way of so much better writers then I was myself; but in looking over brother Holsonbake's piece, in the 24th No. of the 6th vol. I thought I would write a few lines to show the brethren how much more brother Holsonbake's part of the vineyard is blest than ours, or curst. And I can't tell which, for brother Holsonbake says, that the Primitive Baptists in his country are killing themselves as fast as possible by certain acts; and one is, when a brother wants to wear the bell, he knocks down his brother and takes off the bell and puts it on himself; and so in turn, when another wants it, he does likewise.

Now, my dear brother, I want in love to show you the advantage you have of us, or disadvantage, which you can judge of yourself. For we, a little weak church, have no bell among us to fight for, and I hope we are better off than to have one, and then have to fight each other to see who should wear it. But, thank God for his goodness, for he sends a brother Gunn over from Alabama once in a while, to sound the gospel trumpet to us, which has kept us together in union till now, and we hope his kindness will continue to do so.

Now, my dear brother, you say when a brother wants to wear the bell, he takes it off of another and puts it on himself; and in case he has power to put it on, he has power to take it off, and he can rattle it or not at pleasure. But we hope we shall have no use for such cattle here to wear the bell, for there is danger in such; for they

can stop their bell till they get a seat in your church, and then begin to rattle their bell very loud, and some of the flock are most sure to follow it off. And I would rather every bell would give its own sound, and whenever they sound Sibboleth, you may know the clapper is not right. Now we in this part of God's vineyard, if we are not deceived, wish one to wear the bell that the master selects out of his own flock, and then put the bell on him and give the bell its true sound. And as you know Aaron had a bell and a pomegranate, and so on; so I think, when the Lord chooses one of his own to wear the bell, he will put a pomegranate with it, to give it a sweet sound. So, my dear brother, I think if you could have had a few pomegranates in your piece in proportion to the bells, it would have given it a better smell.

But as you live away down there, below where it is said they can manufacture both priest and bell too; but I have thought, though they could make both preacher and message, they could not manmanufacture the pomegranate and give it its true smell; therefore I suppose you had no pomegranates to mix with your bells, I allow you alluded to such as was made by men and not the true shepherds of Jesus Christ, for I think they would not act so. And now, my dear brother, I would as soon every one that will wear the bell would sound it as loud as he can, and then we would the sooner understand him; for there is as much advantage taken sometimes by stopping the bell, as there is by rattling it.

Now I will tell a circumstance, which took place and close. A neighbor had a drove of horses took to his cornfield, and one wore a bell; and the neighbor requested the owner to keep them out, but the owner paid but little attention. So the neighbor took the drove of horses and stopped the bell and put them in the owner's own field, half a mile from his house, and they nearly destroyed it before he knew where they were. So let every man sound his own bell in his own place, and God will sound his by whom he will. And now, dear brethren, live honest, be at peace one with another, and the God of peace shall be with you. And as my health is bad, I never expect to write again. So farewell in love.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

Franklin, Henry county, Ala.
December, 1841.

EDITORS AND BRETHREN IN GENERAL: A few lines for investigation of this subject has been on my mind for sometime: And in those days when the number of the disciples was multiplied, there arose murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

Answer this question: Where is the deacon office? They were called to relieve the apostles from the table, to go and preach the word. In this country, the churches keep the preacher to wait on the deacon, and without an ordained preacher they won't commune. If no ordinance to handle, why ordain the deacon? Some will say, to serve tables. There are the church, widow, and preacher's tables. The preacher and widow tables sometimes money, corn, and meat, particular to church table. From the above scripture I can't decide that the preacher was there. I wish one or more, if you please, give your views on this subject. *JOHN W. PELLUM.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Jefferson county,
January 12th, 1842.

DEAR BRETHREN: I receive your little paper tolerably regular, which gives me comfort and strengthens me.

I want to inform you of a few things that the missionaries have put out in their Minutes of the Baptist State Convention of Tennessee, of the year 1840, page 13 and 14. R H. Taliaferro made a return to the Convention of the Primitive Association Nolachucky, and says, this is organized of some fractions of churches, which were severed from the orthodox Nolachucky. I think they number near say 10 churches, 8 ministers, led by Thomas Hill, Henry Randolph, P. A. Witt and William Anderson.

This is a very wrong statement, for

there were 8 whole churches, with the churches that were split made 14: and there are 7 ordained ministers, and 4 licensed preachers; from which you may see, that they intend to make the Old Side Baptists look as worthless as they can. But this only makes me the more think they are right, for they the Old Side, are much persecuted in this country, and they are in a cold state of religion at this time. I have a hope that God will revive his work of grace in the churches. Pray for us.

In the same Minutes, page 32, you will find the following resolution was offered by C. C. Conner, and seconded by P. S. Gayle:—Resolved, that we recommend to the A. and F. B. Society to furnish a pure translation of the Bible as soon as practicable—which, after a warm advocacy by brethren Conner, Gayle, and Whittlesey, was carried.

So you may see from the above, that they are not satisfied with the scriptures, but want something to suit their own notions.

Last September I was at the new side of the Nolachucky Association, and on Sunday they put up one of the Convention preachers. And, after he had preached his sermon, he said, that he had obeyed the Association, he had done their orders, and now he wanted to do something for himself. That he was agent for that honorable body of people, the Baptist State Convention, and he felt that it was his duty to take up a collection. And he said, that he had the charter from heaven to make that collection by, and held up the Bible: which he done three or four times, and undertook to prove, that it was right to make the collections by so many getting converted at their meetings. After making the collections, a hundred at one time and forty at another time, a night meeting; which I thought was enlarging on the matter. Since that time, they have been going on so in my own neighborhood, that I have concluded that it was the truth; for they will hold their meeting a weak or two or more at a place, and then to another place, and they keep on, and they have had abundance to join them. They go every length, to play on the animal passions. They will go out in the congregation, and take the people by the hand, and whisper to them, and lay their arms round them and lead them up to the anxious seat, men or women. They have them to get religion in a few hours, so they have a powerful revival amongst them.

This is a small account of what they are doing in my country. I attended four Associations of the Primitive order the last season. There was peace, and union appeared to abound amongst them; so that I can say, I hope that the Lord was there to bless. I don't feel like saying much about the falsehoods, that the missionaries are telling on me and others of the Old Side Baptists. May the God of all grace keep all his people from error. I subscribe myself your friend in gospel bonds.

PLEASANT A. WITT.

Georgia, Thomas county,
December 30th, 1841.

Dear Brethren Editors: I will now inform you, that your communications are read with much interest amongst the Primitive brethren here, and as long as the objects of the writers are, to glorify God and to feed the sheep, they will continue to speak the same things. But should we get puffed up with pride and vain glory, we may expect contention and strife about words to no profit. And if our enemies are vanquished, as I think they are, we must take the more earnest heed to ourselves.

For thus my mind has been led, from the circumstance of old Jacob's boys; for had they been at war with the Ishmaelites and Midianites, there would have been no sale for Joseph; but their being without any other employment than the easy life of shepherds, they could take time to ponder over Joseph's dreams. Though I shall hope for better things from our Primitive, for truly the present volume is about to close much to my gratification; but being somewhat acquainted with the depravity of human nature, my mind is often led to ponder over the travel of Israel of old, as well as the failure of Christians at the present time. Thus it is said, that caution is the parent of safety, and should we be permitted to retire to refreshment, I hope we shall all be engaged to cultivate brotherly love, read and expound the scriptures to the comfort and edification of the body. And that it may be the case through the ensuing year, may wisdom guide each pen, is the prayer of your unworthy servant for Christ's sake. Amen.

I will now say to brother Moseley, we have noticed the advertisement of his books, and we hope he will use some meth-

od to circulate them through the lower part of Georgia and Florida, as I think his work would meet with a general patronage among the Baptists here.

I will now proceed to give a short history of the Ocklocknee Primitive Baptist Association. She was constituted November 17th, 1837, with six small churches, and the addition of one at the same session, in all making 138 members, five ordained ministers, who have all continued stedfast in the apostles' doctrine. And since her constitution her population has so increased, as to give birth to another Association of considerable strength, who in connection with her mother pursues the Primitive faith and order, unshaken with missionary whims.

Our last annual session, being her fifteenth, sat from the 23rd to the 25th of October last, at which time she minuted the state of 28 churches, 994 members, 12 ordained ministers. And from the state of our minutes from first to last, we have never had an overwhelming revival, but a moderate increase; for which we are made light of by the institutionists, as though Sarah could have had a son whether the Lord came or not. But we have not so learned Christ, for we believe that the elect who arrive to maturity shall all be taught of God, and shall hear the voice of his Son and live, and none other can hear or believe. And the reason our Saviour assigned, when he said, "because ye are not of my sheep." And should the sheep be deluded by the stranger, it will only be for a season, and for the enlargement of the Christian's experience, as was William Huntington's, for the Lord will not let his children go. Victorious grace, indeed. And all the schisms and divisions which have been brought on of late, from listening to the voice of strangers, will eventually result in the glory of God and burning up of much dross among Christians. For had not a division have taken place, after such an ingathering from the voice of strangers, many Christians in church capacity would have been subject to the discipline of the wicked, from whom they should be separate in holy things. Farewell. *PRIOR LEWIS.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Humphreys county, January 4th, 1842.

DEAR BRETHREN: Once more I take my pen in hand to write to you to send us on the 7th volume of the Primitive Baptist, as I have made out to get enough subscribers to send on five dollars. We are a poor set in this part of the land, but we have no money missionaries with us. We would have nothing to do with them, for I have never heard but one that said he was one. We in our Association have nothing to do with them, nor any other sort of professors but the Baptists. We are at peace and have been so all the time, as to our principles. We have been an Association for about nineteen years.

If I were a scribe, I could join old brother Lawrence in his Victorious Grace for forty years, and many more of the writers of the same paper. I quit, for I can't write so as to be understood.

GEORGE TURNER.

TO EDITORS PRIMITIVE BAPTIST.

Gainer's Store, Alabama, Dec'r 24th, 1841.

BRETHREN EDITORS: In a few words I will give my reasons for advocating your paper, it is because it advocates the doctrine of the apostles and prophets, and exposes the mystery of iniquity, which has been so much imposed on the church of Christ. I subscribe myself yours in in the bonds of Christian love. Brethren, remember yours in tribulation, when it goes well with you. *JOHN SPEAR, Sr.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, FEBRUARY 26, 1842. No. 4.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

Acts of the apostles, ii. chapter, verse 45: And sold their possessions and goods, and parted them to all men, as every man had need.

Chapter iv. verse 34: Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

Chapter x. verse 2: (Cornelius) gave much alms to the people. Verse 4: Thy prayers and thine alms are come up for a memorial before God.

These acts of charity seem to be as free and voluntary as his prayers, without any constraint whatever.

Chapter xi. verse 29: Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

These disciples lived in the city of Antioch, which was the capital of Syria. And upon receiving the gospel influence by preachers scattered thither by the persecution that arose about Stephen in Jerusalem, they upon hearing from the mouth of the prophet Agabus, that there should be a dearth all over the land, made the above determination to send relief to the brethren in Judea in this time of famine. Here we see the gospel supports itself and helps the mother church. And although when the church at Jerusalem heard the people of this great city had received the gospel, and therefore sent Barnabas to assist the rest of the ministers who had gone thither from the persecution; yet there is not the least vestige of the mother church sending to his support, or contributing to his wants, or to the church, but to the contrary.

Chapter xx. verse 33: I have coveted no man's silver, or gold, or apparel. 34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.

These three verses are Paul's solemn appeal to the elders of the church at Ephesus, when about to take his last farewell of them. Oh, wonderful man, how plainly thy conduct shows and convicts, that thou hadst greatly their good and everlasting welfare at heart, and that thou sought not theirs for thy own aggrandizement, but them and their happiness. O how far in the rear do those fall that live on the hard earnings of others; those that can't preach without a salary; those that shift from place to place to get the best salary; those that live by the begging of others. Compare them with these three verses, brethren, and write tekel, found wanting, much wanting, from apostolic conduct. And although salaries have been long since bro't

into the church, and are now in practice, and are much in fashion, and much approved by some ministers, and are winked at by Christians of this day, we think it an antichristian practice, and cannot be proven from the scriptures to be apostolic conduct; nor from history, until the days of Constantine, to have been in the church of Christ. But the apostles and after ministers were supported by their own labor, as the above verses show, and the free and voluntary charity of their flocks, without law or begging.

Chapter xxiv. verse 17: Now after many years, I came to bring alms to my nation, and offerings.

These alms were brought from a heathen nation, the reverse of modern practice.

Romans, xii. chapter, verse 13: Distributing to the necessity of saints; given to hospitality. Verse 17: Provide things honest in the sight of all men.

Can it be honesty to live in style upon the necessities of the poor?

Chapter xv. verse 25: For now I go unto Jerusalem to minister unto the saints. 26. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27. It hath pleased them verily: and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Can any man be at a loss here to see, that the present proceeding of missions is as opposite to the above lines as north and south? For if it was the duty of the people of Macedonia and Achaia, who were Gentiles, (or then considered heathens,) to minister to the Jewish Christians their money or carnal things, because they as heathen had received the gospel, or spiritual things from the Jews, how can it be our duty to send both the gospel and our money to the heathen? For if it was the duty of the heathen receivers of the gospel to contribute, it could not be the duty of the Jewish giver, and so the reverse.

Verse 31: That my service which I have for Jerusalem, may be accepted of the saints.

Alluding to the contribution from the heathen for the poor saints, of which he seems to have some doubts of their acceptance. The reverse again of modern practice.

1 Corinthians, ix. chapter, verse 7: Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8. Say I these things as a man? or saith not the law the same also? 9. For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10. Or saith it he altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11. If we have sown unto you spiritual things, is it a great thing if we (Paul and Barnabas) shall reap your carnal things? 12. If others (visiting ministers) be partakers of this power over you, are not we rather? (Paul and Barnabas, by whom they were converted.) Nevertheless we have not used this power: (that is, to charge you, the church of Corinth, any thing for our services:) but suffer all things, (even want.) lest we should hinder the gospel of Christ. (That is, by charging them with support for their services.) 13. Do we not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? 14. Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

Verse 15. But I (that is, Paul speaking,) have used none of these things: (that is, to claim from you, the Corinthian church, a support:) neither have I written these things, (that are in my letter,) that it should be so done unto me: (that is, by you the church at Corinth:) for it were better for me (Paul) to die, than that any man should make my glorying void. (That is, boasting that he had preached to them for nothing.) 16. For though I preach the gospel, I have nothing to glory of: (that is, to boast of:) for necessity is laid upon me: yea, wo is unto me, if I preach not the gospel. (Christ laid that necessity on him when he met him going to Damascus to kill his disciples.) 17. For if I do this thing willingly, I have a reward: (that is, the answer of a good conscience and self-justification:) but if against my will, a dispensation of the gospel is committed unto me. (Of which he must be accountable to Christ.) 18. What is my reward then? Verily that, when I preach the gospel, (while others charge for preaching it,) I

may make the gospel of Christ without charge, that I abuse not my power in the gospel. (That is, by charging for preaching the gospel.) 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

Now the whole of Paul's argumentative reasoning with the church of Corinth, seems to rest on these two things, that the Lord had ordained that they that preach the gospel should live of the gospel. And though it was thus ordained, he had not charged them; though others had partaken of this power over them, he had not. Now it is admitted on all hands, by the law of Moses and the gospel of Christ, by missionaries and by them that oppose missions, that preachers should live of the gospel, or be supported while preaching the gospel; but the great ancient and modern question is, how and by what means, and in what way shall they be supported? To which we answer, in what way was the priests supported under the law of Moses? by the laws of God, or man? Surely, you know by the laws of God. For he so commanded Moses, that the people should bring their offerings to the support of the priest. But suppose the people would not do so, how then shall the civil law come in to enforce the law of God? We answer, no; first, because if men were compelled to bring their offering contrary to their will to support the priests, it would not be an offering as the law required, neither an accepted offering, because not of free will. Therefore, God and not man is to punish, and did, for the breach of God's laws in this point. An instance we have in Eli's sons. And because of force, the people abhorred the offerings of the Lord.

Under the dispensation of the gospel by Christ and his apostles, how were they supported? Why you can see by reading the scriptures, if you will only take the pains and be honest to yourself, that they were neither supported by the laws of the state, nor by begging, but by their own labor and voluntary contribution of whosoever's heart God opened to give to their support. And we think there is no evidence in scripture, nor history, of supporting the gospel minister by the laws of the state, sooner than the days of Constantine the great. And from his time many nations have made experiments on supporting the gospel ministry by taxation, and we all know what has been the result in all nations, without one single exception, where the experiment has been tried; pride, pomp and show, carelessness, vanity and formality, in the priesthood; persecution, oppression, tyranny by magistrates inflicted, confiscation, poverty, banishment and death by the conscientious, have been suffered in all countries.

And now, in modern times, begging has been introduced as a new plan to support the gospel ministry. And who has done this and where did it take its rise? If we look in the Old Testament among the laws of Moses, we shall find it was the law of God to support the priesthood, and if the people did not do it, they were accountable to God and not to the state. And if we look in the New Testament, you will there find, it is the law of Christ by himself and apostles to support the gospel minister. But will you there find them descending to the meanness of begging, in one single instance? No, but you will find them, like faithful men exhorting their brethren to their duty of supporting the poor and the ministry, without that proud delicacy that ministers now use, lest the people should say you want money. For the apostles could commend themselves to the consciences of their hearers, that they were content with food and raiment; but now, ministers must appear in style and grandeur at home and abroad, above the circle of nine-tenths of their hearers, and therefore their mouths are shut. And who can they exhort not to be conformed to the world, or how ask for pay from the poor, when they ought to help out of their abundance to feed them.

And if we leave the New Testament, and travel up the pages of church history, we shall not find it in the church for three centuries. Even some of the popes were above this perversion of gospel charity. They would prefer to sell pardons and indulgences in sin, to get money for the support of the church and ministry, rather than beg it. And even the poor monks were above this kind of gospel speculation, and chose rather to carry about their relics, and sell a kiss or a touch, for to get money, rather than beg for it. And now, which is the most scriptural, to sell pardons for money, or sell a kiss or touch of some relic for money, or make it by begging as a gospel minister. We are forced to say, that there is none of them scriptural, one more than another, and all alike equal, the inventions of men to make money, and the

intrigue of the devil to corrupt the church of God.

So that it is plain, that the first teachers of the Christian religion, from scripture authority, were supported by their own labor and the voluntary contributions of their flocks, and of such others as chose to give. And in this way has the Baptist sect been supported ever since it had its rise in these United States, and is in perfect accordance with the New Testament conduct of John the Baptist, Christ, and his apostles. And further agrees with what all historians acknowledge of the ministerial characters of reformers in all countries of the purest ages of the church of Christ. And that from the New Testament, the only law of Christ for his church on earth, there is no more authority for supporting the ministry by begging, than there is to support it by the law of the state; both of which is in their kind distraining men's goods, and so not a scriptural practice, because not of free will.

1 Corinthians, xvi. 1: Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

We see again in these verses, Paul's order to the churches of Galatia, and also to the church at Corinth, for collections to be made and the manner how, (as God had prospered them in their business,) to lay by in store on the first day of the week, (that is, our Sunday,) who for? For the saints at Jerusalem again. By which you see he is of the same opinion, that it was the duty of these heathen churches of Galatia and Corinth, to give their carnal things to the Jews as a duty, as it was the duty of the churches of Macedonia and Achaia, as before remarked on.

Verse 15: The house of Stephanus, and that they have addicted themselves to the ministry of the saints. 16. To every one that helpeth with us and laboreth.

2 Corinthians, iv. 5: For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Can any sentence be more plain than the above words, that the minister of Christ should have no stimulus to preach but Jesus's sake, and for his sake be a servant of the people; and that their conduct should carry such conviction to their hearers, for they won't believe words when they see actions so evidently plain to the reverse—the more money the more preaching—but will draw their own inference, for our money you serve us.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

At this time my earthly prospects appeared very gloomy, and now I was tempted to relinquish preaching altogether. It was suggested to me, that if I had been useful to the church or churches, or more instrumental in calling sinners, more liberality would have been bestowed on me; and in these times, it was in vain to look for, or expect more aid, and that certainly my family would come to want the common necessaries of life. I thought that if I had been called to preach the gospel I should before this time have seen more of the fruits of my labors, in the conviction of sinners and their conversion to God, and the comforting of the saints; therefore, under these discouragements, I had better quit altogether.

But I had resolved to be guided, both as to principle and practice, by the word of God. (In thinking about declining preaching, I did not think of turning back into the world, and engage in sinful practice.) I thought before I reduced my resolves to practice, that I would consult the divine oracle on the subject of my quitting preaching. And at a time that I had left my work one day, and retired to my house to rest, I took my Bible in hand, and laid myself down on the floor, and thought I would let it fall open of its own accord. And as it did, I placed my eyes on these words: "Wo unto the idle shepherd, his right eye shall be plucked out, and his right arm shall be clean dried up" I felt very awful for a few moments, but soon began to conclude that its opening, and my reading, were merely accidental, and therefore I would try the same over again; (for I wished to decline preaching.) But on my second attempt, the Book opened at another place, (for I held it so it could not open at the same place again;) and I read these words: "Wo be to me, if I preach not the gospel." From which I was so powerful-

ly wrought on at that time, I did not make a third attempt, thinking it would be presumption.

I begin to think it was my duty to try to preach, and that if the Lord had not caused this or that to prosper, yet it was my duty to preach the gospel, and to be guided by the scriptures, and "cast the bread upon the water and that after many days, I should find it again." And thought that if the Lord should use me, as an Instrument in his hands, that the purse strings would fly open naturally. I therefore resumed my usual manner of preaching, and it was not long after this, that the set time to favor Zion did arrive, which was then near at hand. A copious shower of divine grace did descend, old professors began to show the lively impressions they felt, some old backsliders appeared to be reclaimed. many appeared to be under serious conviction for sin, and many declared their conversion to God. This fired me with fresh zeal in the noble cause, and more so when some in relating their experiences, told of the exercises of their minds which they had felt under my former preaching, which preaching, I had thought, had been as "water spilt on the ground, which could not be gathered up again."

What I had began to anticipate was soon realized, for where "iniquity had abounded, grace did now much more abound." The liberality of the churches, and people, where my lot was now cast, were extended more than formerly to my assistance, in my domestic matters, by which I was enabled to travel and preach more then heretofore.

This revival continued for two or three years, in which time I baptized many persons, in the following manner, sometimes 5, 6, 10, 12, 16, and at one time 22 persons in the day, in the following churches: Flat Swamp, Pitt county; Great Swamp, Pitt county; Little Conetoe, Edgecombe county; Conoho, Martin county; and Skewarkey, Martin county. I travelled in these times about two thousand miles in a year; for I then kept a journal thereof.

But these agreeable and desirable times did not always last, and passed over, and a sad decline began to be experienced; the churches began to find an abundance of chaff amongst the wheat, a winnowing time was now as much needed, as an ingathering time. The churches travelled on in this way, until about the year 1805: when Elder Luke Ward, the pastor of the church at Skewarkey, in Martin county, (in my neighborhood,) petitioned said church for a letter of dismission from them, and moved into the bounds of the church at Flat Swamp, Pitt county, and became a member thereof; upon which that church, Skewarkey, petitioned me to take the occasional pastoral care of them, which I agreed to do. I now attended the church at Flat Swamp, and that at Smithwick's Creek, and that at Tranter's Creek, and that at Skewarkey, monthly.

Soon after this I asked for a letter of dismission from the church at Flat Swamp, and joined that at Skewarkey, and took the pastoral care of it. On the 25th of October, 1807, my wife died, with whom I had lived 20 years, 9 months and 5 days. The separation at first seemed as if insupportable, but God in his infinite goodness, gave me strength to bear up under it, as he had promised to give strength equal to my day. Being now deprived of the privilege of unbosoming myself in distress, or prosperity, in a religious way to any person, it was a severe trial indeed, which caused me to experience many lonesome days and nights. Part of my children being grown up, my eldest son having been married and lost his wife by death, and still living with me; one of my daughters marrying, and still living with me, to have a paternal care and watchful eye over them all, grown and ungrown, and perform my religious excursions abroad, was more then I could reasonably accomplish. Therefore, upon mature reflection, I thought it would be best for me, to look out and obtain another companion in life, to assist me in my complicated concerns in this life. I soon was directed to one, and on the 4th February, 1807, I married Chloe Daniel, born and raised in Martin county, and a member of the church at Smithwick's Creek, (whom I had baptized one or two years before.)

I now found and embraced the opportunity, of entering anew on my religious excursions abroad, and the happiness of religious conversation at home. Shortly after this, losing a son by death, and the other, and my daughter that was married left me, this made a great alteration in my family, and as I was somewhat advanced in years, and none in my family able to help me much in my domestic matters, I thought it best, and sold off my stock, and some other perishable property, and bought some lots in Williamston, and settled thereon in the month of October, 1810, and built me

a store house, and commenced mercantile business. The next season, in 1812, war was declared between the United States and Great Britain. This was calculated to frustrate my present occupation After peace, which was in 1815, I entered into copartnership with a gentleman of Ply mouth, in this State, and continued until 1821.

As I now had moved a greater distance from the church at Tranter's Creek, I declined visiting them monthly as heretofore; and in a few years after, also the church at Smithwick's Creek. Long before this time, the church where my membership was, had experienced a great declension: for by excommunications, dismissions, and deaths, the number of male members were reduced to six, including myself. We had lost our deacons and clerk by death, so than I had for some time to serve the church not only as pastor, but as deacon, and clerk.

In the year 1807, I was called by the Kehukee Association, to serve her as clerk, which I have done ever since, except twice, occasioned by sickness.

As to domestic matters, in 1823 I commenced mercantile business under the title of Joseph Biggs & Son, which was Joseph D. Biggs, & continued until 1830 In 1811, I was appointed post master, and continued until 1826. I have served in sundry situations in public capacities, to assist me in getting along in domestic life; and through the bustle of life, and trying to preach the gospel, have had reason to say as one of old, "my leanness, my leanness, and who hath believed our report."

At intervals I feel as if I may, (perhaps.) have been of some assistance to some of my fellow creatures; but if so, I know it hath been of the Lord. There was one thing I thought I resolved upon, when I first began to try to preach the gospel of Christ, to be well guarded against (viz.) not to court the smiles of man. (in declaring the truths of God.) or fear their frowns: But have found myself often attacked when off my guard, through the weakness of the flesh; so that I yet find myself incapable to perform that great work as when I first began. And as I used to say, Lord, who is sufficient for these things—I can now say as then, none, without thy divine aid. And I find this is to prove, "that the excellency of the wisdom might appear to be of God and not of man."

I often have had hard work to get along in preaching, feeling the want of a good education. But again I would think, if the Lord had known it would have been best for me to have had a good one, he would have devised a way for its accomplishment; if he had. I might have been better prepared, as I have seen many, to preach education, and not "Christ Jesus the Lord." Upon the whole, I often think education is a good handmaid to a minister, but a bad mistress; that would often tyrannize and lead in wrong paths, those especially that have not the fear of God before their eyes, and are travelling about after the loaves and fishes: I am bound to believe, that all these persons, that are now as formerly, passing under the garb of gospel ministers, are not sent of him to preach his gospel; which is obvious from the following reasons, and marks: some travel and attempt to preach, until they can find a rich woman, or heiress, and can contract a marriage with them; then few appointments are attended to by him, having found what he was in pursuit of, and leaves the work to be done by others, or not done at all. Ladies I would advise you, to watch such characters, and beware of them. Parents, watch and protect your daughters, from such wolves in sheep's clothing.

Others, hold up themselves to the highest bidder; where they can find the best fishing ground, they will stay longest; and when some small emoluments begin to fail, they leave their stand and go somewhere else, where they can get higher wages. Others, not being willing to labor with their own hands for the support of human nature, desirous to live in ease, and also to cut somewhat of a figure in the world, puffed with pride and vain glory, start out under the pretence of a gospel minister; but not being able to obtain all the popularity they want, take up some other mode of quackery, and leave the work of preaching unattended to by them. There are so many false objects that false pretenders embrace, that, as I said before, I think it is now as formerly, all are not sent of God.

It is quite common for those that do not start from right principles, to adopt wrong ideas, and to oppose truth, and its promoters; and introduce wrong doctrine in the pulpit, or the press. It will not be astonishing, if such should preach up the law as a covenant of works for man's salvation, because such doctrine pleases human nature better then salvation by free grace; neither will it be strange if such return to the

world again, like the sow that was outwardly washed, to her wallowing in the mire again; or like the dog to his vomit; for the doctrine of grace is of that humiliating nature, that they cannot submit to it and publicly spew out their errors in opposition to truth; and opposing gospel ordinances and gospel ministers, they will get themselves wrought up so high in prejudice, that they are ready to think they should be doing God service, to banish truth from the earth and its promoters. If you should see them, accidentally, where the gospel truths are delivered, it will be quite easy to know them, from their disdainful looks, and disgust at gospel ordinances. Seeing there are so many improper motives that prompt so many that profess religion, that the world, (unrenewed by divine grace,) are ready to think there is no reality in religion. And nothing pleases the devil better than such men, for it is his desire to deceive.

Hence it may be seen, that Christian ministers, who are sent of God to preach the gospel, need not to hope for better usage and treatment from this quarter. But God's true and faithful ministers, have one thing to rejoice in, and that is that their lots are cast in the United States of America, where the shackles of religious tyranny are broken: and every man can sit under his own vine and fig tree, and none has power to make him afraid. The enemies of the religion of Jesus can do nothing more, than to grin at truth and its promoters, and speak evil of those things which they do not understand; had they power to entirpate truth from the earth, as well as will, we might expect to see as great an inquisition, as ever was in Spain, or Portugal.

(to be continued.)

JOS. BIGGS, Sr.

TO EDITORS PRIMITIVE BAPTIST.

Pine Bluff, Copiah county, Mi.
Dec. 15th, 1841.

DEAR BRETHREN IN THE LORD: Thro' mercy I am yet in the world of sorrow and temptation and pain. I am old, in my 79th year. I was born in South Carolina, east of Peedee river, in 1763. My father died when I was about four years old, as such I had not the happiness of a father to befriend me. My mother married a man that was cruel to me, and I was bound as a servant. In an early stage of life I had awful fears of death and judgment About this time I made promises to God, that I would do good that I might be happy when I died.

But, brethren, you must know that my fears and promises were of a childish nature. I was raised up in the American Revolution, and got no schooling; I learnt to read after I became a man, and to write after I professed religion. I will now return to my childhood. As I said above of death and judgment, I often prayed to God that he would have mercy on me. When 12 or 13 years old I had a shock. I heard a Baptist preach from these words, Solomon's Songs, 5 ch. 2 verse: I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

These words I never forgot entirely. The way the preacher explained them was so riveted in my mind, that I remember them, although I often forgot them; yet at times they would come fresh into my mind, when I would think what would become of me. This was my situation, till in the 23d year of my age I married. About this time the Methodists came into the parts where I lived. I went to hear them. They preached free salvation to all upon the principle of good works. I willingly believed it, or wished it could be so; but when I read the scriptures, I found God had an elect people, and that Jesus Christ came into the world to save them. And yet, brethren, I was willing that every body should be saved, and could not see why it could not be so.

Thus I rambled and blundered along for some time. At length something said to me, I must die. I thought that I was not prepared, and what to do I could not tell. I thought I must pray, and accordingly I tried to pray to myself in secret breathing. At length I became a Pharisee, had a bundle of good works; for, thought I, what I lack here in this world, God will own my good desires and save me at last. Thus I blundered along, sometimes a Pharisee, sometimes a Predestinarian, and sometimes I could not tell what I was; till at length I became so dissatisfied, that I knew not what to do. At last I thought I would try to mend my life and do better. I read the scriptures, but instead of getting better, I got worse. The word of truth condemned me, yet I believed Jesus Christ

came into the world to save sinners, but not such as I; for I had made so many promises to God, and I had broken or violated all my promises so that I feared I had committed the unpardonable sin. I went to hear preaching, it done me no good; I read the scriptures, they condemned me: when I tried to pray, my thoughts of other things stared me in the face, that it proved a curse rather than a blessing; when I tried to pray, something said to me, quit, God will never hear you, hell is your portion.

I then began to believe that God would not hear me, nor save me; this brought sore distress on my soul. At times I thought I could see hell open ready to receive me, this brought distress with awful fears of hell and eternal death; which brought me almost into despair. This brought me in such distress, that at times I lost my common reason, so that I did not know what I did. In this situation I remained for many days.

Dear brethren, my tongue cannot tell nor my pen write, the distress I was in. Thus I grew worse and worse for many days. About this time, in the midst of my distress I felt comfort; the Lord spake comfort to my soul with this resolution, if I did go to hell I would go praying. I lost my fears of hell and eternal death. I was at ease in my soul, a few hours. I then began to call into question my hope. I have many doubts and fears, whether I am a Christian or not. Brethren I cannot tell of great sights, nor hearing voices; but a small still voice seemed to whisper in my soul, which gave me comfort at that time. After this, I told what I had to say to a Baptist church; they received me, and I was baptised in August, in the year 1802.

Dear brethren, if I may call you so, my precious friends, I have been a constant reader of the Primitive Baptist ever since I first received them. I am well pleased with them, and wish to continue to receive them another year. Some of my friends are well pleased with them, while others do not like them. I do not think it strange that some do not like the Primitive, because the Arminian and missionary spirits do not like the gospel of Christ, nor the faith of God's elect

Dear brethren, we are not much troubled in this country, because the Baptists in this part of the world are so much in favor of the mission plan, that there is not much else talked about. Brethren, I believe in the doctrine of election, and that God did choose his people in Christ Jesus before the world began, and that he will save his elect in spite of men or devils, although I often fear I am not one of them.

And now, my dear and well beloved brethren in the Lord, pray for me, one of the least of all that profess to love Jesus. Dear brethren in the Lord, defenders of the truth and faith of God's elect, stand to your post, wield the sword of the spirit, which is the word of truth. May a triune God preserve you, defend you, guide and instruct you through this life down to the grave, then take you home to himself, is my prayer. I must come to a close by subscribing myself your brother in tribulation. *JOSEPH B. LEWIS.*

N B. I wish to offer you a few lines of poetry, my own experience.

When I was young and very small,
God's spirit gave a gentle call;
And said to me that I must die,
And hasten to eternity.

Yet notwithstanding this be true,
I walk'd in sin's vain gaudy shew;
I often thought I would repent,
Though many years in folly spent.

But God at length was pleased to show,
That this my course would end in wo;
And without free grace must dwell,
With devils and the crew of hell.

Long time I lived o'erwhelmed with grief,
'Twas seldom I could find relief;
I thought my day of grace was gone.
And thus the tempter led me on.

The tempter then began to say,
Don't think of God or mind to pray;
God's spirit you have grieved so,
There is no mercy now for you.

This led me for to seek the Lord,
And often read his holy word;
Where I relief sometimes could find,
To cheer my heart or ease my mind.

Yet wand'ring thoughts would often roll,
And grief break in upon my soul;
The way of life I could not see,
Or how the Lord could pardon me.

But while I was with grief opprest,
Bound down with guilt and sore distrest;
The kind and loving Saviour dear,
To my relief did then appear.

He bid my sorrow all depart,
And cheer'd my fainting drooping heart;
He said, poor sinner, trust in me,
I from your sins will set you free.

Then I thought my soul did feel,
To love his name and do his will;
To love and trust him all my days,
And after death to sing his praise.

J. B. LEWIS.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 26, 1842.

FOR THE PRIMITIVE BAPTIST.

—

Roseby, Hyde county, N. C.
February 8th, 1842.

My dear Brethren Editors: I have recently travelled on Scuppernong river, in Washington and Tyrrel counties, to visit the desolate churches there. And I fell in with a missionary Methodist preacher by the name of William Coalston, who was raised in Hyde county a raw boy and so remains; but thinks he is some great person, and is trying to ride rough shod over the little few of God's children that are in that quarter. And on the 17th of January, his and my appointments were at the Sound Side. And it is strange to think, how the poor man kept up his old father, the devil's projects; for he was a liar from the beginning, and abode not in the truth. I will give you some of the main particulars of his conduct.

When we all met, and the time for worship was come, he, Billy, gets up and denies its being his appointment. Then I tried to preach, and in my conversation I spake about baptism, and that by immersion being the Primitive mode. After I was done, he gets up and concludes in his Methodist way, by praise and prayer; then made some appointments, and amongst the rest said, he would preach on that of baptism, for he believed baptism by immersion was right, and sprinkling and pouring were equally right, and he could prove it by the scriptures. I told him to do it, and I would believe it. He replied and said, it would take him three hours. I told him I would stay, if it was five hours, so he began.

This, brethren, produced considerable of an excitement amongst the people, not knowing what would be; but the case was soon determined, for like Saul, he fell on his own sword and killed himself in the estimation of that people. So he tried to prove his plans and failed; then he tried to make the people believe, that I preached baptism essential to eternal life. I told him I did no such a thing. Well, says he, I know you did not. Then he said there was no Baptist, for Christ was not a Baptist; he said there was a fellow by the name of John the Baptist, that came amongst the Jews, and Herod cut his head off. And he indicated very plain, that Herod done a good deed.

Now, Billy Coalston, read: In those days came John the Baptist, preaching in the wilderness of Judea, &c. &c. Matthew, 3 chapter. Again: There was a man (not a fellow) sent from God, whose name was John. And this John took the balance of his name from his baptising those that brought forth meets, fruits, worthy of repentance. He baptised our Lord, and the spirit of God in bodily shape like a dove lit upon him, saying, this is my beloved Son, in whom I am well pleased, &c. Again, Philip baptised the Eunuch; the 3d chapter of John and 21 verse But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God Then if my friend William, who I believe is an infidel in very deed, was a changed soul, he would come to the light, as the word says, and no more fight against truth, as he does.

22 verse: After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptised. 23 verse: and John also was baptising in Enon near Salim, because there was much water there, and they came and were baptised. 26 verse: And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptiseth and all men come to him.

Here then are Jesus and John both baptising. Philip's was a certain water, and John's was much water, not a little, or uncertain waters, like the sprinklers or pourers hold to. This rumor went abroad, so the Pharisees heard that Jesus made and baptised more disciples than John, though Jesus himself baptised not, but his disciples. That is, not at all, only such as were his disciples in very deed. Again, it is spoken of under the character of a burial, which is to cover up, you all know. A plenty more of scriptures could be produced, of the apostles baptising, so a plenty of Baptists, and not even the name of a Methodist to be found in the Book of God. So I hope William will quit lying.

So William asked me to hush. I suppose he thought his craft was in danger. I told him I would, if he would quit giving God the lie. So he flew from the scriptures to talking about his Hebrew and Latin, as though he was acquainted with these dead languages. Then I rose up and no-

ticed the people, by telling of William that I knew him from his cradle, and he knew nothing of these. From this the people all went out and said, they would not hear him any longer. From this he went out also, as mad as he could be, I believe. I do hope, that some of our Baptist preachers will visit them lower churches, for they need assistance if any body does, in my opinion.

So I will by way of conclusion, give Billy some scriptures that will suit his case; and not only him, but all other workmongers. Now the tree is to be known by the fruit, so are preachers. The prophet said, they preach for hire and divine for money. You may always know a false minister, by their wanting their hire before they do their work; and by their going where their boards send them, and not where the spirit of God sends them. So, my friend Billy Coalston, is bearing these marks, which are marks of the beast. Another mark: The hireling fleeth because he is a hireling, and cares not for the sheep —like this little Coalston fox. Another mark is, that of feigned words, which make merchandise of the people. Again, they zealously affect you, but not will. This is another mark of a false minister. And again, whenever you see a minister, brethren, with his eyelids uplifted, you may say, hypocrite. This jacket fits little Billy fox, that is trying to spoil the vine that bears the tender grapes. But I hope the Lord may prevent.

Peter said, as there were false prophets amongst the people, even so there will be false teachers amongst you; who privily will bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction; by reason of whom the way of truth is evil spoken of, and many will follow their pernicious ways. What a pity to be sure this is. Now while they are advising their feigned words to make merchandise of you, whose judgment of a long time lingers, and their damnation slumbers not; well might Christ say, how can you escape the damnation of hell? These are spots in our feasts of charity, wandering stars to whom is reserved the mist of darkness, to the judgment of the great day. Wandering where the most gain can be made by godliness. A welchman never smacked at a bait quicker than they will at a good fleece of money; and what else? popularity and applause are things which they are reaching after.

Another mark of the beast, for they will say, lo here is Christ, and lo there is Christ; he is here in the altar, come here and you will get religion. Believe them not, neither go ye after them. As good as to say, it is all a lie, and so says Carrowan.

So I want a place in your Primitive Baptist paper for this little piece, if you think it worthy of notice; and if he wants to, I am willing for him to try and rebut it by way of answer: For I can establish all I have said in regard to his denying of the scriptures, by all the people present at that meeting. And I do hope the Association will interfere some way that they think proper, in sending them aid, also advice; for them churches, with the exception of Concord, have not male members enough to do any business whatever. I have visited them twice in about four months, and intend to go there again before another Association, if I can. Go, you ministering brethren, for Christ's sake; for there are some of God's dear children in that quarter. I think to hear their cries and lamentations is enough to make any body feel for them, that has got the love of God in them. For he that loves God, loves them that are begotten by him; and if we love any object, when we see it in distress, we should try for its deliverance.

So I want Coalston, and all others of his principle, to examine Judas, Simon Magus and Demetrius, the Pharisees and Sadduces, with all other money lovers or hunters, who are engaged in such conduct of going for the fleece and not for the flock. These are the kind that enter into silly women's houses, and lead them captive by the devil at his will. Brethren, we ought to come out plain in these cases, for the poor or weak brethren are so much trampled on. *GEORGE W. CARROWAN.*

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, North Carolina,
Nov. 15th, 1841.

BRETHREN EDITORS: I have been a reader of the Primitive more or less from its origin to the present time, and can truly say, that it has often brought comfort to my soul, when under proper exercise of mind; and as it always comes filled with gospel doctrine, Christian experience, Christian feeling, &c. &c. it needs not the pen of one so unworthy as myself to add

any thing to, or to throw any light on, the subject of religion, or to attempt in any wise to comfort the Christian heart. Therefore, it might perhaps be more profitable for me to peruse its columns with a prayerful spirit, than to write any thing for the inspection of others.

Yet from some cause best known to God, my heavenly Father, my mind has been for some time past, impressed with the subject of giving vent to some of my feelings through its columns, with the hope that should there be any of God's dear children similarly situated, who may chance to read therein, that it may perhaps be some consolation to them.

I am now almost 48 years old, and am sometimes made to hope, that Jesus Christ manifested his love to me for the salvation of my soul in my 18th year; though I could not at that time place sufficient confidence in what I experienced, to attempt to unite with Christians in a church capacity. But have oft times prayed to God, that he would impress me with a feeling sense of the burthen of sin again as in former days, that if it were his good pleasure to remove it, I might know better when and how it went; or, if I was deceived, that he would undeceive me. And I sometimes hope, that my request was partially granted; for, after about twelve years of the dealings of God with my soul, I was enabled to petition for admission into the church, together with my bosom companion. We were both received and baptised the next day, which was a spring time and time of rejoicing with me. I then thought the roughest part of my journey in religion was over, but alas! time, which alone can unfold to poor frail man, the secrets of futurity, has taught me to the contrary. For, after many tragical scenes of mortal life, temptations and difficulties, the most heart-rending remains yet to be told.

From causes not necessary here to enumerate, I took the liberty, believing it to be my duty, to reply in part to a few of several publications, the productions of some gentlemen of my acquaintance who had waged a paper war with each other; one of whom was a member of the church where I belonged. And though it was altogether friendly on my part, yet it caused so much excitement and ill feeling amongst some of them, that after six or eight months, the fellowship between the old brother and myself became broken; which was made known to the church, and as a matter of course, we were both expelled from its privileges. And although I shortly after gave the church satisfaction and was restored, and although I have not now the least angry feeling towards any of the parties, but feel a perfect spirit of forgiveness towards all of them so far as I am concerned; and although I feel no guilt on my mind in consequence of the circular which I had published, yet perhaps as the cause of Christ has received no benefit from its publication, there being nothing in it to edify the Christian; but on the contrary, has had the effect in part to bring about disunion, perhaps it had as well and even better have been let alone. But we are told, that all things shall work together for good to them that love God, &c.

Now, brethren, unless I am greatly deceived, I can say of a truth, that in the present case this passage of scripture has been realised by me; and I trust the same kind hand has or will ere long deal thus bountifully with him; for during the time of my expulsion from fellowship, my proud heart was made more willing than for months and even years past, to bow at the footstool of sovereign mercy. And I can in truth say, that during the time of my expulsion from fellowship, that I experienced more of the love of God, felt more love toward the brethren, more anxiety for the prosperity of Zion, than in time long before. And thanks to the Lord, those feelings have not entirely left me yet; but I feel a constant and fervent desire for the prosperity of Zion, and the salvation of poor, careless, lost, blind, dead sinners, to an inheritance incorruptible and undefiled, reserved in heaven for all of God's dear children. I will therefore come to a close, after inserting the following lines, written from the very feelings of my heart, during the time when I was left as a disconsolate widow, or the lonesome dove, who mourns her absent mate, under the title of

The Exile Christian returning.

Poor and wretched, Lord, I come
To thy Zion, destin'd home;
Brethren, sisters, I'm undone
If thou say'st, remain alone.

Lord, thou would'st not let me go,
From the Christians first I knew;
But thy love was wound around,
'Till a resting place I found.

When thy pardoning love I found,
Weltering, weeping on the ground;
Lord, I fear'd it could not be
That my Jesus died for me.

Satan said, I was deceived,
That I had not Christ receiv'd;
Thus I wander'd to and fro,
Could not tell which way to go.

Troubled sore, with sin oppress'd,
Could not take no pleasant rest;
Yet thy love around me 'twin'd,
To my native home* inclin'd.

After lapse of many years,
Oft my pathway strew'd with tears;
Trav'ling through this world alone,
The blessed Saviour call'd me home.

T' join with those whom first I knew,
Children of the Saviour too;
T' love and serve thee here below,
Come pleasure, pain, come weal or wo.

But, the fell destroyer's come,
Sever'd union, I'm alone;
Must I perish here and die?
In this land of misery?

Nay, I will not be content,
Though from Christians I am rent;
I'll arise and to thee go,
Tell the agonising throe.

Prostrate at thy feet I lie,
Help, O Lord, do not deny;
May an exile taste thy love,
Send it down, Lord, from above.

Jesus, master, Son of God,
Cease thy heavy chastening rod;
Bless us, cause us to repent,
And redeem the time misspent.

Firm united let us be,
In the bonds of charity;
As a band of brothers join'd,
Peace and safety we shall find.

J. C. KNIGHT.

*My present place of membership.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Richland district,
Feb. 4th, 1842.

DEAR BRETHREN EDITORS: I wish my paper continued, as it brings the best of news from distant parts, all circling to the truths of God. Your much esteemed paper the Primitive, is gaining ground in this section of ours. I intended writing sooner to you, but some new subscribers coming in, I was waiting to ascertain how many.

I wish to continue taking your paper as long as I live, if it continues to hold forth such doctrine as it now contains; as I believe it is the only true doctrine held forth in the universe. And I wish it great success, and I wish it to cover the earth as the water covers the great sea. And oh, may the God of all grace keep us all from all evil, and save us all in his kingdom for Christ's sake. *JACOB B. HIGGINS.*

TO EDITORS PRIMITIVE BAPTIST.

Lumpkin, Stewart county, Georgia,
January 9th, 1842.

DEAR BRETHREN: Through the goodness of an ever gracious providence, I am still on the land of the living and place of repentance. 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. James, 2nd chapter, 4th verse.

Now, brethren, it does look to me like the missionaries would have all the rich men saved at the expense of the poor. It is no odds with them, if a poor man has a well grounded hope in Christ, and does not belong to any of the brood of institutions, his hope is not regarded. In the days of the apostles, the disciples of Christ were reported of for their obedience unto the faith, the same faith that is now so despised. How is it now? Every man is reported that is an institutionist, whether saint or sinner, for his obedience to the institutions, not to the faith.

I learn that there was a sect among the Jews, that thought that gain was godliness; that they would or could smile in your face and cut your throat, just like the missionaries that can smile in your face and call you brother, to get your confidence, and then swindle you out of all he can. And if he wants you to believe something that he has to say about a Primitive Baptist, by way of persecution or misrepresenting of them, he will in the first place tell you how well he loves him. So much of the like has come under my own observation, that I think I am not mistaken. And by this new method of persecution, they have destroyed the confidence of the people. Professing to love every body in word it appears so, but in deed to the reverse.

It is witnessed almost every where the missionaries have been, that they preach a plurality of doctrines; and if they will prove treacherous in sacred things, how much more in carnal things. I heard a missionary say, that the Primitive Baptists in Tennessee were all turning over to the missionaries; but I did not credit, it, it was so much like the rest of their priestcraft, to ride into the affections of the church, and so overcome the church by telling them what great work brother such a one has done, and bro. such a one has done; until they have almost done what they can,

by begging on the credit of the poor. And you will find in a periodical titled the Efficiency of the press in Burmah, that God in his providence requires that $30,000 be raised and remitted with the least possible delay. I leave you to judge.

WILLIS S. JARRELL, M. G.

TO EDITORS PRIMITIVE BAPTIST.

E. Nelson, Shelby county, Ill.
Dec. 24th, 1841.

VERY DEAR BRETHREN IN THE LORD: As agent for the Primitive, it becomes our duty to address you once more, (in much weakness.) We receive our papers tolerably regular, and do acknowledge that they do still hand out to us the very kind of food that we can draw sap and nourishment out of, it being the real old corn and that not weevil eaten. For it gives God all the glory, and not men nor money. We do not want to be in the way of abler pens, for dear brethren, I am no preacher neither do I expect to be one, and have but a limited education.

But I am nourished and cherished by hearing of the dealing of God with his children, in making himself manifest to them, or in making them manifest to the world, by taking up their cross and enabling them to follow Jesus. (For, dear brethren, I do not believe that Christ's manifesting himself to the poor soul, is making a child or heir of heaven.) For I believe that there were just as many children or heirs 1800 years ago, as there are now. Else the great head of his people was not right, when he offered himself a ransom and cried on Calvary, that it is finished, and gave up the ghost.

I say, dear brethren, that under these considerations I feel anxious to speak a word of encouragement to my brethren. Go on, brethren, speak often to one another in love; use faithfulness and take pattern by the great head of the church. If thy brother trespass against thee, go—where go? round and tell every body else? No, go right to thy brother, and tell him his fault between thee and him alone; and if he hear thee, well, thou hast gained thy brother. But if he fail to hear thee, what next? Tell it to the church, and have him or them cut off. No, but take one or two with thee, that every word may be established, &c.

Oh, brethren, be faithful in discipline, admonish one another in love. For, dear brethren, we have witnessed the evil of unfaithfulness, in point of discipline; for one church in our Ocaw Association has split right in two, and I believe that the disaster will spread through the whole Association, just for lack of following the examples laid down by our great leader. A convention of delegates from all the churches in the Union, or Association, has been called by the excluded party, (so called, although a majority of said church,) to look into and sustain them or kill them lawfully. I will, when the thing is decided, let the brethren at a distance have the circumstance, together with the result.

Oh, brethren, it is a light thing to fight the enemy wherever he makes his appearance, in what shape or form soever, whether it be Bible, tract, Sunday school, temperance, Campbell, or any other of the men-made or devil hatched societies; for they are not authorised in the word of God; therefore, a few small smooth pebbles taken from the book of God's word, and his eternal sling, (the Holy Spirit,) by the hand of his young Davids will soon bring their Goliah down. But, my brethren, when we come to take up the axe against them that are near and dear to us, them that we do believe have been born again and been made partakers of divine grace; and particularly when we have to take up the sword against our pastors, who have proclaimed the gladsome news of salvation by grace to us—I say, brethren, this is a hard task. This is our situation, we have to fight them that are near and dear to us. I can say, it is indeed a trying time in Zion in this far west.

As it is growing late at night, I must come to a close. Oh, brethren, live in peace, do not bite and devour each other, do not let little differences of doctrine destroy our fellowship. If I view that the doctrine of the two seeds (spiritually) is a Bible doctrine, and you do not, but believe in the doctrine of predestination and election, why let not that differ us. Then let us not destroy one another on that account, but labor with one another in love; use no harsh names, as becomes the enemy.

Brethren, farewell. Pray for us, and may God bless you and enable you and all his children to contend earnestly for the faith which was once delivered to the saints.

THOMAS W. MARTIN,
A lay member.

Barnsville, Monroe county, Ga
December 13th, 1841.

DEAR AND BELOVED BRETHREN: Peace be to youward. This afternoon I was in my little field picking out cotton, and beheld in the eastern horizon the beautiful rainbow in the cloud, tinged with yellow, red and green; three distinct yet united colors, all harmonizing together, and constituting the one covenant bow. This beautiful and sublime sight portrays to my view, something beautiful and full of mystery. It preaches to me the glorious doctrine of the adorable trinity and unity of the godhead, the Father, Son, and spirit, equal, co-equal, co essential and co-eternal; all harmonizing in one eternal God.

While thus musing upon the beauties of the sublime scene, the witness of God's eternal truth, the stability of his promises. and the duration of his everlasting covenant, my mind was instantaneously caught away from the rubbish and stuff of this vain world, to regions far beyond time and space, to the glorious covenant of redemption, between the Father and the Son, that was entered into in the ancient settlement of eternity. The Father, Son, and Spirit, then and there consulted about the great salvation of his chosen ones. The arrangement was made, the plan laid down, the steps that should be pursued, the means devised and wisely connected with the plan of man's redemption. Infinite wisdom adjusted all things for a certain end, and infinite wisdom will see that every end be accomplished by the very things agreed upon for that purpose. His own declarative glory, and the eternal salvation of all the elect, will be accomplished in that way which is perfectly conformable to his most wise and righteous decrees, counsels and purposes. Hence I think that I had a little peep into the great, stupendous plan of salvation by Jesus Christ. And there is something about me saying, the things that thou seest, write them in a book.

But to return to the rainbow in the cloud. The scene was solemn and delightful. It was the witness of God's eternal truth, an emphatical truth that God is a covenant-keeping God, and faithful concerning all his promises, counsels, purposes, and decrees. God said unto old Noah, I will establish my covenant with you, and this is the token of the covenant which I make between me and you, I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you, and every living creature of all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between me and every living creature of all flesh that is upon the earth.

Here, my brethren, are six positive wills and shalls from the mouth of Jehovah, in order to establish his everlasting covenant, with a promise annexed thereto, that he would set his bow in the cloud and look upon it, that he might remember his covenant promise with old Noah. Well might the apostle James say, that God was unchangeably the same, without variation or the shadow of a turn. My soul this evening was constrained to adore and praise him, as an unchangeable, just, faithful, covenant-keeping God; infinite in wisdom, power, and goodness; not slack concerning his promise, as some men count slackness.

Dear brethren, after a little respite, I will give you some more of the fruit of that night's work; for what my eyes saw by day, my pen wrote by night. Mine eyes, i. e. my literal eyes saw the rainbow in the cloud, and with the eyes of my understanding I saw that the covenant bow was figurative of the unity and trinity of the godhead. And I also saw the covenant of redemption. how God can remain just and the justifier of the ungodly &c. &c. But more of this hereafter. Peace be with all saints, is my prayer for Christ's sake.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Russelville, Alabama,
Dec. 15th, 1841.

DEAR BRETHREN EDITORS: The time having arrived when it becomes my duty to make a remittance for the Primitive Baptist, I have thought proper to give you a short history of my troubles and joys, that I have passed through in this low ground of sorrow; hoping that it will be a source of satisfaction to some individuals, who have known me in days gone by.

In the year 1801, my mind became suddenly arrested on account of my future state. I discovered clearly, I thought, that if I lived and died in my then situation, an awful hell was my doom. Of course I tried to pray by day and by night, but my prayers did not seem to reach above my

head. But after some time, I thought I could pray better than I had done, and had quit all my outbreaking practices, and thought myself not in so bad a condition as I had been in. But, my dear brethren, it was not long before I discovered, that my heart was desperately wicked above all things, who can tell it. Then it was that I was made to cry, Lord, have mercy on me a sinner. My troubles from this time increased. I often thought my day of grace was passed. I endeavored to keep my situation unknown to any except myself. I mourned, I grieved, I prayed; which seemed to increase my guilt. At length I went to a meeting, about twenty miles from home, thinking that the Lord might have mercy on me there.

But when I reached the place of preaching, no tongue could tell my condition; an awful hell seemed to be my certain doom. I could not contain myself at preaching. I arose from my seat and while walking to my horse my bodily strength left me, and I fell prostrate on the ground. Some persons happened to see me fall, and came and enquired what was the matter? I told them that my poor soul was lost, and that I could not see any way that God could be just, in the salvation of my poor soul. At length my strength returned, and my notion was still to go home. I got within about a half mile of home, when my great burthen went off and the trees and every thing in nature had a beautiful appearance.

I arrived at home and my father's family appeared more lovely than they ever had done before. At this time a thought struck me. Is it possible, that I have met with a change? I forthwith started for a certain place in the woods, where I had often retired for secret prayer. I went with a view to pray to the Lord, if I had met with a change to make it fully known to me. I commenced kneeling down, but I think before my knees reached the earth, I was rising praising God, and I never was so happy in all my life. I thought, if I had the whole world of mankind there, I could have convinced them in what way God for Christ's sake had pardoned my sins. But, dear brethren, it was not long before I doubted whether this was regeneration.

I was baptised by George Pope, in the month of August, 1802, in Montgomery county, North Carolina. I emigrated to the same county I now live in, the year 1818; which is in the bounds of the Muscle Shoal Association. There has no division taken place as yet in our Association, but I hope the time is not far distant when a separation will take place. I am of opinion, that much the largest portion of the members composing the churches within the bounds of this Association, are of the Primitive faith. The Mount Nebo church, in which my membership is, has the rise of 200 members, and our pastor Theophilus Skinner, is a real Predestinarian, and has fought against the new missionary schemes of the day constantly and faithfully.

I was the first man that took the Primitive Baptist in this part of the country. It was sent to me by a relation of mine, who lived in South Alabama, as a present, for one year; and I think it the best small present I ever had. Since that time a good many have taken it, and are much pleased with it. While at the same time there are people in this country, who call themselves Baptist preachers, that say the Primitive should not be read or regarded by any person whatever. I wish my paper continued until I order it stopped. Yours in gospel bonds. *WM. SUGG.*

Disappointments and distress are often blessings in disguise.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, MARCH 12, 1842. No. 5.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

2 Corinthians, chapter vi. verse 4: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5. In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

Chapter viii. verse 2: (Of the churches of Macedonia,) How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. 3. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; 4. Praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints. 5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. 7. See that ye abound in this grace also.

In the above verses Paul is laying before the church at Corinth, the conduct of the churches of Macedonia towards the Jews; therefore in verse 8: I speak not by commandment, (that is, to you the church at Corinth,) but by occasion of the forwardness of others, (that is, other churches) and to prove the sincerity of your love—(the church of Corinth, whether they would act according to the nature of the grace of God and conduct of Christ in these words.)

Verse 9: That though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. 11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also, out of that which ye have. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13. For I mean not that other men be eased, and you burdened: 14. 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. 21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Chapter ix verse 1: For as touching the ministering to the saints, it is superfluous for me to write to you: 2. For I know the forwardness of your mind, for which I boast of you (the church of Corinth) to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. 5 That the same might be ready, as a matter of bounty, and not as of covetousness. 7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 12. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13. While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

Now from the last ten verses we find Paul's faithfulness in exhorting the church

of Corinth to the duty of supporting the saints, and not like modern ministers ashamed or afraid lest they should say, physician heal thyself. And what is more plain than it was for the support of the saints generally that had need, for neither minister nor any individual is named by Paul, but saints in the plural. But how was it to be done? First, if the man found a readiness of will to give any thing, give according to what he possessed. Secondly, It was not right for one to be eased and another burdened, equality is recommended; and what was given, was to be given as matter of bounty; and no man was to give grudgingly, or be forced of necessity to give. The sum of the whole seems to be, that it is the duty of one saint to supply the wants of another if he can, and that with cheerfulness, that such a supply of the necessitous may produce thanksgiving to God by him in need, on behalf of the giver, and manifest the giver's subjection to the gospel of Christ; and that no man should give more or less than he first fixes in his mind to give, and feels a free good will to give, or it loses the virtue of an offering to God.

Chapter xi. verse 7: Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8. I robbed other churches, taking wages of them, to do you service.

Now is it not evidently certain, from the last verse, that it is the duty of every church to contribute to the minister that labors among them; or else why does Paul call it robbery, (a base crime,) to take from a distant church to enable him to preach to the church at Corinth? A base crime, we call it, because it is manifest covetousness in the church, that does refuse to contribute to the minister who is spending his time, constitution, and labor among them. And robbery it may well be called, because it robs God of obedience, the minister of his dde, and the distant church of that she ought to have given her own minister.

Verse 9: And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10. No man shall stop me of this boasting in the regions of Achaia. 12. That I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

It is beyond controversy that in these last verses the apostle shows why he had not and would not charge the church of Corinth any thing for preaching the gospel to them; for the sole reason, that he might cut off occasion, or opportunity from them that desired occasion, to say, Paul charges you, and why not we, for preaching. But in the last verse he does not hesitate to say, that such as charged for preaching were false apostles, deceitful workers, transforming themselves after the apostles of Christ. And may we not say so now, that he that won't preach without pay is a false minister? For Christ says to his apostles, freely you have received, freely give. And hence he that sells the gospel is only a transformed minister, or a minister in appearance, and devil in heart. To receive the free gifts offered, is not selling or charging for preaching; but to say I can't nor won't for no less than for such and such a sum preach for you, is charging for preaching and such a man we should judge a false apostle, a transformed minister.

Chapter xii. verse 13: For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. 14. And I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. 15. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16. But be it so, I did not burden you—(that is, by charging them for preaching) 17. Did I make a gain of you by any of them whom I sent unto you? 18. Did Titus make a gain of you? walked we not in the same spirit?

That is, both Titus and Paul were not burdensome, nor sought gain, or charged the church of Corinth for preaching; but both preached without pay from them. Yet Paul, above, asks the church of Corinth to forgive him this wrong Hence we see plainly, it is the duty of every church to support the gospel minister among them, else why does Paul call it a wrong; and for a minister to take from one church to preach to another, he calls robbery. We see then plainly where duty lies, both for

church and minister. Yet, like Paul, a minister may, if he chooses, preach to people for nothing, like Paul to the church at Corinth; yet it is a wrong, because it prevents the church from doing her duty. But if he takes of distant churches for his support, it is robbery. Then missionary provisions from distant churches, is robbery, and a perversion of the directions of the command of Christ; who said, take no scrip in your purse, no bread, &c.

Galatians, chapter ii. verse 10: Only they would that we should remember the poor, the same which I also was forward to do.

Oh, sad and lamentable; what a fuss is kept about supporting the ministers, while the poor in the churches are shamefully neglected, and their wants disregarded. While the scriptures we have gone through, the greater part show plainly, that the most of the collections were for the poor saints, and not for ministers. But now the ministers are pampered in broad cloth and gigs, and fare sumptuously, while the poor saints are cast off as parishioners, on merciless speculators on their poverty from the county treasury. Where is Christian love? where is the obligation to all God's commands? Begone, partiality to saints, for here is the greatest need.

Chapter vi. verse 6: Let him that is taught in the word, communicate unto him that teacheth in all good things.

This text shows again the same thing, of the duty of every church to its own minister; and that the Christian duty lies here, and not to distant ministers, who don't preach the gospel to you; but to them that teach you, and not others.

Verse 10: (But here comes general and special charity.) As we have therefore opportunity, let us do good unto all men, (that's the general,) especially unto them who are of the household of faith, (that's the special.)

Now in the two last verses we see three things, or three kinds of duty; first, our duty to him that teaches us, to give unto him in all good things. Secondly, our duty to all men, (that means natural men, to do them good on opportunity.) Thirdly, our special duty, in preference to the other, to do good to the household of faith; which means all saints in general, on opportunity.

Ephesians, chapter iv. verse 28: Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Philippians, chapter ii. verse 25: (Epaphroditus,) but your messenger, and he that ministered to my wants.

Epaphroditus was the messenger from the church at Philippi, and bearer of the contribution of that church to Paul, while he was at Rome, to his wants, from whence he writes his epistle; but Paul had planted this church, he had taught them, and they had been rather slack heretofore. Therefore, in verse 30: To supply your lack of service. Which still shows the same thing, the duty of every church to their own minister.

1 Thessalonians, chapter ii. verse 5: For neither at any time used we flattering words, as you know, nor a cloak of covetousness; God is witness.

Oh, how reverse of the present conduct of missionary writings, and beggars for to obtain money in the present day. Flattery and flattering words are but too hare faced in the pages of all their writings, and in their preachings and beggings.

Verse 6: When we might have been burdensome, as the apostles of Christ. (Here you see the same duty again of the church to the minister.) 8. We were willing to have imparted unto you, not the gospel of God only, but also our own soul. (See the feelings of Paul and his companion.) 9. For laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2 Thessalonians, chapter iii. verse 8: Neither did we eat any man's bread for nought: but wrought with labor and travail night and day, that we might not be chargeable to any of you. 9. Not because we have not power, but to make ourselves an ensample unto you to follow us. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

The above verses show plainly, that while Paul, Silvanus and Timotheus were preaching at Thessalonica, that they worked night & day to prevent their being chargeable to them; and the reason for so doing was, to be to them an example to follow them, but keep up the same idea of the duty of a church to her minister in these words: Not because we have not power—that is, to claim of you Thessalonians support, while we are preaching the gospel to you.

1 Epistle of Timothy, chapter v. verse 18: For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn—and the laborer is worthy of his reward.

But shall I feed the ox while he treadeth corn for another man, or pay a laborer while he works for my neighbor?—Surely not justice. Then let him that's taught in the word, communicate to him that teacheth in all good things; and make the yoke no heavier than Christ has made it, and feed the ox and pay the laborer when in your employ, is the idea here; and so do your duty to all that teach you, and you will act according to scripture, and do better in fulfilling the command, than giving thousands where there is no command, for disobedience is as the sin of witchcraft.

Chapter vi. verse 5: Men of corrupt minds, destitute of the truth, supposing that gain is godliness, from such withdraw thyself.

Here Paul keeps up the same idea, that if a minister seeks gain by godliness, or makes a trade or speculation of the gospel or his religion, he is a false apostle, a pretender at best. It agrees with Christ concerning the Pharisees, who made long prayers to be the better qualified to devour widows houses; that is, to render them less suspected of cheating or defrauding and be more apt of getting orphans estates in their hands, and take advantage of men under the form of godliness. But surely this is certain, that such a man, who becomes religious for any thing else but eternal life, is a hypocrite; and that any man who preaches the gospel of God from any selfish interest save from necessity, the good of souls, the glory of God, is a false minister. And that the apostle doth plainly show in this text, that when it is manifestly plain that a minister seeketh to make gain by his ministry, it is a sure mark of a false one, and destitute of the truth.

Verse 18: That they do good, (the rich men) that they be rich in good works, ready to distribute, willing to communicate.

2 Timothy, chapter i. verse 16—18: Onesiphorious he oft refreshed me—and in how many things he ministered unto me at Ephesus, thou knowest very well—

Chapter ii. verse 4: No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

This verse is a figure chosen by the apostle to shew Timothy, a young minister, that he is not too much to engage himself in trade, speculation, or any thing else, to the hurt or neglect of his ministry.

Chapter iii. verse 5: Having a form of godliness, but denying the power thereof: from such turn away: 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

The above prophecy of Paul, in these verses and the verses before and after in same chapter, most assuredly belong to some age of the gospel church after his time. Yea, he saith by the spirit, in the last days these things should come to pass, that men having a form of godliness, but denying its power, should creep into houses. He don't say private houses or meeting houses, this we are to determine by the prophecy's fulfilment. And that these formal godly persons should creep, or by subtility, stealth, or privily, not letting their intentions be known, in an low humble manner, having a form of godliness, lead captive silly women, laden with sins, led away (by such men) with divers lusts. Now we do in candor think, that this prophecy cannot be so fitly, so fully, and so amply applied to any age of the gospel church heretofore, as the present proceedings of missionaries. In the form of the humble ministers of Jesus Christ, going from meeting house to meeting house, forming missionary societies, or leading captive silly women to their various projects and schemes, promising them to do one thing with their money and do another. Silly women, because they are dead and laden with sins and cheated out of their money; led away to give, and know not who is to get it, nor from what spirit they give; led with divers lusts, the lust of honorable titles, presidents, secretaries, treasurers; lust of pride, having their names enrolled among the records of famed donors. We leave our readers however to determine if they can any where apply it to any age of the church where it will fit better.

Titus, chapter iii. verse 14: And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Hebrews, vi. chapter, verse 10: In that ye have ministered to the saints, and do minister. 11. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end.

Chapter xiii. verse 16: But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

1 Peter, chapter iv. verse 9: Use hospitality one to another without grudging.

Chapter v. verse 2: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

This text shows plainly, that money or gain should have no influence on a minister of God for preaching, or in preaching to the church of God; for if lucre, which is gain, give him a will or readiness of mind, it is a corrupt principle and a corrupt ministry. Nor should he be constrained by a church, money, or other power, to feed the flock of God; nothing but disinterested freewill will do in this matter.

1 John, chapter iii. verse 17: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

3 John, chapter i. verse 7: Because that for his name's sake they went forth taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellow helpers to the truth.

Here we see, in these last verses, that it is a duty of one Christian that can spare, to give of the goods of this world to him that has need; and we have a right to suspect that man that faileth to do so, wanting in love to God. And also we see here an allusion made to some (who but ministers) that went forth taking nothing of the Gentiles; that is, no doubt, to bear their expences or support them on their journeys, yet were received and entertained by that noted Christian for piety Gaius, to whom John directs his epistle.

(*to be continued.*)

FOR THE PRIMITIVE BAPTIST.

Williamston, North Carolina,
December, 1841.

(*continued*)

Men are the same in each country by nature and nothing but divine grace can tame them. Their natures are wild, it may be seen in the poor as well as the rich, in the almost beggar on the dunghill, as well as the nabob or tyrant on the throne, or in power; in the most insignificant sectarian, as well as the pulpit orator, who disgraces the sacred desk. These reasons, with others not named, force me to think, that not all persons that are called preachers, or Christians, are not of God or sent by him to preach the gospel; and these not sent of him, he says, shall not profit the people. But it may be easily seen they injure the people; first, by obtaining from them wherewith to support on through life in this world, which they were not scripturally entitled to. Secondly, they injure the people by proclaiming error instead of truth, trying to make them believe it would be treasonable to dispute what they declare about the ability of man; that they are not as poor, and frail as they really are: presenting error thus to their minds; and that they have got sufficient qualifications in nature to become religious at any time they please; hence prevent them from asking for the assistance of God's spirit, when they don't think they need it. All this is calculated to cause the creature to settle down on the lees of carnal security, and as long as they will suffer themselves stuffed with such trash they cannot think they are so poor and blind as they really are. And human nature is so proud, that it will not beg when it has enough of its own.

They further injure the people in teaching them, that the scriptures are to be taken literally, and not spiritually; telling them that repentance and baptism, are inseparably joined together, so that a person cannot be a Christian without they are baptized, (and will sometimes add,) by immersion, omitting to observe that no person is scripturally entitled to baptism but a Christian. Hence getting many to think, if they were baptized it would help them mightily on to heaven; not thinking that baptism is not the cleansing of the flesh; but the answering of a good conscience towards God; getting many into the church this way, (into the visible church.) Thus the reason of many soon turning back to the weak and beggarly elements of this world, thus they have no scriptural claim to the privileges of the church, and are not qualified to give a scriptural reason of their hope in Christ with meekness and fear.

Hence the practice of recommending the people to what some authors have said on certain subjects, which in substance would give the scriptures the lie, and do it with such a plausible appearance, that the ignorant and unsuspecting are taught to confide more in what they say, than in the word of God. For when God says he is unchangeable, they say in substance, that he is not so; for that he changes agreeably to the changes of men. And as it respects

Christian duties pointed out in the Book of God, when God says, that if they love him they will keep his commands, they say in substance, that they do love him and are his children, although they do not comply with what his word commands. When God says and enjoins it on his people, to be baptized in his name, they say that baptism means immersion, sprinkling, or pouring a little water in the face or on the head of the subject. When the apostle says, that Christians are buried with him in baptism, to set forth his death, burial, and resurrection, they say, that other modes may suffice for a burial. When we are taught, that the first administrators of baptism had their baptismal stations at rivers, and other places where there was much, or certain water; they say in substance, that it was ignorance then in them, for they have found out since, that one drop of water is as good as a fountain for baptism. When the Book of God points out repentance, and faith in Christ, as a passport to his church; they say they need no such passport now to his church, for that they were born subjects of his church, and are entitled to all the privileges thereof, although they did not come into the church the way he has pointed out. When they assemble together to commemorate the death and suffering of Christ in partaking of his supper, instead of seating themselves around the table (as at common suppers,) they will get on their knees around the table, (under the pretence of humility) When Jesus says, that if he their Lord and master have washed their feet, they ought to wash one another's feet; they say they ought not now, for it is not now obligatory on them.

Hence we find such a departure from the scriptures now, that if we look to the prevailing practices, and say soes in inquiring after truth, and take the creeds of men to find apostolic doctrine and apostolic ordinances by, it would be a fruitless attempt; for the departure has been so great, that there is scarcely the least features or resemblance retained. Much has been said for years past about missionaries, and the spread of the gospel; but I often think much more is said, than felt. And if there was not some monied institution behind the curtain, there would not be as many advocates for these new fangled notions as there are, nor should we hear of so many travelling beggars as we have in some years past.

Sometimes I try to take a retrospective view of the Baptist churches. When I first got acquainted with them, upwards of forty years ago, I think I saw them then, more like the apostolic than now. Other religious societies got up some of the new schemes, and institutions of the day. The Baptist churches (many of them) were like the Jews of old, not satisfied with the Lord's prophet Samuel, and applied to him to make them a king, like the rest of the nations around them. And to gratify them he did so, and anointed Saul to be their king; but told them, it would be a curse to them, which soon proved true. So the Baptists, wanting not to be behind others, but to be more like them, have attempted to copy after others. The Baptists in the old countries, and some of their near neighbors, have attempted to make them a king, and in doing it, have got up many demigods in their new inventions. And how easy it is to be seen, that what Samuel told the Jews then would be the result, so we find it now; for before those days, there never was such a feud amongst them. For as Saul was higher from his shoulders and up than any of the people, so now we find that they make their king higher than God's make. And as the Israelites soon began to divide and break asunder by tribes, instead of all pulling gently together, so the Baptists have been splitting, and jarring, clashing, and contending, one of them for the good old way, the other for the new inventions of men. The old *Primitive Baptists* had found it good to form themselves into Associations of churches, but for these aforesaid reasons are rending asunder; not only Associations, but churches, and individuals; and many of them ready to say (like some simpletons of old,) I am of Paul, I am of Apollos—I am a missionary, I am an antimissionary—I am in favor of the order of the day, or I am against it

Some of the old ministers in the Kehukee Association, told these new fanglers, these things would prove a curse, if persisted in, and it has proved so. When I think of these things, I am ready to tremble for the ark of God, for the oxen stumbleth; but I have this consolation, the Lord will keep it safe. While many of the fence straddlers (Uzzah like,) are putting forth their hands to steady it; (what a wonder they don't share his fate.) But some of these actors have died in the estimation of the public, and many others look like mere skeletons; they are walking about, but they are much more to be pitied, than envied in

their standing in society. It is to be hoped, that the direful contagion will, and has met a northern blast, and that the scriptural atmosphere will be again clear and healthful.

I am so far advanced in years, and often under bodily affliction, that I can travel but little far from home, to what I used to do, in the course of years past; but I have a great desire to visit the churches, and even those I never saw, yet I do not anticipate that my wishes will ever be all realized while here below. Yet I at times anticipate the time I shall meet with the children of God, where parting will be no more, until then I bid you adieu.

JOSEPH BIGGS, Sen'r.

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Postscript. I wish further to say to my near and distant friends, that I am anxious for the keeping up this way of correspondence, the *Primitive Baptist* periodical, and hope the dear brethren will rouse up themselves to their duty, and privilege of writing therein. For it is as good news from a far country, and I am glad in my old age to enjoy the happiness to set by my fireside, these cold evenings, and in warm weather in the cool shade, and read the correspondence of my brethren that the Lord enables to write in our little Prim. When the Prospectus of this work came out, a copy fell in my hands, and upon examination I was so much delighted therewith, that I immediately wrote to the intended Editor, which was placed in the first number 1 vol. 9th page; again in same vol. 204th page, and again on page 219th, and in page 310th, and in 2nd vol. page 58th; and in 3rd vol. page 37th, and at page 153rd; and 4th vol page 52nd; and again in 5th vol. page 248th; and again in 6th vol. page 8th, and now this as it stands.

I once had the doctrine of perfection in the flesh much inculcated on my mind by men, which gave me great uneasiness both day and night. I at one time fell asleep, and thought I was where this subject was argued, and waked with the following lines on my mind, and I will now give them to you.

Some teach perfection in the flesh,
I can't attain to such a reach;
Daily experience teaches me,
That flesh perfection cannot be.

Afterwards I was satisfied it was false.

J. BIGGS, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

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Aiken, Barnwell district, S. C.
February 1, 1842.

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, I could assign my name to you and sending on my little mite.

And finding that they carry that which I believe to be the truth of the gospel of Jesus Christ, and have been a consolation to my very soul, I can only say to my brethren and sisters, go on in the strength of the Lord. Therefore, brethren, watch and be sober, fervent in prayer, hold up your lights, that those around you may say that there is reality in the religion of Jesus Christ, and not of man-made societies. And as it is through the little Primitive we hear from each other, times here are like many other places; some for Primitive, some for missionary.

Brethren, it appears that the time is come that the prophet Micah spoke of in the 3. 11: The heads thereof judge for reward, and the priests thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us. This is the first time I ever wrote any thing, therefore I subscribe my name to you in gospel bonds.

CHARLES PLUNKET.

TO EDITORS PRIMITIVE BAPTIST.

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Montgomery county, Ala.
Jan'y 22nd, 1842.

DEAR BRETHREN: While I am writing on to have my papers continued, I will send you a few lines merely to let you know that I am yet in the land of the living, and blessed with the happy privilege of reading your communications; which is a great satisfaction to me, to hear so many speak the same thing, having the word of God for the man of their counsel. I want you all to continue to write, and my prayer is, that God would enable all his people to speak the same thing, and that there be no divisions among them; but that they may be perfectly joined together in the same mind, and in the same judgment.

Brethren, remember afflicted Zion, and

then remember me. In tribulation I subscribe myself your unworthy brother.

GEO. W. JETER.

TO EDITORS PRIMITIVE BAPTIST.

Tucker's Cabin, Henry Co. Ga. Feb. 13th, 1842.

BRETHREN EDITORS, I have on hand a small publication entitled the "*Naked Truth,*" which I shall shortly transcribe and send for your consideration; and if you think proper to do so you can give it a place in the Prim it is the work of *James Morgan*, and will probably be read with interest by all who have never seen it. And perhaps it may pass for a proper specimen of the works of man in this our day and time.

I am with all due respect, &c.

WILLIAM GARRETT.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 12, 1842.

FOR THE PRIMITIVE BAPTIST.

Plymouth, Washington county. N. C. February 26, 1842.

To the Old School Baptists in Georgia and elsewhere. Having read your communications for six years, and finding they all speak the same thing in gospel doctrine, my mind at times is over run with love to my dear brethren, to think that there are so many contending for the faith once delivered to the saints.

It is said in holy writ, many shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven. They are not a few who are justified by Christ, though Christ's flock is but a little flock in comparison to the world's goats. Christ's people are but few, in comparison of the vast number of hypocrites and formal professors; for many are called, but few chosen. Many strive to enter in at the strait gate, but few there be that enter in at it. Yet considered in themselves, they are a great number, which no man can number. Jesus Christ gave his life a ransom for many, and was offered up to bear the sins of many; which is the true reason why many are justified by him. Many are brought to believe on him for life and salvation, even as many as were ordained to eternal life. And many sons in consequence of all this will be brought to glory.

I pray you to remember me in your prayers. Yours, in hopes of eternal life,

THOMAS H. TURNER.

TO EDITORS PRIMITIVE BAPTIST.

White's Store, Anson county, N. C. December 27th, 1841.

DEAR BRETHREN: It appears to be my duty as agent to send you a few lines. We the old hard shell Baptists, as the soft or no shell sort call us, are at peace among ourselves; though it appears to be a cold barren time in our churches at this time, and has been for some years. And we can't start a revival among our churches, because we believe it belongs to the king of Zion to cause and raise revivals. And we are so mean and destitute of power, that we can't do it; and therefore, we have to wait for the Lord, or king, to send the time of refreshing among us. For we his servants, or under shepherds, do not wish to carry false fire about with us, to kindle on the minds and fashions of nature; because we, as servants, can only lay the rod on the dead child, and it takes our master to bring the child to life.

We have but few preachers of the Primitive order in this part of God s vineyard, and if it was the Lord's will to send some of his servants to visit his churches through this part of his vineyard, we should rejoice and be glad to see them. There is some separation in the missionary churches. Brethren, pray for us. May the Lord bless and keep his people secure from every harm. Yours in tribulation.

WM. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

Unionville, Monroe county, Georgia, February, 1842.

BELOVED BRETHREN: You will recollect that the rainbow is my text, that I told you that the rainbow was triune, and that it portrayed to my view the glorious unity and trinity of the godhead. And that the rainbow is a token of the covenant none will deny. Some men will dodge at the name of a covenant, but I glory in it. Jesus became surely for all the elect children of God by covenant engagement. Jesus came into the world upon covenant agreement. Jesus fulfilled the stipulations of the covenant. The wrath of the divine

Father was poured out upon the divine Son, upon the principles of the eternal covenant. And, as a surety, Jesus the head and husband was bound by covenant contract to pay the debt that his insolvent bride had contracted.

If you will turn to Heb. vii 22, you see that Jesus was made a surety of a better testament; and by reference to the lxxxix. Psalm, you may see that God laid help upon one that was mighty and able to save all that come to God by him. 5 vs I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. But, says somebody, that covenant was made with king David. Agreed, that it was David, but it was spiritual David, our Lord from heaven: literal David is dead, and his seed is driven to the four winds, and his throne is long since demolished and laid waste. So I again say, that it was spiritual David, the Lord Jesus Christ.

27 v. Also I will make him my first born, higher than the kings of the earth. 28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29. His seed also will I make to endure for ever, and his throne as the days of heaven. (Mark that, if you please,) 30. If his children forsake my law, (note, his children,) and walk not in my judgments; 31. If they break my statutes, and keep not my commandments; 22. Then will I visit their transgressions with the rod, and their iniquity with stripes. 33. Nevertheless, my loving kindness will I not utterly take from him, (him, the same with whom the covenant was made,) nor suffer my faithfulness to fail. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

Here is a covenant that is to stand fast for ever, and a throne that shall endure as the days of heaven. Kings and emperors may rise and fall, nations and kingdoms may be demolished, towns and cities may be turned into ruinous heaps, domes or castles may crumble to ruins; edifices, towers and monuments, may tumble to dust; generation after generation may pass away, and all the works of nature return to its primitive nothing; the hills may depart, and the mountains be removed, and the earth be rolled together as a scroll, yet the covenant that the divine Father made with the divine Son, shall stand fast, and his throne shall endure as the days of heaven.

Hence the covenant may be compared to a mountain, and I believe that one of the two mountains of brass that Zechariah saw the chariots come out from between, was figurative of God's eternal covenant of redemption. In taking this view of that passage of sacred writ, I may differ from all my brethren; but I hope you will consider it an honest difference, for it is impossible for me to see out of any man's eyes. I view the two mountains of brass as figurative of the sure everlasting covenant of redemption, and the eternal unchangeable everlasting electing love of God. They may well be compared to mountains, for stability and duration. God hath sworn by himself because he could swear by no greater, that his covenant should stand fast, endure as the days of heaven. And his electing love is an everlasting unchangeable love, and God will cease to be God, if I may use the expression, before the covenant can fail, or his love for his chosen change.

But I am not done proving the doctrine of the covenant yet. Hence I will refer you to Zech. ix. ii: As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Again, David speaking of the characteristics of those that should rule in Israel said: Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure. ii Sam. xxiii. 5. One more text to the point: Now 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. Heb. xiii 20. Thus you see a sure covenant, ordered in all things; an everlasting covenant, and I may justly say, an eternal covenant. For all the children of God, the Eternal Father were given to Christ the eternal Son in covenant contract, before the hills were created, or the highest parts of the dust of the earth were laid, in the ancient settlement of eternity. And he (Christ) became their surety, by stepping into their law room and stead, and hence he thereby became responsible to pay their debt of sin which they had contracted. For a surety, in the eye of the law, is subject or liable in the first instance. Well, all the elect chosen ones of God were given to Christ in the covenant of redemption, and he became their surety. All of them were in a state of insolvency, worse than bankrupts; hence their numer-

ous sins, which in the scriptures are de nominated debts, were charged to his account, or imputed unto him.

Dear brethren, you will please notice where I leave off this letter. In my next I will give you the time by night that I am writing and proceed. Yours in gospel bonds. *VACHAL D. WHATLEY.*

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Notice To relatives, friends and correspondents. My post office addresses hereafter should be to Unionville. Monroe county, Georgia *V. D W.*

TO EDITORS PRIMITIVE BAPTIST.

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Farmersville. Lowndes county, Ala. }
February 26th, 1842. }

DEAR BRETHREN EDITORS: By the request of my brethren near Snow Hill, I inform you of the death of our much esteemed brother, Samuel Moore, agent of your valuable little paper, the Primitive Baptist

Brother Moore died about the first of June, 1839. Our departed brother was for some years a highly esteemed and active member of the Baptist church of Christ at Cedar Creek. He took a decided stand against the new inventions of the day, and used all his influence to keep the church clear of New Schoolism; and was in the division, and vindicated the Old Baptist cause in that trying moment.

The church do most seriously feel the loss which they sustain in his removal from the militant kingdom. The hand of the Lord has been heavy on this part of his church. Within little less than three years past, the Lord has called home to ultimate glory five of our most distinguished members. We would not however repine, for the Lord has done it, and all his judg ments are right.

Brother Moore has left an amiable companion, who is also an esteemed member of our communion. The church and his very many friends deeply sympathise with her. Some of our brethren being present at the death of our brother in his last moments, they say he died a genuine Old School Baptist, in the triumphs of faith and full prospect of a blessed immortality. Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them. Rev. 14. 13. Looking to Jesus in death. Titus, 2. 13 14.

Why should we sink at Jordan's flood,
Or dread the unknown way;
See, yonder rolls a stream of blood,
That bears the curse away.

Death lost his sting when Jesus bled,
When Jesus left the ground;
Disarm'd, the king of terrors fled,
And felt a mortal wound.

And now his office is to wait,
Between the saint and sin;
A porter at the heavenly gate,
To let the pilgrims in.

And though his pale and ghastly face,
May seem to frown the while;
We soon shall see the king of grace,
And he'll forever smile.

The above is requested to be published in the Primitive as soon as practicable. Written for the brethren near Snow Hill, Wilcox county, Alabama, by

JESSE LEE.

TO EDITORS PRIMITIVE BAPTIST.

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Blackville, Barnwell district, S. C. }
Feb. 10th, 1842. }

DEAR BELOVED BRETHREN, of the Primitive order of revealed religion, and not taught religion. I have often contemplated on a passage in the Bible, and have thought to compare it to some acts of late churches. The passage you will find in Gen. the 3rd chapter from the first to the seventh verses: "Now the serpent was more subtile 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? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: But the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: 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. And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat."

Now observe, God said nothing to the woman, only in the nature of man. Therefore the woman made a great mistake about the tree in the midst of the garden: The fruit of that tree was not forbidden, the tree of life stood in the midst. For there is but one middle to a square, or circle. Therefore the other tree stood in another place,

When the woman eat thereof, there was nothing said or done: but when the man eat thereof, they were both ruined, and naked. They were destitute of innocence, righteousness, wisdom, and image of God, and were dead to godliness, and all good. Gen. 2 17. and ashamed. When the Lord came to them in cool of the day, they hid themselves, among the trees of the garden; but when the Lord called the man, they were forced to come forth. (Remember this, sinner.) The apostle Paul writing to Timothy says, the man was not deceived, but the woman being deceived was in the transgression. 1 Tim 2. 14. Now, I suppose Paul meant the church and Christ. Christ Jesus came to redeem the church, he saw her in a dreadful, ruined, woful, and a depraved situation! Being deceived, was in the transgression, and helpless, without another to help her! Christ was not deceived, he very well knew the situation the church had brought herself into. Jesus Christ came to deliver and restore her to his Father: And knew what he had to do to restore. Again, Psalms, 14. Therefore the man was not deceived. Now, this is the case I aim at, to bring the church and Eve comparatively alike.

The elect being redeemed in the gospel are invited to take shelter under the care of the blessed Redeemer, who hath promised to raise them up at the last day, and restore them to his Father without spot or wrinkle. Ephes 5. 26, 27. and says to them, because I live you shall live also. St. John, 14. 19. These being called, predestinated, and justified, and having the love of God shed abroad in their hearts, are joined together in love to God and one another, that they with one mind and mouth glorify God the Father thro' Jesus Christ. This Jesus Christ for the good of his church, calls & qualifies whom he pleases to be his minister, & sends him to comfort, encourage and edify his church in grace and truth. The church has nothing to do in calling and qualifying this minister; Christ and his spirit do all, and the spirit of truth teaches his ministers all truth, and teaches them to preach the truth. The church being enabled to believe the truth, they rejoice to hear it. This spirit unites them together in love. Where the church and minister are united together in love, it is a great blessing to both. Sometimes a church is destitute of this blessing, then she has to pray to Jesus the great head of the church, for him to send another to them. Jesus condescends to hear their prayer, and says, I will give a pastor after my heart to feed you with knowledge and understanding. Jer 3 15. While this work of grace is going on, when Jesus is calling a young man to this work, this deceitful serpent is at work too. This evil spirit gets into the church if he can, tells the church if this young man was to go to school and be educated, he would be admired and made welcome. The church seeing this fruit, that it is pleasant to the eyes, and a fruit to be desired to make one wise, they move the scheme to the yonng man; we have a school to teach ministers, we have given a great sum of money for its support, come, go to school and learn the art of preaching. The young man, not knowing the nature thereof, to school he goes. When this is done, they are both ruined!

If this young man was ever taught in the school of grace, he finds the teaching of man far different, he will not stay there; but returns to the school of grace. (The like of this induces the trustees of this worldly school to make the students give them a bond not to leave the school till they are discharged by the teacher. Thus they are compelled to act against conscience.) If this young man was here only by the striving of the spirit, he falls in love with the school and will stay there; the spirit leaveth him. Gen. 6. 3. Then education is of great value. When he is educated, he is lifted up very high above himself and church, saying, give me a great salary, or I cannot for you preach; I must go where I can get a plenty, or not preach at all. Next, he discovers the Holy Bible is against him, he must quit the Bible, or quit what he has undertaken; they, the clerical preachers conclude to alter the Bible, the word of God; and be guided by the word of the devil: saying. this old English Bible speaks too harsh and vulgar. We must have an American Bible, that speaks our own language, modest, mild and encouraging. Next the Baptist confession of faith must be altered, for the world hates it, and so do we; we must have a creed, the world will like it better.

So you see when the man eat of that forbidden fruit he ruined himself, and the woman too. This young man when taught at school soon ruined himself and the church. The Bible which the church believed, being taught by the Holy Ghost on which all hope was fixed, she must fling away, and have a new Bible to speak a

language the Holy Ghost never taught, wherein there is no comfort. And the confession of Baptists must be altered, the faith of the church is destroyed, and the word on which our hope stood is destroyed. You are all naked and ashamed. You the church and the world are all one, without faith, and hope. This is the awful, and lamentable case you are brought into. by denying revelation, and joined to education. When they get the Bible to please the devil, and their confession of faith to please the world, then self-conceit is your god, free agency your mediator, and money, grace; then they cry aloud, give us all your money, and we will convert the whole world. Thus the grace of God is turned into lasciviousness, the world converted into a great error! Christ the head of the church is forever forsaken, his grace disdained, and denied! Self ability reigns instead thereof! The Holy spirit is laid aside, human efforts act in the room thereof!

The evidence of all this is, we have an Academy that is not slow in teaching, but will soon furnish the world with well taught ministers such as they like! The time is coming, as it was in the days of Ahab; he had four hundred prophets, to the Lord having one; but a lying spirit got into Ahab's prophets, but could not get into the Lord's prophet. The Lord's prophet told the truth. So, in like manner it is now! A further evidence of this is. there is a rising, a Voluntary Association, which is to rule all churches, and soon like the old Pope to have all godly power, who will bring our happy, free and independent land into slavery and bondage worse than ever!

Thus the woman gave unto the man the forbidden fruit; the man eat thereof and ruined both! In like manner the ignorant church gave to the young man the fruit of education, and this made him deny revelation, thus ruined himself and the church! without the will of God in Christ is to take them both out of the horrible pit wherein they both are fallen, and set their feet on the rock of truth, and establish their goings in righteousness. For this to be the happy case I pray God, for Christ's sake.

JNO. YOUMANS.

Georgia, Monroe county,
January 1st, 1842.

DEAR AND BELOVED BRETHREN EDITORS; Through the kind permission of an allwise benefactor, I am once more enabled to resume my pen as agent for the Primitive Baptist, to commit my remittance due the Primitive.

And let us endeavor, brethren, to keep up this medium of correspondence, for it is consoling to the way-worn traveller who is contending with the world, the flesh, and the devil. So I conclude on this head, and will proceed to give you a few thoughts on a passage of scripture in our Lord's gospel recorded by John. v. chap. and 2nd verse, which reads as follows: Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches—in which lay a multitude of impotent folk, waiting for the moving of the waters, &c.

Dear brethren, the apostle John records a notable miracle in this 5th chap. of our Lord's healing of a man of infirmity of thirty and eight years standing, which lay at the pool Bethesda, waiting for the moving of the waters, &c. The apostle, brethren, says, now there is—using the adverb (now) of time present, and the adverb (there) of place, and the preposition (at,) which is near to Jerusalem, (not in it) a pool, &c. Now, brethren, I am one of those kind of creatures that believe just what the scripture testifies; for I believe that there were three Hebrew children, Shadrack, Meshack and Abednego, who were cast into the fiery furnace, and were not hurt; and that there was just such a man as Jonah, who was swallowed up by a fish, but not destroyed; and that there was just such a man as Lazarus, and that he lay in the grave four days, and was raised by our Lord Jesus Christ; and that there was just such a pool as Bethesda, and it was at Jerusalem.

I will now, brethren, proceed to give you such views as I have respecting the pool Bethesda, and of the five porches, or piazzas. The term Bethesda, in the Hebrew dialect, I understand, to mean the house of mercy, or the house of effusion; which I think is applicable to the gospel of our Lord and Saviour Jesus Christ, as it possessed healing virtues. For, saith the apostle, his blood cleanseth us from all sins. And, brethren, I said, there was just such a pool as Bethesda, and that it was near to Jerusalem. I now will prove it by the geography of that country, which testifies the bason or pit is now dry, which contained the water, and that it is nigh to Jerusalem, and that the length of the ba-

son is 120 yards, and the breadth 40 yards, and eight feet deep; and that the healing virtues of the pool ceased after the Jews rejected the Messiah. For they said, let his blood be upon us and our children. So the sceptre hath departed from Jerusalem, & the wall of fire no longer surrounds her, (temporal Jerusalem.) but have turned to the Gentiles for the furtherance of the gospel; for lo we turn to the Gentiles, saith the apostles.

And the five porches, brethren, I think portray the Pentateuch, or five books of Moses; which I think have reference to the ceremonial law under the covenant of works, which the Israelites were to observe and conform to, which were faintly shadowing forth the coming of the Messiah. For in their new moon feasts, &c. they were to slay a bullock or a ram, and take the blood thereof and sprinkle the the book, &c. which I think brethren was typifying the blood of the Lord Jesus Christ, that was shed on Mt. Calvary's bloody brow. And in these five porches lay a great multitude of impotent folks. By the term impotent, brethren, we understand to mean weak, feeble, &c. i. e. being half dead as was the man that left Jerusalem for Jericho and fell among thieves and robbers. And in these porches they lay, brethren, waiting for the moving of the waters, or the goodly Samaritan, to come along and to pour in the wine and oil, and soothe their troubled conscience and say, take up thy bed and walk; or, son and daughter, thy sins though many are forgiven thee.

And, brethren, we are told by the apostle, that this pool is hard by the sheep market, which is a place where sheep were sold; for this is what I understand by a sheep market. And, brethren, you know Jesus compares his followers to sheep, and says that they have gone astray and sold themselves for nought, and were ruined in the fall, i. e. in Adam their head and representative; the that he had come to seek and to save that which was lost. And which was lost was all his elect, which God the Father gave God the Son in covenant contract before the world began.

Brethren, I could branch out on this part of the subject but have not time nor space, believing that you will gather my ideas though only touched at. So I come to a close, hoping these few lines will find you all well and doing your master's will. Let us all, dear brethren, being spared to a new year, try to live more to the honor and glory of God this 1842 than we have hitherto, and pray for the prosperity of Zion; that it may travail and bring forth many sons and daughters to praise his holy name, is the prayer of your unworthy bro. in the best of bonds.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Miss.
December 18th, 1841.

DEAR BRETHREN EDITORS: I propose to give my views on that branch of the Christian faith which we term "effectual calling." And, for a foundation or a beginning, I give you Paul's words to the church at Corinth, or the words of the Holy Ghost by Paul. 1st Cor. 1 c. 24 v. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. From this and other corroborating testimony, I shall try to establish the doctrine of effectual calling; as this doctrine is much abused, in this country, and not much said about it in the Primitive. I shall introduce scriptural evidence sufficient to establish that branch of doctrine. The 23 v. of the same chap. the apostle says, but we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness. Then says he at the 24th v. but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. 18 v. For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God. So we see that it is the call that makes the gospel the savor of life unto life, it being mixed with faith in them that hear it; which faith is the gift of God. The Saviour says, that no man can come to me except the Father which sent me draw him, and I will raise him up at the last day.

But to condemn this, some people say that Christ died for all, that the atonement was made as much for one as another, and that all are therefore called. Such have omitted the weightier matters of the law, such as judgment, mercy, and faith; at the same time paying tithe of mint, annis, and cummin. But recollect what the Saviour says, go learn what this meaneth, I will have mercy and not sacrifice. But say they, this doctrine makes God a respecter of persons. God respects the person of no man. Christ was respected and therefore all that

were found in him were loved for his sake. For instance, view the case of Cain and Abel. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect. Gen. 4 chap. 4 and 5 v. It seems from this, that they were respected in consequence of their offering, &c. For salvation is by grace, and grace is a gift, and a gift is something bestowed.

Now, brethren, are all men called? I ask all candid men, are all men called? If so, I say all will be saved; and if you search the scripture you will come to the same conclusion. To the law and testimony. The gifts and calling of God are without repentance. Again 2nd Cor. 5 chap. and 5 v. Now he that wrought us for the self same thing is God, who also hath given us the earnest of the spirit. Again Phil. 2 chap. 13 v. For it is God which worketh in you both to will and to do of his good pleasure. Again, 1st Thess. 2 chap. 12 v. That ye would walk worthy of God, who hath called you into his kingdom and glory. Again, Jude, 1st chap 1st: Jude, a servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Again, 1st Cor. 1st chap. 9 v. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord. Again, Rom. 1st chap. 6 and 7 v. Among whom ye are also the called of Jesus Christ, to all that be in Rome, beloved of God, called to be saints, &c. Again, 8 chap. 29 and 30 v. For whom he did foreknow them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many. Brethren, moreover whom he did predestinate them he also called, (notice, them he called he had foreknown, and all that he foreknew he called, every one,) and whom he called, them he also justified; and whom he justified, them he also glorified. Then if all are called, all are justified and glorified. And if they are justified, by the imputed righteousness of Christ, where is the law to condemn, for they are no longer under the law but under grace? So you see that the scripture is in direct opposition to a great deal of preaching we have in these days.

Another evidence and I shall soon close. St. John, 6 chap. 29 vs. This is the work of God, that ye believe on him whom he hath sent. Notice, it is not the work of the creature, but the work of God, that ye believe. Take this key and you can unlock doors which Arminians have thought were as fast as the decrees of God. It is said in scripture, believe on the Lord and you shall be saved. This key will show you, that this is the work of the Lord, and Philip said unto the Eunuch, if thou believest with thy whole heart thou mayest; and he said, I do believe that Jesus Christ is the Son of God. Now does any man believe that Philip did not know, that the Lord had been at work about that man's heart? The jailer and all his believed, (if there were any babes there they must have been extraordinary little things, for the scripture says they all believed,) and were baptised. Well, the apostle very well knew it was the work of God.

I am aware, brethren, that there is a common as well as a special call, a common as well as a special salvation. Jude speaks of a common salvation, and I do hope some able pen will (for the edification of the body of Christ,) lay this subject fully before the readers of the Primitive.

I will close with the words of Ruth to her mother-in-law: Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, thy God my God; where thou diest I will die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me.

I remain your unworthy brother in hope of eternal life, which God who cannot lie hath promised before the world began.

SAMUEL CANTERBERRY.

TO EDITORS PRIMITIVE BAPTIST.

West Point, Orange county, N. C.
28th Dec'r, 1841.

BRETHREN EDITORS: I have been reading your valuable paper the Primitive Baptist for nearly two years, and can say that I am well pleased with them, and have found them to be strengthening and comforting to me, and still have a desire for them to be continued.

Dear brethren, religion seems to be cold in this part of the country, although I think we have the gospel preached to us in Enoe church in its purity, and we are at peace among ourselves as far as I know. Pray for us, for here have we no continuing city, but seek one to come.

Now may the God of peace, that brought

from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, rest and remain with all the dear brethren followers of the meek and lowly Lamb, both now and forever. *HARRIS WILKERSON.*

TO EDITORS PRIMITIVE BAPTIST.

Macon, Bibb county, Ga.
Feb 8th, 1842.

BELOVED BRETHREN, of the Primitive Baptist: I drop you a few lines through the mercy of God, to let you know that I am yet on the land among the living, and I am often comforted in reading your communications. The times are cold here with us as to religious matters, no great revivals yet; so far as I know, generally peace in the churches Yours as ever.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

Havana, Green county, Ala.
November 14, 1841.

DEAR BRETHREN: I have received my paper the Primitive tolerably regular, and I am much pleased with its contents. It fetches good news from a far country to poor unworthy me, if one at all, the least of all brethren.

I hope you will continue my paper until I tell you to stop it, as I do think highly of its contents. I think it gives the language of Canaan in plain terms. May the Lord bless you all, give you right views of his word, and guide you in all things, is the prayer of your unworthy brother.

HENRY WILLIAMS.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Anson county.
February 21, 1842.

DEAR BRETHREN: It becomes my duty to write to you as agent for your much esteemed paper the Primitive Baptist; which I hope is gaining ground in this section of country, though it is a cold time here. Religion is in its rags at this time just in my settlement, and as far round as I am acquainted; though there is I hope some who know, and love the truth yet.

Brethren, pray for us, and that God may keep and preserve his hidden ones throughout these United States, and add to their number daily such as he would own and save in the day of his coming. May the Lord grant to put it in the mind of some of our brethren, his mimistering servants, to visit us in this part of his vineyard and preach to the people. So no more at present, but I remain your unworthy brother in tribulation. *W. M. RUSHING.*

Vienna. Pickens county. Ala.
November 1st, 1841.

DEAR BRETHREN EDITORS: After my love to you as brethren in the Lord, who I do believe are engaged in Michael's battle, or war, I would say the doctrine of the Primitive Baptist is gaining some I think. In hope of greater reward.

S M. HARRIS.

Elizabeth City, North Carolina.
December 23rd, 1841.

DEAR BRETHREN AND EDITORS: The time for remittance has again rolled round, therefore it becomes my duty as agent to write.

My dear brethren, I have been reading your valuable paper for nearly two years, and I am much pl ased with the doctrine it contains. Dear brethren, we are in a cold situation, and I am in hopes that some of the ministering brethren will take it upon themselves to come down and see us in these lower parts. I therefore come to a close by subscribing myself your unworthy brother. *THOS. MILLER.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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Solomon Fudge,	5		

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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my people."

VOL. 7. SATURDAY, MARCH 26, 1842. No. 6.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

We have now gone through the New Testament, and collected every verse that has much bearing on this important subject, the support of the ministry; and we ask, what is the general point to which they all tend to establish? what do they prove was the custom and practice of apostles and churches in their day? what is our duty, derived from the example or command of scripture, in support of the ministry in this day, and how is it to be done from the voice of scripture and not of men?

First, then it is admitted that the priest under the law of Moses was entitled to tithes, or a tenth, for their support; and had a right, by divine command, to eat of the offerings of the people made to the Lord, and that is the meaning of Paul when he says, they that wait at the altar are partakers with the altar; and that they were thus supported by the voluntary offerings of their brethren, according to the laws of God delivered to Moses, is evident from the Old Testament. But there is no evidence, nor the least shadow of any warrant from the New Testament, for demanding tithes or a tenth part of the income or produce of people for support of the Christian clergy. And though the priest and offerings might be shadows of good things to come, yet those shadows are done away; and it is to the example of Christ, the founder of our holy religion, and in the volume of the New Testament that contains his laws for his church on earth, that we are to look for our duty to him and one another, and to the ministry in particular. For we think that no one will pretend to say, that the gospel church is bound by the ceremonies or laws of the Jewish church, in her ministers or members. Then to the New Testament alone we must come, for a right decision in this matter.

And John the Baptist was the beginner of the gospel of Jesus Christ, or New Testament dispensation, and was not a Jewish priest by practice, though a son of the high priest Zacharias, and might in time to come for aught we know have succeeded his father. Yet we find him not in the temple, offering offerings according to the law, and sharing at the altar; but find him in the wilderness, where the word of God came to him. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. How contrary the practice and doctrine of baptism and repentance preached by this man for the remission of sins, to that of a Jewish priest offering blood and so forth for remission of sins. And of course he did not live by tenths, nor at the altar, for his meat was locust and wild honey, and his clothing not official Jewish robes but camel's hair and a leather girdle. This showeth then a change in the dispensers as to support, and dispensations; both acting at the same time.

Immediately cotemporary with John is Jesus Christ, who becomes a minister of his own gospel and continues publishing throughout the cities and villages of Judea

the glad tidings of salvation for years; who bears a pre-eminence among ministers, as the morning star among the stars, or as the sun among the planets; from whose example and conduct as a minister, we may learn much, as we are so often exhorted to follow him. At about thirty years of age Jesus Christ repaired to John at Bethabara, and craved baptism at his hands; after which the Holy Ghost descended upon him in the likeness of a dove, and by whose powerful influence he was led into the wilderness, was tempted of the devil, whom Jesus baffled with scripture arguments. After which the angels ministered to him comfort, and no doubt gave him provision. Then Jesus left the wilderness and went to the place where John was baptising, and was pointed out as the Lamb of God that taketh away the sins of the world; where, by John's pointing to him, he immediately began to collect followers. Quickly after, he went up to Jerusalem to keep the passover; and finding the outer court polluted with markets of sheep, oxen, and doves, he drove out the animals and overturned the tables of the money changers.

From thence he went perhaps to the country about Jericho, where he began to baptise by the hands of his disciples. From thence to the well of Jacob, where he preached to the Samaritan woman. We find him then in the synagogue reading on the Sabbath, and expounding the scripture; and so on to the mountain, where he delivers his ever memorable sermon of blessings on the truly religious, and delivers moral precepts prohibiting malice, revenge, lust, wanton looks, &c.; and inculcates peaceful behavior, humility, and love to enemies.

And after in a journey to Capernaum he was entertained by Simon, a rich Pharisee. Soon after he went up to Jerusalem, to keep the passover; and Mary Magdalene, Joanna the wife Chusa, Herod's steward, and Susanna and others, ministered to him of their substance. We find him again in the house of Lazarus, Martha, and Mary, e ting. He is seen at the marrirge feast of Cana of Gallilee. We find him eating the passover, and wearing a coat without seam. And from these few sketches we may gather how Christ lived as a minister of the gospel, by eating with such that asked him, whether a pharisee, or a publican Zaccheus, or in the house of friends, as Lazarus and Mary; and receiving voluntary contributions, as from the wife of Herod's steward and Susannna. These are the proofs scripture gives us, and this practice doth exactly correspond with his commands to his apostles, in their goings as ministers of the gospel. Nor is there one instance in the history of the life of Christ by the evangelists, of his living in part or the whole, by begging himself or by the hands of others; but that he was supported in necessaries, and in time of necessity, by the savings of voluntary contributions, as in the cases of the disciples; thinking, he said, of giving something to the poor, or of buying bread. And that begging for the support of the ministry is unexampled in the life of Christ, and not commanded by him; and surely his example and commands are a rule for ministerial conduct in this day.

We next come to the life of Paul the apostle to the Gentiles, who immediately after his miraculous conversion began to preach the gospel at Damascus, regardless of reproach and persecution, by whom many were converted to the faith of Christ; after which he went to Jerusalem, where the Lord warned him to leave Jerusalem and go and preach to the Gentiles.

And after he had preached about Cilicia near four or five years, Barnabas brought him to Antioch in Syria, where the converts were numerous. After about a year, he and Barnabas carried up the collection for the poor saints at Jerusalem. Sometime after we find him constrained by the new convert Lydia, to come into her house.

It would be too tedious to follow this indefatigable laborer in his routes through the heathen world, it is sufficient to every purpose to say, that on being called of God to preach to the Gentiles, he obeyed and went, and the church at Jerusalem sent Barnabas; and at the church at Antioch, they were both set apart to the solemn work of the Lord, and pursued with unwearied industry preaching the gospel, first to the Jews in those heathen countries, and also to the Gentiles. But on their going, there is not one word said how, nor by what means they were to be supported; nor was it necessary there should be, because the directions were already laid down by Christ, the head of the church and founder of Christianity. Nor do we find any hint of the church at Jerusalem, or any other in Judea, giving or sending one mite to the support of Paul or Barnabas among those heathen, but often we find the hea-

then to whom Paul had been and was preaching, contributing to his support and even sending divers times to the relief of the poor saints at Jerusalem.

How then was Paul supported in his ministry? Let him answer. Ye yourselves know, saith he to one of the churches, these hands have administered to my necessities, and to them that were with me. And he wrought with Priscilla and Aquilla in tent making. And when I was with you and wanted, I was chargeable to no man, for that which was lacking to me, the brethren from Macedonia supplied. We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Do not these specimens of Paul's writing show he lived by his own labor, and the voluntary contributions of the churches he had planted; and that this voluntary contribution from some churches he had received, from others he would not. And in this he did much boast, for at that time there were many false apostles in the great city of Corinth, who no doubt pretended to the church at Corinth that they were sent out by the church at Jerusalem, and were seeking to make gain out of that church by preaching, is evident from the epistle. Therefore Paul would not take even a voluntary offering from the church, to prevent them from getting any thing. And so it is scripture evident, that Paul lived according to Christ's directions, and was not supported in one instance as we can see by begging. And to be brief, it is beyond contradiction, that Christ and his apostles lived dependent on God and the voluntary charity of the world, any thing said to the contrary notwithstanding.

We shall now leave the scriptures as having decided in this point, in supporting the ministry by the free will of people, and give a few historical sketches as inferior evidences in this matter. Now all historians acknowledge, that the three first centuries after Christ, contained ten general persecutions; and that it was thought no more crime to kill a Christian than an ox, for millions of lives were made sport of by their cruel persecutors. And Paul and Peter are said to be of the number, which exactly agrees with the prediction of our Lord when he said, the time cometh that he that killeth you shall think he doeth God service. Now how could the ministers be supported for these three hundred years after Christ, in this general time of persecution? Not by the laws of the State, for then would the State have defended them; not by their enemies, for then they would have acted very contrary, to have killed the very persons they were supporting. But the truth of the case is, that the blood of the martyrs was the seed of the church; and that without the aid of law, or money, or civil power, but against them all, Jesus Christ, a poor Jewish peasant, without learning, without law, without wealth, planted his standard in Judea in spite of them all The disciples went forth taking nothing, unaided by law or by money or power, carried his religion to sixty or seventy different towns and cities; and their successors persevering in the same manner and by the same means, flourished in spite of all the power of the world. And though they killed millions, and tried to extirpate the religion of Jesus out of the world, it could not be done; while persecution, and not money, tended to spread the gospel of Christ.

Now after this three hundred years, Constantine the Great, the Roman emperor, arises and repealed all the former persecuting laws—for persecution can't reign where there is no law—and then for the first time established the Christian religion by law. And this was a wrong step, and contrary to the scriptures. And where has it led to? where have not the clergy carried this scheme of Constantine for their support and aggrandisement? into what country has it not gone, and what a source of oppression, cruelty and blood has this little getting out of the scriptures been? Let Spain, Ireland, England, and America witness; let the cries, the doleful cries of mothers and famishing infants; let the dark dungeons, filled with fettered, groaning, weeping prisoners; let the ascending flames, perfumed with the savor of burned saints, bear witness and show to heaven and earth, church and State, the sad consequences of supporting the gospel minister by any other means than the rule laid down by Christ, and be cautious of trying experiments of supporting the ministry.

This was the first time of perverting the simplicity of supporting the gospel minister, and establishing ministerial support by law; and since in America we have got the church back in this point, by virtue of the Revolution, let us one and all try to keep her so. For to support a minister by the laws of the State is not according to scripture, and hence the terrible consequen-

ees, because of the conscientious in this matter; for a State may make laws, but if not founded on moral equity, men will die rather than obey them.

Let the Christian religion then stand on the foundation Christ set it upon, and leave its care to its votaries; for if you move it this way or that way, you know not where it will stop, for one wrong step gives room for another and so on to ruin. For after this one wrong step, see what follows in the church: cardinals, universal bishop, sovereign pontiff, prince of the apostles, god on earth, lord god the pope, his holiness, king of kings, lord of lords, light of the world, most high, monks, nuns, friars, prebends, councils, transubstantiation, laying of hands, holy water, funeral fees, marriage fees, anointing with oil, holy wars, indulgences in sin, and a number of other fooleries too tedious to mention, beclouds the sun of righteousness, darkens the ministry, overwhelms in unmeaning forms of men's invention, the doctrine, discipline, and ordinances of Christ; and turns the moon, the church of God, into blood. And all this for one wrong step, in supporting the ministry; and the great part of the Christian world has never been able to step that step back again.

But this plan failing, of sufficiently satisfying the priesthood with money, the plan of the sale of indulgences and remission of sins was invented and added by some of the popes, for still further aiding to the supply of the ministry and enriching the church. And what a great likeness there is between the conduct of the sale of indulgences, and selling membership into missionary societies, and life membership in Bible societies, for fixed prices; for the principle is the same, to support the ministry and church in what she calls, or they both call, the cause of Christ. But Christ has shown no such example, nor given no such command; and both are alike unscriptural and a deviation from the apostolic model.

But Martin Luther dissented, and opposed with all his might this traffic in the church of God, and what was the consequence? Persecution. And so it is now. If any man declares against the schemes of the day, he is pronounced ignorant and persecuted as far as men have power under our auspicious government. But about the year 1520, and after Luther, Calvin, and others, began to move out from under the cloud of the smoke of the pit, and the church in some measure assumes her virgin beauty, how were these reformers and those that followed after up to the law religion in England supported? Doth not the whole scope of church history show, that in all the countries of Europe the ministry of those that now are generally esteemed to have been the church of Christ, has been supported by their own labors and the offerings of their flocks in times of prosperity and persecution. And how have Dissenters in England been supported under that legal establishment, but by the same scripture means? And since the settlement of North America, the matter is brought to our doors; and although there was a legal supported ministry in the country before the Revolution, yet there were ministers of other sects in this country. How were they supported, but in the same manner as Christ and his apostles? And not one instance occurs, in all the travel of the church of God in her purest times, of the ministry being supported by begging. Then we may safely conclude, that it is of modern invention in the church of God, and not known in the days of the apostles or reformers. *(to be continued.)*

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Galloway Primitive Baptist Association, at its first Session held at Bethlehem meeting house, in Edgefield District, S. C. on Friday the 14th of January, 1842.

WHEREAS, a few of the churches have separated themselves from the missionary institutions of the day, and have agreed to form themselves into another body, known by the name of the Galloway Primitive Baptist Association:—Pursuant to appointment, delegates from said churches met at Bethlehem meeting house, on Friday before the third Sunday in January, 1842. Brother Marshal McGraw delivered an appropriate introductory sermon from Deuteronomy, 32 ch. and verse 9: For the Lord's portion is his people; Jacob is the lot of his inheritance.

When brother John Galloway was called to the chair, and B. E. Clark chosen clerk; and the churches called in the order stated below. The delegates handed in their letters, and their names were enrolled as follows:

Churches.	*Ministers & Delegates.*
Mount Calvary, Lexington district. 23 members,	J. S. Smith, J. V. Sawyer.
Water Pond, Barnwell district, 23 members,	J. Galloway, C. Plunket.
Bethlehem, Edgefield district, 9 members,	G. Matthews, B. E. Clark.

The churches being assembled, adopted the following

CONSTITUTION.

1 *Article.* This body shall be known as the Galloway Primitive Baptist Association.

2 *Article.* The objects of this Association are, union of the churches, the good of man, and the glory of God

3 *Article.* This body shall be composed of delegates from the churches in the following rates: each church shall be entitled to two delegates, the appointment of these delegates shall be signified by letter from the churches, these letters shall contain the number baptised, received by letter, restored, dismissed, excommunicated, and dead, throughout the preceding year, with the total number. Other churches of the same faith and order may be admitted into union.

4 *Article.* The Association shall have a Moderator, clerk, and treasurer, who shall be chosen out of the number of delegates by ballot, and continue in office until a new election shall be made.

5 *Article.* This Association disclaims any authority over the churches. It only possesses the privilege of recommending to them any measure that may be thought proper for the advancement of its objects, of inquiring into the state of the constituent members; & if it shall appear upon information, that any of them have departed from the faith of the gospel, as set forth in the declaration of our faith in the gospel in the declaration of faith and practice appended to this constitution, of withdrawing from any of them, if after affectionate and gospel labor to recover them from their errors they remain irreclaimable.

6 *Article.* This Association may hold correspondence or form connection with any other religious bodies of the same faith and order, for the promotion of its objects; yet so as to leave the churches that compose it free to act in the case as they may think proper.

7 *Article.* This Association shall have power to make by-laws for its government.

8 *Article.* Any alteration in this constitution may be made by a vote of two thirds of the members present at a stated meeting; provided such alteration shall have been submitted to the churches for their consideration. Assigned by the delegates.

James S. Smith.
John V. Sawyer.
John Galloway.
Charles Plunket.
Garrot Mathews.
Benjamin E. Clark.

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Considering the Association now formed, proceeded to elect officers; and on counting the ballots, it appeared brother John Galloway was elected Moderator, and B. E Clark, clerk. Brother Vincent Bell prayed, when the following declaration of our views of the gospel was proposed and adopted.

1st. We believe that the scriptures of the Old and New Testament contains the revelation of God's will to man, and constitute the obligatory rule for man in all his relations, as a creature and a member of society.

2nd. We believe that the scriptures reveal the existence of one only living and true God, subsisting in three distinct persons, known by the name of the Father, Son, and Holy Spirit; and these three are one in essence, possessing equal attributes.

3rd. We believe that God who made all things created man upright, but man have sought out many inventions; that all have sinned and have come short of the glory of God, and that by the deeds of the law no flesh living shall be justified before God.

4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life.

5th. We believe that Jesus Christ, the only begotten Son of God, was made flesh, and that he was born of the Virgin Mary, that he suffered, bled, died, was buried, and rose again, and is now at the right hand of his Father making intercession for his people, and will come again a second time without a sin offering unto salvation.

6th. We believe that Jesus Christ in his perfect work magnified and made honorable the divine law, became the end of it for righteousness to every one that believeth, that God can be just and the justifier of the ungodly that believe in Jesus, and that whosoever will may come and take of the waters of life freely.

7th. We believe in the regeneration of the soul by the spirit of God in its sanctifi-

cation by his word, and in the eternal glorification of soul and body after the judgment day.

8th. We believe that the salvation of the sinner is by grace through faith, and not of works.

9th. We believe that good works are to be maintained for necessary purposes, since God has before ordained that his people should walk in them.

10th. We believe that all that the Father hath given the Son shall come to him, and will be raised up at the last day; and that those that sleep in Jesus, God will bring with him, that they may be ever with the Lord.

11th. We believe that there will be a general resurrection of the dead, and a general judgment, the result of which will be a final reward to all men according to the deeds done in the body; and that the wicked shall go away into everlasting punishment and the righteous into life eternal.

12th. We believe that the preaching of the gospel is an ordinance of God, and should be liberally supported by his people.

13th. We believe that baptism is an ordinance of the gospel, and consists in the immersion of the body of a sinner in water, upon his profession of faith in Christ Jesus.

14th. We believe that it is the duty of all baptized believers to unite together in the church relation.

15th. We believe that Jesus Christ has instituted a church on earth, and that separate bodies of baptized believers in Christ, associated together as local convenience admits, upon the principles of the gospel for the worship of God and mutual edification of its members, are parts of this church and constitute churches of Christ.

16th. We believe that each of these churches is independent in point of government of every other, though they should be united in harmony, and love, and in common effort for mutual benefit, of the promotion of the cause of God.

17th. We believe that the officers of Christ's churches are bishops and deacons; by bishops we understand elders, pastors, having the spiritual charge of a church. By deacons we understand those that have the charge of the temporalities of the church.

18th. We believe, that civil government is an ordinance of God, and that we should give it our support.

BY-LAWS,

Or, Decorum for the Association.

1st. A sermon introductory to the business of the Association, shall be delivered at 12 o'clock on the first day of each session, by a minister appointed at a previous meeting.

2nd. Immediately after the sermon is ended, the delegates shall assemble in some convenient place, when the Moderator, or another at his request, shall open the meeting by prayer.

3rd. The letters from the churches shall be called for and read, when the clerk shall enrol the names of the delegates and minute the state of the churches. The names of the delegates shall then be called, and the absentees marked.

4th. If there are any applications for admittance into union, the delegates bearing such applications shall present them, when they shall receive immediate attention.

5th. The Moderator, Clerk, and Treasurer, shall then be chosen.

6th. The constitution, declaration of faith, and rules for the government of the Association, shall then be read.

7th. Letters and messengers from corresponding Associations shall be read and received.

8th. The standing committees shall then be appointed by the Moderator, of which there shall be the following: 1st. Committee for the arrangement of preaching. 2nd. Committee of revision. 3rd. Committee on the Treasurer's account. 4th. Committee on the state of religion. 5th. Committee on the Minutes of the corresponding Associations.

9th. The Moderator shall preside, keep due order, state all matters that are to be considered by the Association, ascertain & declare all decisions that shall and may be made He shall be the judge of order, though an appeal may be made from his decision to the body; when he desires to be heard, he shall put some one in his place and then he may give his views.

10th. The clerk shall enrol the names of the delegates, minute the state of the churches, keep the proceedings of the body, and prepare a fair copy of the whole of each session for the press.

11th. The Treasurer shall take charge of all the moneys and specialities belonging to the Association, and dispose of them as the Association shall direct; he shall at each session of the body present a written report

of the state of his office, to be examined by the committee on the Treasurer's accounts.

12th. The business of the Association shall be opened and closed each day of its session by prayer.

13th. The members of the Association shall appear at the hour appointed by the body on each day of its session, and no member shall depart without leave from the body.

14th. The members will be expected to keep their seats, and pay profound attention to the business of the Association when in session; they will not without pressing necessity, leave the house, nor then without leave from the Moderator.

15th. The order of business will be conformed to the arrangements of the previous session, as shall appear on the Minutes. But when any article is disposed of, any new business may be brought up before the body, on a motion that may be seconded; and when the whole business on the Minutes shall be disposed of, then any new business may be brought upon motion seconded.

16th. When any motion is made and seconded, it shall be stated by the Moderator, for full and free discussion; the decision of which shall be made by a majority of votes, as must be in all other decisions; in an event of an equal division, the Moderator shall have the casting vote.

17th. When a member has any thing to offer to the body, he shall rise from his seat and address the Moderator as brother Moderator, and confine his remarks under discussion; if more than one shall rise at the same time to speak, the Moderator shall name the one who has the preference, being regulated by priority in rising, if this can be ascertained.

18th. Each member shall have the liberty of speaking three times on the same subject and no more, without special permission from the body.

19th. Whilst a subject is under discussion, no motion shall be allowed except for postponement, amendment, or adjournment.

20th. Any of these rules may be altered or amended by two thirds of the members present at any meeting of the Association.

JOHN GALLOWAY, Mo.
B. E. Clark, Clerk.

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1. For Minutes the Water Pond church sends $2 50, Mt. Calvary church sends $2 00, Bethlehem church sends $2 00.

2. Resolved, That we request correspondence with the following Associations: The South Carolina, the Fork Shoal, and the Springfield.

3. Appointed the brethren John Galloway, Jos. S. Smith and J. V. Sawyer to bear the corresponding letter to the South Carolina Association; and Jos. S. Smith to bear the corresponding letter to the Fork Shoal Association; and brother Wm. Hardy to bear a letter to the Springfield Association.

4 The next Association to be held at Mt. Calvary church, Lexington district, to commence on Friday before the first Sabbath in October next.

6. Appointed Brother Garrot Mathews to write the next circular letter.

7. Appointed Brother John Galloway to preach the next introductory sermon.

8. Resolved, That the clerk furnish the publisher and printer of the Primitive Baptist with a copy of the foregoing for publication, and printing Minutes.

9. Brother Galloway prayed, and the Association adjourned.

JOHN GALLOWAY, Mo.
B. E. Clark, Clerk.

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Times of our Church meeting: Water Pond, first Sunday and day before; Mt. Calvary, second Sunday and day before; Bethlehem, third Sunday and day before, in each month.

Preaching continued on the Sabbath, by the brethren Bell, McGraw, and Galloway, in the order of their names.

JOHN GALLOWAY, Mo.
B. E. Clark, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Claiborne, Monroe county, Alabama, Decr. 20th, 1841.

Dear and beloved brethren, whom I love in truth: May grace, mercy and peace from God the Father and the Lord Jesus Christ, and the comfortable influences of the Holy Spirit be with you all, to guide you into all truth and to steer you clear of all the extremes and errors of the day.

Brethren, I have been a constant reader of the Primitive from the first volume until the present, and have found it to be a never failing source of consolation to my poor wounded spirit; for which I desire to thank God, for he sent it in a seasonable time to

me. For it was about the time when the beast rose up with power and great authority, and demanded his mark, or the number of his name in the hand or on the forehead; and I was standing and wondering, who was able to make war with the beast.

Brethren, I never shall be able to recompence you for the great benefit I have derived from your communications; but I hope God will reward you for your labors of love, for I do know I cannot make amends through any communication I can make, for I could take up all my room in making apologies. For I was raised a poor orphan boy, and have none of the advantages of education; but this is unprofitable for you and equally so to me.

Brethren, we have had a great fight of affliction here, partly while we were made a gazing stock, and partly while we became companions of those that were so used. And, my brethren, it fell to my lot to stand in front of the battle. I did not resist unto blood, striving against sin; but I find in my heart to thank God alone, for he suffers him not to kill, only to worry the saints, to wit, Job, as being evidence. Although the Lord has not suffered him to slay me, yet he has made a deeper wound in my soul on this occasion than he has on any others. I have had a family about sixteen years, and have been subject to the misfortunes that are common to families. I have buried three of my beloved children, but all my misfortunes are not to be compared to this. This is something of the nature of Rachael's trouble, she had lain in her tomb for a long season in quietude, yet on the occasion of slaying her children, from three years old and under, to get at the Messiah, or in other words, to defeat the plan of salvation—notwithstanding, I said she had slept quietly in her tomb, on this occasion there was a voice heard in Ramah, Rachael mourning for her children and would not be comforted, because they were not.

And now, my brethren, should the voice of our forefathers be heard in America, mourning and weeping for the golden privileges they fought and bled for, it need not surprise you, because they are not; but think not strange, as though some strange thing had happened so you, for the same things have been accomplished in your brethren the prophets.

Now, my brethren, I told you that I had to stand in front of the battle, with thirty-one of my Father's children; and we obeyed the call of our master, and came out from among them and made ourselves separate. And our situation was in common with all our brethren, that we hear of through your paper; we had to leave all, or else throw away our Bible and receive the mark of the beast. So we had neither pastor, house, nor church book; and of course, lost our constitution. So I still had to stand in front, as bad as the chance was; but we mustered about and gathered up two, who had not been intoxicated by drinking out of the golden cup, that the woman holds who sits on the scarlet colored beast. So we were constituted on the old original orthodox Baptist principles of faith, and called one of these old veterans of the cross to attend us; which he accepted, and we have built us a house and are living at home in peace.

Brethren, I am one of those that believe in a revealed religion, and that it is of the heart and not of the head; and believe in the doctrine of election, and that the calls of God are effectual; and that it is by grace through faith that we are saved, and that not of ourselves, it is the gift of God, not of works lest any man should boast. For if Abraham was justified by works, he hath whereof to glory, but not before God; for to him that worketh the reward is not reckoned of grace, but debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.

I believe a man has to be killed to sin, and that it is by the law that this death is accomplished, and that the law convinces the man of sin, for by the law is the knowledge of sin. And this death consists in destroying the lusts of the flesh, the pride of life, and the love of the world; and brings the man to a true knowledge of his lost condition, and of utter inability of his reinstating himself into the favor of God. And in this condition he acknowledges that he can do nothing, and views the justice of God in banishing of him; but you had as well try to stop the current of the Mississippi, as to keep him from crying for mercy; so he cries and God reveals his Son to him as the end of the law for righteousness, and he is enabled to rejoice with that joy which is unspeakable and full of glory. So he stretches out the withered hand by faith, and lays hold of eternal life. So I crave an interest in all your prayers.

JAS. DANIEL.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 26, 1842.

FOR THE PRIMITIVE BAPTIST.

Elizabeth City, North Carolina,
March 6th. 1842.

DEAR AND PRECIOUS BRETHREN AND SISTERS, readers of the Primitive Baptist, scattered abroad through the world. If I know myself, I love all that love our Lord and Saviour Jesus Christ in sincerity and truth. To those I wish to tell some of my feelings in this cold state of religion, though so faint I can hardly pursue. But when Elder Lawrence tells about the day breaking in his soul and church, it makes me weep and rejoice to hear the Lord's work is going on, and creates within me a desire to write the brethren something about the work of the Lord on my soul, as I hope.

My parents both were religious, and followed the examples of our Saviour in faith and practice laid down in the scriptures of truth, (the Baptist church, something like forty years.) I was said to be born in 1788. My mother died a few years after At about twelve years, by the exemplary life of my father, or something, I was made to fear and tremble on account of death and judgment, till I was so swallowed up in trouble and fear, that I sometimes would think I saw the Saviour coming the second time to judgment, till I would fall on my face and cry to God for mercy, thinking I soon should land in hell. But in some six months these fears seemed to wear off gradually, and left me in an undescribable state of mind. I read the Testament a little, sometimes I would think the promises were to comfort me: then I would think it was impossible for such a great sinner as I to be a Christian. This distressed me so, that when I was at meeting under preaching, I was in a flood of tears. This kept me from meeting some, yet when I saw Christians in trouble, my soul seemed drawn out toward them, thinking them in like distress. Of all people I thought I loved Christians best, but was afraid to go to meeting, for fear they should talk to me about my distress, so I left meeting till it measurably wore off.

About my fifteenth year my father died, and left me with no instructor to wander at large. I then took to the sea for a living, and to all manner of sin of every bad practice, except getting beastly drunk; so that I was a ringleader of the company I resorted to, so there was not my equal found in sinning, swearing, and lying to make fun and the like; swearing in my common talk, as an accomplishment. When it thundered I would swear they were dragging the table out for supper, &c. till my comrades would say their hair would rise on their heads. And when I got mad, I would fight any thing that came in my way, and tear my own clothes off and both hands full of hair of my own head, and stamp it on deck. Alas! such a miserable soul was I for some eight or nine years. Yet when danger appeared I tried to pray, and thought the Lord heard my prayers, and delivered me; yea, such an infatuated mortal was I, that I thought I stood as good a chance for heaven as others; that if I was elected I should be saved, and if not, I should be damned, and who cared for that. I loved sin, and why should I not take my fill, since it was my choice. And I was as good as any body, only when I saw danger and that but seldom.

I got married in the time, September 11th, 1810. In my 24th year, in February, I think, the Lord arrested me and stopt my awful career in sin and rebellion. I was trimming apple trees, and being wearied, sat down on the root. There a consideration on the shaking of the earth by an earthquake in Louisiana, not felt by me, but by a great many candid persons, who said they had felt it. So it seemed to say, the Lord was about to work a speedy reformation in the land, and all that had felt it would be brought to the knowledge of the truth. So I felt left out, as I had not felt it. It seemed to say, all hopes of mercy was gone. My past hope on election came forward, but every thing that ever I had done seemed to crowd on my mind as so many witnesses to my eternal condemnation. Here I was brought before the judgment bar of God, (and the undescribable terror my soul was in I cannot tell nor pen can describe, it sinks me often into floods of tears.) Condemned by his righteous law before the face of an angry God, and a gaping hell in view, and nothing but the slender thread of life to keep me out. I fled to the word and scriptures of truth for relief, but found none; but thought I read my condemnation sure. To my distress I had neglected what learning I had, till I had to spell about one half there. I worried to read, and cried to God for mercy. I had

to pray the Lord to help me to read, to see if there was mercy for me or not.

Something this way was I led for one month or more; in which time I was constrained to leave my family and go to sea, which augmented my trouble. When I would look over the tide, I would tremble with the fears of death. As I was master, and not so much constrained to work, I kept my head in the Bible, and my body in the cabin to drown those fears So I read my Bible through and bought another, to see if there was no mistake, (as drowning men often catch at straws,) and read them through, to see if there was any thing to comfort my troubled soul, in less than 12 months. Sometimes in the first seven months the admonition of my father would often be in my mind, and something would seem to say, if he was alive to pray for me, there would be hope; but now that precious fatherly tongue that plead at a throne of grace for me, would have to say amen to my damnation—till the fear of death would seize on my soul so strong, that I would walk the deck with all my might to keep from dying, till I seemed to feel my heart-strings break in death, and I fell a victim to destruction with an eternity of misery in view. O, eternity, eternity, who can grapple with the thoughts of eternity unprepared? (I must be short and only sketch at things)

After war was proclaimed, I went up the Chesapeake Bay. At length harboring in New Point, glad of the opportunity of keeping anchor watch myself, I sat up, read, rolled, and cried all night for mercy. In the morning I sent the hands ashore, that they should not see my trouble. I tried to fast and pray that day, and that evening something seemed to say, the Lord knew all things, even when I should die, and was able in a moment to show mercy. It seemed to kindle a hope in me, that he would have mercy on me before I died, and that removed my fierce fears of destruction and despair. This ends the first seven months the 1st of August, in which time I had had some trials to sin my troubles away, but in vain.

From my fears being quelled I lived sometime under moderate distress, hoping God would have mercy on me before I died; yet continued in secret prayer. In the winter I got home to my family. In Feb. 1813, I dropt an axe on my foot & cut it so I bled till all hopes of escape was apparently gone with the surrounding friends, but I remained the same. When I would faint, it was my last thoughts and first in coming to. I continued to hope the Lord would have mercy on me. As my life was in his hands it seemed to bear me up, but some six days after, I after bleeding, being weak and propped in the bed, there came a thunder squal. Something seemed to say, though I had escaped bleeding to death, vengeance suffered me not to live; which struck my soul through with the terrors of God's wrath, in such awful peals of thunder, I fell in a fright. I remember my wife's crying round my bed, and but few natural things more I remembered for some five or six weeks.

The next thing I seem to remember was, my wife fetching my hat to me and desiring me to wear it. I either did, or thought to throw it away, to keep her from troubling me with it. I read it was a dishonor to God to pray with the head covered. I went on my crutches with the Bible in my bosom. whether I eat, drank, or slept, I don't remember the last four weeks; but I remember well my troubled mind, roving from hope to despair, while my body was placed in all forms that seemed most to humble me in the dust. While at a certain spot in the woods was my resort, there to pour my soul out to God in prayers and cries. There I read the promises over and over again on my knees, with awful cries and awful apprehensions of death; the Bible open and clasped to my breast against my sinful heart, rolling over and over on the ground, crying to God for a preparation for death, that awful monster. Then roused and frighted from the place, hobbling and looking behind, thinking the devil would get me yet, in a small time have to go to that miserable place again.

Time after time in this case pretty much, did I wander to and from, thinking never to return for some weeks; till a certain evening I returned to the house, I found the door open and all from home. Going in to sit down, but the misery of mind disappointed me. I turned to go back, leant against the door post, when something seemed to say, why give yourself to death, turn to the world, live at ease, for there is no mercy for you? I answered like this: I have tried, but can't. The next was, curse God and die, for there is no worse punishment in eternity than you are in. I refused. The next, are you determined to cry for mercy till you die, or go to hell? Yes, cry for mercy till I die, or felt willing.

I returned to my chair, and when I sat down I saw a flash of lightning. It reached me with these words: Blessed are they that mourn, for they shall be comforted. These were words of comfort to my troubled soul. These words carried peace and mildness in the habitation of cruelty These relieved my soul from guilt, the fear of death coming in question now, are you willing to die? If the Lord is with me as he is now, I am, thanks to God for granting me that blessing, that I so much needed; for nothing could have satisfied me so long as I was afraid of death.

O to grace how great a debtor,
Daily I'm constrain'd to be;
Let thy goodness like a fetter,
Bind my wandering soul to thee.

It was then I thought my troubles were over, I believed the Saviour died for sinners of whom I am chief. One thing seems remarkable, and endears his love and illustrates his power and love. In my state of wickedness I was undaunted at thunder and lightning, making so many vain and miserable expressions about it; yet in my distress it was the most terrifying scene. It seemed like the Lord must have made it a means of condemnation to me, even a messenger of death then seemed to appear in the same likenessing of death to my soul, to show his power to destroy and wisdom to reconcile it to me, lest I might afterward dread its appearance.

When I saw a Christian, I loved and longed to tell them what great things the Lord had done for me, and what troubles the Lord had delivered me out of. And after telling several, I met with an old brother by the name of Walkup. After telling him what I had passed through, I told him that my family was gone from home. After the brother was gone, my wife told me, (with all the affection she could put on,) if she was in my place she would not tell people she was not at home, for she was certainly there, and would not let the children trouble me, and wept and rejoiced with me. I thought it was not so; but after consideration, I thought I was crazy, and knew nothing as I ought to know. And then she told me she rejoiced to see the happy change, seeing she despaired of my recovery. I was tempted that it was all a cheat, and I was in a worse condition than ever; so fell in despair and prayer to God, that if I was deceived to undeceive me, and to give me to suffer under the weight of my sins, so that I might pass through the same change, that I might get an assurance that I might know whether I was a Christian or not.

The Lord appeared to answer my prayers, not in bringing the guilt of my former sins, but delivered me to satan to buffet or tempt, so that I was overwhelmed in sorrow truly. I shed as many tears, visited the woods as often, some twelve months more of sorrow; but not the same sort. Before I was crying for mercy, afterwards praying the Lord to undeceive me if I am deceived, and to take away that little glimmer of hope I had, and give one that I should not doubt of.

These things wore me down in trouble day and night, like a crane. I seldom went to meeting with my wife and father's family, but alone to condole my misery we generally walked through a nearer woods. As we were returning from the second day of our union meeting, the Lord I think made my poor benighted soul rejoice once more and clasp my little hope to my heart with joy.

I must stop, as I have only hinted at the troubles and joys of my life, up to March the 3d Sunday in 1814.

Lord, grant a blessing on these lines,
Consistent with thy mind;
That we may all through mercy feel
A heart to be resign'd.

Yours in love. Farewell for the present.

SAMUEL TATUM.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Columbia county,
March 14, 1842.

Dear Brethren, of the Primitive order: The cause of this piece being wrote is, to rectify a mistaken idea that my brother John Lassetter has drawn of my piece in the 24th No. of the 6th volume.

And now, my dear brother Lassetter, the piece you wrote in the 3rd No. of the 7th volume, as you say you wrote it in love, I received it with joy; though I discover that you have not understood the idea that I intended to convey. I know I spoke of the bell, and did not speak of the pomegranate; and the reason was, because there was not, nor ought not to have been, any pomegranates with that bell I alluded to. The bell I alluded to was not the preacher's bell, but it was when a brother or a sister carries their point in church discipline, whether it is according to God's

word or not, then we down here say he has got the bell on; and the next conference a sister may gain her point, and then we say she wears the bell; and oftentimes both cases have been wrong For the idea in my country is, that the preacher has nothing to do with church discipline, only to act as Moderator; and if the church should act contrary to the word of God, believing they done right, to them it is right, as the sisters often carry their point in this low country.

My dear brother, if I was to speak of the preachers bells—not bell, but bells—I had as soon take Aaron with his bells and three different colors of pomegranates, and his rod that budded and bare fruit, as any other passage or figure in the scripture. But, believing you understand the spiritual meaning of that figure as well as is necessary, I will only say, that if any of Aaron's bells or pomegranates is a figure of church discipline as well as preacher, then you will discover I was right in believing the preacher ought to be well skilled in discipline. This point is established by referring to the passages of scripture referred to in my other piece.

The fact is, dear brethren, when I write I do it on purpose to give and get all the information possible; as I am a man that do believe from the canon of God's word, that a preacher is under as strong obligations to see that a good gospel discipline be kept up in the church as to preach. For instance, if God does not give a man an understanding in disciplining the church, will he God give that man the gift of preaching? Pause, and search the word, and answer that question if you can. For I do believe in a gospel preacher's wearing the bells and pomegranates, and having the rod that bears fruit.

And now, my dear brother, I hope you will understand my idea; and if I am blest with the opportunity of writing again, I had thought I would tell my experience; as the experiences that my dear brethren write, are so entertaining and soothing to my soul, while in this low ground of sorrow.

Brethren, we live in a rugged world that is no friend to God nor his church; in consequence of which, I wish all your prayers for me and my family, and all the flock of God the world over.

And now, my brother Lassetter, and all that write in the Primitive, write on: I love to read your writings, Tillery and Lawrence, and Moseley I hope will circulate his books. Brethren, write and give all the information you can; reprove, rebuke with much long sufferings and doctrine. I must close. Remember me when it goes well with you.

MATTHEW D. HOLSONBAKE.

[It has been deemed advisable to omit the "circumstance" related in the above letter, as it also might not be properly understood. It is also presumed, that the foregoing explanations obviate the necessity of publishing the other letter we have received on the same subject.]

TO EDITORS PRIMITIVE BAPTIST.

Greensburg, St. Helena Parish, La.
Dec'r 26, 1841.

DEAR EDITORS of the Prim. &c.: As I have been admonished by some brethren that, the reason why, so many of my letters remaining unpublished, was, my owning I was an excluded member. Now this, I thought, (and so did they,) under existing circumstances, to redound to my recommendation. [The principal circumstance was this, that, although there was a charge brought against me, it was found untenable, and a new one substituted: to wit, "*that I had said I would not stay in the church any longer.*" I was there, to confront this, as an error. Notwithstanding, *seven* votes against me, formed *one* preponderating. I had my name in this new, and little church, in order, as I thought, to strengthen it. My antagonist, by this means, cut my head off; took my crown, (the pastorship,) and wore it, until the extirpation of his kingdom. I have only to add further, for the benefit of *such regicides*, to read 5th verse of the last chapt. of Isaiah.]

This obstacle, if it is the true one, thanks be to God, has, sometime since, been removed. Yes, my dear brethren, I am now a member of the first and most orthodox church, in all this section of country, MT. NEBO. She cannot bear the least leaven of Arminianism. My brethren will then ask me, why she has not withdrawn herself from an Association, professedly missionary? This is a hard question, and should be duly weighed, by the proposer. Suppose, in my turn, I were to ask, why Jeremiah went with the remnant into Egypt, while all along he was pro-

phecying against such an expedition? None can answer me, by saying "that, he was, literally, bound with cords." But, the answer ought to be, "that he had no one else to stay with; or, to go a different course with."

My dear brethren, we feel far, very far, from compromising truth with error; and another thing (which perhaps some forget) is, that we need not expect by any division, that we can make in the militant church, to keep from among us, hypocritical and designing men. My beloved bro. Peter Bankston, hath judiciously suggested to me, the connection of *two* passages of scripture, which, I think, for our patience and comfort, we ought to consider well; I mean Mat. 13th. 47 and 48 verses. The other passage is, "*Nevertheless, the foundation of God standeth sure; having this seal that, the Lord knoweth them that are his,*" &c.

Now, my brethren, are there any of you who can so construe, in the former passage, that the SHORE to which the net was drawn, was the church; and not the eternal shore? You all know that, the church cannot sever the good from the bad. There are none of you, who have understood my writings, that can accuse me, of leaning towards the missionaries of the present day; yet who doth not know, that in trying to avoid one extreme, there is not danger in wrecking upon its opposite? We ought to take heed, therefore, lest we may be found fighting against God. O! moderation, how art thou found, with thy beautiful mother charity, covering *the* multitude of sins!!

My dear brethren, I have heard, and I partly believe it, that if a missionary comes to your *domestic* houses, let the night be ever so inclement, you will refuse him entertainment!! ditto!! &c. Can it be possible, that you have *so* far forgotten what manner of spirit ye are of? Was there ever a greater dissonant? HE that could make an apology for his friends, and fervently pray for his bitterest enemies, cannot be pleased with such conduct. Bro. Lawrence holds, a spread table, and an open crib—(for I cannot believe him ironical.) Where then, did you learn such conduct? You must have gotten it outside of the bleeding Testament of the Son of God. I still hope, it is not so.

My dear brethren, notwithstanding how little you may esteem me, and how much *I know*, I disesteem myself, I shall persist, in trying to *edify*. This being the sole cause of my trying to write at all; whether it be received, or not. I believe I have received through the Primitive, more crimination than any other writer; and in consequence, I had almost fainted, until in our 22 No. vol 6, my dear bro. S. Tatum, who did not know, when he was writing his letter, in that No. what a sweet and vivifying cordial, he was ministering to a distant, forlorn, and almost desponding brother. I thank *you*, brother—or rather, our common shepherd, by whose spirit you was directed to pour in oil, and wine, into the heart, of the least and most sinful brother, that you have upon God's earth. My dear bro. may God Almighty bless, and stand by your own soul, in every such temptation.

And now, all my dear brethren, I refer you to that letter, of bro. Tatum's, as it includes every thing, that now lies upon my mind. You who have read it but *once*, I desire you to read it, at least, *twice* more; consider well, what it says; especially, take heed, to the unerring word of truth, to which it refers you. And may the God of all grace, give us all patience to attend to all which each brother writes; and not to be hurrying over the rest, to find what a favorite author hath written. I say, read bro. Tatum's letter over again and again; you cannot lose, by catching its holy spirit. Brethren P Lewis, and S. Clark, have *touched* upon the same; but it seems, as if the prince of peace, pervaded all that brother Tatum has written.

My dear brethren, what is "*the one faith which was once delivered to the saints?*" I say again and again, what is it? Is it any thing more than that "*Jesus Christ was delivered for* OUR *offences, and was raised again for* OUR *justification?*" Again, "*he was made to be sin for* US," &c. What more do you require of a brother? (Observe the emphasis; for he bore the sins of none other.) Well, seeing the ROOT, of the matter is found in a suffering Job (of our day,) why should we become physicians of no value, to such? For opinion's sake, shall we cause our enemies to blaspheme, by falling out with each other in the way; especially, when it is known to the world, that the writers in the Prim. are not accountable for each other's *opinions?* There is utterly a fault, somehow, when in the Prim. we thus offend.

Be it known to my brethren, that I will

answer them no more, unless they call upon me, in that prudently, christianly, and gentlemanly manner, in which bro. Benjamin Griffin, of Lexington, Miss. has done. I shall say no more, but request that this, and the subject of *temptation*, (as a supplement of bro Lawrence's experience,) may come before the public. I thank my brethren for keeping back any thing of mine, which might engender strife. Yet I love the truth, and am ready to controvert points in a suitable spirit, and a suitable channel. All who oppose what I have written, I shall thank for a *private* correspondence.

THOMAS PAXTON.

TO EDITORS PRIMITIVE BAPTIST.

Potecasi, Northampton county, N. C }
March 14th, 1842. }

For the Primitive Baptist, and to the public, and to all religious people: Whereas, there appears to be a mistake in a piece that I wrote in the Primitive, which I myself or the other brother made, that I wish to correct, which reads thus: Brethren, I heard an old Baptist say, that he was at Potecasi in November last, and heard from the pulpit that this scripture where it says, fear not, little flock, it is your Father's good pleasure to give you the kingdom—was the doctrine of the devil. I suppose it should read, that charity should begin at home—was the doctrine of the devil. As it is admitted, that this declaration was made. Now if my memory serves me right, I never have seen such a text in the Bible as charity should begin at home, so I can't conceive how the dear old brother should appear to be wounded, when there was no such scripture.

Now, my dear Old School brethren, I want to tell you something of the operations of the divine spirit on my soul. From youth I was sometimes made to believe, that without grace that my case must be awful; so that at times I was almost cut down. At other times I could bare up tolerably well, until I commenced with a family, then all was gone. I then moved in the neighborhood of Smith's old church, where there was preaching twice in a month by the Methodists, and once by the Baptists; but there was a man told me, that he and myself had better not go to preaching, for there we should see or hear something that we criticised on, and cause us to more sin than if we were to take our guns and dogs and fishing gear and spend the Sabbath in hunting and fishing. So it was agreed to both. So I spent three years, and when I had gone as far in sin as God intended, the power of Almighty God arrested me. I was ploughing alone in the field, and it appeared I heard a voice telling me to stop and behold my prospect. It came with such weight, I done so; but it appeared in such a condition, that I could not bear it. I drove off, but before I got to the other end, the same voice commanded me to stop and behold what I was doing. There, my friends, I saw what I was by nature, and that I was a sinner, and that I must stand before the judgment seat of God, and there give an account of all my behavior here. I felt like I was not fit to live, nor fit to die. I tried to pray, but it seemed to me, that God could not hear me; for I had sinned to such a degree, that God could not be just in the forgiveness of my sins. So I remained for six months, thinking that no flesh should know what was my condition. I attended the places of worship, thinking to get my mind eased; but it appeared to be worse, and so continued until it pleased God to manifest himself to me with a voice, was I willing to trust in the Lord Jesus Christ for my salvation.

Now I verily did believe, that I was to work myself into the favor of God until that very moment; then I saw plain, that I could not work myself into the favor of God. I thought my case was gone forever. I saw it was just. But the voice returned again, which compelled me to be willing to trust in the Lord Jesus Christ for my salvation. My fear all left me. I felt as though I could not believe that God could forgive such a sinner as I was, but I had no fear of hell.

I remained in this condition for some time, until I heard Elder Murrel preach from these words: The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. And behold, there were very many in the open valley, and lo, they were very dry. Which made me believe that I was a part of these dry bones. I felt that I was. Well, I joined the church, and was baptized by Elder Murrel; but am a poor sinner yet. Pray for me, my brethren and sisters, all over these United States. Farewell.

ABRAHAM JOYNER.

TO EDITORS PRIMITIVE BAPTIST.

Dayton, Marengo county. Ala.
Feb. 3rd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist faith and order: 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 it is my desire to be more thankful to God, for the many blessings that he has blessed me with than what I am, but as he has blessed me with another opportunity of letting you hear from me, I will address a few lines to you, as I have had much pleasure in hearing from you, my Primitive brethren.

But I have received a letter or preamble from So. Carolina, and I did not find that as pleasing to me as I have found your letters; for you always sign your names to your letter, but this fellow has signed his name Edisto, and I expect his preamble or letter is as filthy according to the size of it, as the river Edisto is. I do not know what the religious part of the world will say of you, Edisto, but if I was to doubt the correctness of the old English version, and be in favor of the new translation, especially when I acknowledged that I never had seen it, they certainly would say that I was a blind guide, which strain at a gnat and swallow a camel.

Now, Edisto, why beholdest thou the mote that is in my eye, but considerest not the beam that is in thine own eye? You have charged me with not proving what I wrote, respecting the curses pronounced on those that add to or diminish from the word of God. If the cap fits you, you must wear it. Did you prove one thing, that you wrote about? I think not. First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of my eye. As to the pictures of Washington, that you said I could not decide which was most like him, because I had never seen Washington myself, I will answer that by asking a question—the jury that bring in a verdict that the man is guilty of murder, did either of them see him commit the murder? But by good testimony as they had, I am ready to decide that the old English version is correct.

Dear brethren and sisters, I feel unworthy to claim a seat and a name in the church of Christ;—for I have no works of righteousness to justify me as a citizen in Zion, [illegible] grace alone. My dear brethren, let me admonish you to 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, shew 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 their portion in due season. May the God of Abraham, the God of Isaac, and the God of Jacob, before whom I have endeavored to walk, bless thee with the most precious things of heaven. 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 in the kingdom of ultimate glory. *JAMES S. MORGAN.*

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Tarboro', 29th May; 30th at Lawrence's m. h; 31st, at Kehukee; 2nd June, at Parker's; 4th and 5th, at South Quay, Va; 13th at Buckhorn; 14th, at Mount Tabor; 15th, at Pleasant Grove; 16th, at Conoho; 17th, at Cross Roads; 18th and 19th, at Conetoe.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 7. SATURDAY, APRIL 9, 1842. No. 7.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(continued.)

Well, what harm can there be in supporting the ministry by begging, since it is to be supported all acknowledge, if it is a little deviation from the scripture? What harm of supporting it by law, that was but little—might have been said, when the experiment was first tried. But you have seen laid before you the consequences of such little deviations. And so we might say, what harm to change immersion in baptism for sprinkling, or pouring? Yet this is but little, and how much blood has been shed about this little? Let the records of Massachusetts show. And were we, Reformed Baptists, to thus change the ordinance, you would be in arms of contention against us, from Vermont to Pensacola.

What harm could there be in changing, in the Lord's Supper, wine for the juice of pokeberries? This would be but little, only in taste, not in color. Or, the doctrine of conditional election for unconditional election? What harm could there be in the Jews changing swine's flesh for that of sheep in their offerings? Yet this little was an abomination to the Lord. What harm could there have been for Moses to have made one of the tennons of the tabernacle an inch longer than God prescribed? Would it not have been saying, I know better than God? For see, said he, you make all things according to the pattern showed to thee in the mount. And who ought to know best, God or Moses, how he wanted his work done? Thus we are taught, that no deviation from the command is allowed by God. For what harm could there be in Saul's deviating this little from the command of God, in sparing Agag, the king of the Amalekites, and the best of the sheep, to make an offering to the Lord? But for this little he met with the curse of God, and lost his kingdom.

So we see but too plain by the word of God, that this deviation from the command though we may esteem it but little, or a better way than God's; yet it is not allowable by the Almighty, and is a horrible perversion of the command of God. For what harm and how little did Uzzah do, when he put forth his hand to steady the ark? Yet it was a violation of the command of God, for any to touch it but the priest only; and though he no doubt done it with good intention, yet die he must as an example of that little deviation from the command. Behold, therefore, the severity of God on them who felt his severity. Surely what is here laid down ought to satisfy any man, that we might not change or shift the command in the least. Therefore, away with begging for ministerial support, before we feel his wrath and the curse of God, for supporting the gospel minister in this little deviation from the example of Christ and his apostles.

But one will say, we do it with good intentions. That is, as you think. But this can't be so, because you have no regard for the divine command and example. For Uzzah no doubt went to steady the ark to keep it from falling off the cart

when the beasts shook it, with as good intention as yours. But can there be good intention, where it is a violation of the divine command? No, because that is to be your guide. So remember the case of Moses with trembling, the consequences of this little deviation in not sanctifying the Lord God before Israel, in smiting the rock twice instead of speaking to it; how for that little lack of going according to the command, neither he nor Aaron was permitted to enter the promised land. And so every thing done not according to command, however little erring, shows a heart of disobedience instead of good intention, as in the cases of Saul, and Moses. and Uzzah, and meets with the curse of God.

And although people may give their thousands from what they think good intention, and from the persuasions of self-designing men, and err the example and command, the curse is there. Witness Jonah's plea. Nothing will do but obedience according to command. For then every ordinance and command may be changed for the inventions of men, and men obeyed instead of God. And of this Christ complains of the zealous Pharisees in his day, that they had substituted the traditions of men for the commandments of God. And even so in the begging system, for hundreds feast strangers and rich neighbors, while their servants pine with want. He that hath ears to hear, let him hear.

But another will say, the missionaries have done a great deal of good already, by means of this very begging system which you say is wrong; and so surely it must be right, or else God would not have blessed it. This we say is no proof of the principle nor practice being right, for Moses did much good when he brought water out of the rock for the famished Israelites; yet he did not act right, and met with the curse of God for not going according to the command. And so will missionaries. Jehu did much good in destroying the prophets of Baal, but yet God would avenge the blood of Ahab upon the house of Jehu, because he acted from a wrong zeal. Saul did much good in killing the enemies of Israel, and God gave his sword success to the full, yet he must do something God had not commanded. But Samuel would adhere strictly to it, by hewing Agag to pieces. And where was more good done, than by the Jewish mobs putting the Saviour to death, whose death has been blessed to the salvation of so many thousands; yet will you say they acted *right*, or on a right principle, or that it was right because a blessing came out of it?

For in obedience according to the command given, lay the great saintship of Abraham. For supposing he had offered one of his servants, instead of his beloved son Isaac, how think you God would have taken it at his hands? Would it not have been disobedience and rebellion against God, and might not God have said, who required this at your hands? Your son I call for, and not your servant. And so may God say, who has required you to support missions? I have said, let him that's taught in the word, communicate to him that teaches in all good things; and, feed the ox that treads your corn, and pay the laborer that works your field. And it was as much harm in Moses' going beyond the command, as there was in Saul's falling short of it. Do all things according to the pattern showed in the scriptures, the mount of God; for these things were written for our instruction, and done for examples of after ages.

But where is this great missionary good done, for it is now abundantly acknowledged by the once most zealous missionaries, and by many great donors for its support, that it has done a great deal more harm in the State of North Carolina, than it ever done good. So much so, that even its once warmest friends are now its violent opposers; and all this, they say, from bad management. But how could the friends of missions expect any thing better, than for them to err, since they had put to sea without a compass, and were exploring a new scheme without any directions to guide them! It was but reasonable to expect, that while they followed the glimmering rays of carnal reason, and spread sail before the gale of every fancy, instead of adhering to the light of example and command from the word of God, that they would split on some rock, or founder in the whirlpool of shame, disgrace, or disappointment. And although we have heard of great things being done in distant countries, published in great style, there are two things which much hinder us from believing the reports; that is, that in every publication there is, we hear the sound of more money; and of course, success must be cried to slacken the purse strings. The other is, from what we know of missions at home, we think it is a good rule to judge them abroad; and we acknowledge, that

we possess slowness of heart to believe all the intrigues in publications we hear.

And now the whole matter in few words From the general tenor of scripture, if you will do right you must not go beyond the example and command, nor stop short of it, either is disobedience and displeasing to God; but must strictly adhere to every part, however little it may seem to you, it is great with God. And that ministers are from the scriptures entitled to support in all good things from them they teach, no man can deny; and that the whole scripture doth prove that this was done by voluntary contribution to Christ and his apostles, and by their own labor, is equally evident. And that law and begging religion is in their hands constraint upon the will of men to support the ministry, the one by fear of penalty, the other by importunity, and so not voluntary. But even either would be right and acceptable with God, if he had so commanded; but he has not, as we find in his word, to which we refer you to get if you can, example or command from one text, without drawing inferences from improper premises. And therefore, to support the ministry by begging we pronounce unscriptural and disobedience, doing more than God has commanded. And that although a man may give his thousands in support of missions, can he find a text or an example in the New Testament, or a command? let him try, if nothing else will convince him. And that it is the duty of every man that is taught in the word, to give to the preacher that teaches him, you can't deny; and that man that don't do so according to his ability, and what he purposes in his heart, and not grudgingly, is disobedient to God, and violates his sovereign command, and may expect sooner or later to meet with the curse of God in this world, or that which is to come.

And that the preacher is as much bound by the directions of Christ, to look for his support and maintenance by his labor in his cause, as if he tilled a field, or fed a flock, or planted a vineyard. And while he has commanded them to go into all the world and preach the gospel to every creature, he has also commanded them to take no scrip, nor bread, &c. And the preacher is not at liberty to obey the one and refuse the other, without being disobedient to his God, for which he must be accountable.

But, says a third, they can't live upon the wind. Who don't know that? But, don't the directions of Christ and his promises show them where their support is to come from? Are men rather to be trusted than Christ? Did he not know best about ministerial support? Will you set up your wisdom against his? Shall a wife make laws for her husband? Shall a servant for his master, or a subject for his king, or a Christian for Christ, or men for God? And what else is all this, when ministers refuse to obey Christ's directions, and make and go by their own directions? So is this matter. Consider what is here said, for in this little lies the danger of ministers, church and State.

So then, ministers are to preach for Christ's sake, and journey into all the world on the treasures of heaven; like the Israelites in the wilderness, dependent on God as the fowls of the air that have no store, is Christ's direction. And that the first teachers of Christianity did so, none can deny; and where have we derived authority to change his directions? And that the first Christians were liberal, and supported them that taught them, is further evident, by voluntary contribution; and how dare we deviate from the example, and break through the directions of Christ and the commands of his apostles, and substitute the new invented scheme of begging for ministerial support? May we not, for this invention, expect the curse of God as Israel did, for changing the flesh of sheep for that of swine? And although the change is little, death is in the pot. And therefore, let the religion of Jesus and its teachers stand on the foundation Christ set it and them on; and on which they have stood the storms for 1800 years, without this scheme. And how dare you say this is a better foundation for the church than the one Christ set her on? So far you have done wrong, without you can say you know better than Christ. So hath the Lord ordained, that they that preach the gospel should live of the gospel, by their own labor, and voluntary contribution. To this point scripture and history unite their voice and lift it up on high, and aloud proclaim it in the streets and lanes of the city the church of God; and curses that have attended law religion, wofully warn us of dealing in experiments for to support the ministry.

We shall now proceed to make a short historical, scriptural and argumentative reply to the Masonic Baptists, in defence of our objections to the Baptists joining that benevolent institution called Masonry.

And as we intend to say nothing more on the subject, we shall be as explicit as possible with brevity.

That the institution of Masonry is of ancient origin we admit; that the first intention of instituting such a society for the unfortunate, and defence of the helpless, was good, we also admit; and that the rules, if obeyed, and lectures drawn from figures tend to promote peace, harmony, and morality in the earth, we do not pretend to deny; and that the society alone possess the keys, and ought to keep them sacred and inviolate for ever, we readily grant; and that a great part of as worthy citizens as are in the United States, are members of that society, and have sustained amiable characters in every department of life, and that the conduct of the worthless and unruly is no evidence against the goodness of the principles, rules or by-laws of such an institution, is further granted; and that the benevolent and helping hand of Masons have wiped often the tear of the widow from her furrowed cheeks, and protected the helpless orphan from famine and rags, and soothed the sighs, groans, tears of the unfortunate, in giving him help in time of need, we feel free to confess; and that every man has a right to be a Mason that chooses, and we have no objection to the existence and continuation of such society, and for them to enjoy all the privileges of citizens, and increase as much as possible, and spread the spirit of humanity and benevolence from the rising to the setting sun, and teach men that man ought to be the friend of man in every clime, where suffering man is found, there and then he should be our brother, by the laws of God as well as Masonry; to soothe his sorrows is a duty we owe him, being the same species with ourselves. And, say you, if you admit all this, and much more we are willing to admit, where can your objections be? which we now come to give.

First, historically. From the perusal of Benediot's History of the Baptists, and the history of the Virginia Baptists, and also the history of the Kehukee Association, you will find that the question and propriety of a Baptist joining the Masons has, great number of times, been the subject of debate in the different Associations in the United States, for a series of years. And on further historical enquiry you will find, that the Baptist Associations have answered this query, from the State of Vermont to Charleston, and they have all almost uniformly given it nearly the same answer. The Chowan, Kehukee, and Neuse Associations all answered in one and the same year, nearly the same. Thousands of votes, after long debates, have been taken on this question in different ages of the church; and it has been the subject of debate and contention, for perhaps near a hundred years. And to give you an idea of the general answer it has always received, we shall subjoin for your perusal the answer of the Saratoga Association, in the State of Vermont, after five or six years' debate:—

"In order to prevent any further difficulty on the subject, we wish now to be fairly understood, that as to the propriety or impropriety of Free Masonry, we do not as an Association undertake to determine; yet we freely say, that inasmuch as our brethren do not pretend they are bound in conscience by any rule in the word of God, to unite with that fraternity, for them to form a connection with them, or frequent their Lodges when they know it is a grief to their Christian brethren, and makes disturbance in the churches, it (in our opinion) gives sufficient reason for others to conclude, they are not such as follow after things that make for peace, & things wherewith one may edify another. Rom. xx. 19. But rather are such as cause divisions and contentions, contrary to the doctrine we have learned. Rom. xvix. 17. And of course, if they continue obstinately in such practices, ought to be rejected from fellowship; and consequently, it is not reasonable for us to invite them to a seat in our Association. We therefore answer the query from the church at Providence in the negative."

Now this is about the answer it has always received, by different Associations in the different States, and in different ages of the church. And there does not appear one voice on the page of history, that says it is right, but thousands to the contrary. And if there was nothing in this, of the Baptists joining the Masons, why all this ado, by so many thousands in different ages and all say no. And so the Baptists have continued in the Masonic society by rather a toleration and from lenity of their brethren, rather than a belief it was right.

But the answers of all the Associations have rather been evasive, and not decisive; and this and this alone, is the cause of the constant strife in the churches, and always will be, without a decided stand. And it

is right, or it is wrong, for a Baptist to join. If it is right, let us proclaim a jubilee to the feelings of all those of our brethren, who now are Masons, and beat down the wall of contention, and throw open the doors of the church against the voice of antiquity, and let all or as many of the Baptists join as may choose to do so. But if it is wrong, let us take a decided stand, and then contention will cease; or else the church of God will always travel in disputes and had feelings one with another, and every age of Christians will be jarring on this subject as heretofore.

(*to be continued.*)

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Plattville, Grant county, Wis. Ter. }
March 18, 1842. }

DEAR BRETHREN IN THE LORD: Having an occasion to send a few lines to Mr. Howard, and not seeing any communications of late in the Primitive Baptist from any of our Baptist brethren of Wisconsin, I thought I would let you hear something of how we are getting along; but perhaps you would wish to know of me, what I am, or of what kind of Baptist I be, as there are many sorts these times. But I shall have to leave that to yourselves, perhaps you may find out when you have read this scribble. I profess to be an Old School Baptist, but by many I am called a hard-shell and iron-sided Baptist; and that name does me very well, for if I had been left in the soft-shell of Arminianism, where many now are, I do not know where I might have been at this time; but very likely, I should have been carried into Babylon, where the most of them are at this time. But who maketh us to differ? Praised be the name of the Lord, that his grace as a shield hath covered us over, so that antichrist with all his forces cannot break the shell or iron.

There are five Baptist churches within fifty miles of this place. There was one constituted in Plattville last May. Four of them have been constituted within a little more than a year. Four of the churches have went into an Association. The Association will commence, the Lord willing, on the Saturday before the first Sabbath in September, 1842, at Bethel meeting house, near brother Derius Bainbridge's at the place called the Hurricane, Grant county, Wisconsin Territory. Any one wishing to come by way of steam on the Mississippi, can come to the place called the Snake Hollow; they then will be within eight miles of brother Bainbridge's. We would invite some of you to attend, if we knew there was a possibility of your getting here; but I will say to any one of our brethren or sisters who may read this, to come and spend a few days with us at that time, if it should be in their power. I trust the Lord will supply us at that time with many of his able ministers.

The churches composing this Association are small, but of one mind with regard to the new schemes of the day. Some resolutions were past at the time of forming this Association. I name but one, which is this: Any minister holding the present missionary system, shall not be invited to preach at this Association. The church constituted in this place is called Bethlehem, we have no pastor. Brother Bainbridge and brother John Parsons attended us for awhile, but we have not had any preaching for some time. Brother Parsons lives some fifty miles from this, and brother Bainbridge near half that distance, and is a man of a weak constitution, not able to attend but seldom. They are both thorough Old School Baptists, able ministers and sound in the faith. There are some Baptists scattered through this new country, that have no opportunity of uniting together in a church, nor of hearing the true sound of the gospel bell. When I behold this, my heart is made to ache, and mine eyes to swim with tears. May the great head of the church send his ministers to such, and enable them to minister comfort and consolation and to bind up the broken in heart. Sometimes I have almost imagined, that the Lord has bid some of his ministers to come here and preach; but that they have as yet disobeyed. Should this be the case, I shall look out for them yet; and if I knew such a one would see these lines, I would exhort him to obey his master. But I will say this to him, should these lines perchance fall into his hands, to remember what happened to the man that was told to go to Nineveh and preach.

Dear brethren, I must come to a close, lest I weary you; for when I begin to write, my mind runs so fast I hardly know the right stopping place. I have been much refreshed while reading the Primitive Baptist. It has been a source of comfort to me, yet it hath brought sorrow with

it; my heart hath been filled with sorrow, while hearing of many of the dear lambs of Christ being lead astray by false teachers. But have we not been told these things shall be? The word informs us, that there shall be false teachers, who privily shall bring in damnable heresies, and that many shall follow their pernicious ways; and that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Yet, notwithstanding the wicked one has caused many to err, and has taken many captives and carried them into Babylon, or into some of the present schemes of the day, and they have to suffer many hardships in consequence of having departed from the gospel rule; yet they are still his children, objects of his love and care, hath received the mark of circumcision, so that none can hinder them from their claim or their possession which hath been given them in the heavenly Canaan. And believing that the Lord worketh all things after the counsel of his own will, and none can hinder; and that he hath spoken good concerning Israel, and though Zion hath been made to mourn in consequence of the evils and abominations that hath come among her, I am made to believe, that it will tend to her good and to the glory of our great deliverer. This at times gives sweet consolation. Blessed be the name of Israel's God, let all the saints praise him; the Lord shall be glorified, yes the wrath of man shall praise him. We learn that the Lord hath made all things for himself, yea, even the wicked for the day of evil.

My dear brethren, who are called to be ministers of the gospel of Jesus Christ, I feel as though I could not close without giving you a word of exhortation; although I am one of the least of God's children, if one at all. Sometimes I have a hope, so that I can claim the promises; yet at times I am awful. Preach the word the Lord gives you to preach, and fear not; for the Lord hath said, it shall not return unto him void, but it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sent it. Let the watchmen whom the Lord hath set upon the walls of Zion hold not their peace, ye that make mention of the Lord keep not silence. Brethren, the grace of our Lord Jesus Christ be with your spirit. Remember me when at a throne of grace. Yours in hope of eternal glory.

ANNE L. SALTZMAN.

TO EDITORS PRIMITIVE BAPTIST.

Huntsville, Madison county, Ala.
Dec'r 10, 1841.

BELOVED BRETHREN: The world has been in an uproar for the last few years, from Dan to Bersheba, about the constitution of the United States. They have had meetings, made barbacues, killed pigs, beef and mutton, with all the variety of nicknacks; drank rum, brandy, and whiskey; became drunk, fought and killed one another. Not only have men been active in these transcending scenes of common good, but sometimes I am told that ladies have felt a little of the holy flame that swelled the bosom of the framers of the glorious constitution of liberty, and I hope that all the widows and fatherless children will pray like they did in old time, Oh, king, live for ever—as the boon of our well being. In this great contention and struggle, much was said and much was done; public speaking became plain, honest, and downright; each party became sincere, and while they expected some feelings to be hurt, (not willingly,) love of constitution and country lifted their minds above every fear; while both parties acknowledged, there might be an honest difference.

Now what have I to say in this great affair? Why, whatever has been imprudent, extravagant, and unjust, ought to be reproved; but I cannot condemn the right of dispute, and an honest contention for the great principles of our constitution, as the foundation of our happiness; and the main spring of energy seems to be this, the blood of fathers. Now then, what is the proof to be gathered from this great transaction, for there was but one constitution? Surely the best we can say is this, one party was honestly wrong, the other honestly right; both may be wrong, both cannot be right.

I only hint at the subject, you have the whole affair before you; but one thing particular I love and admire in our constitution, the RIGHT of conscience. Blessed inheritance, worth more than rubies; its price cannot be told. Therefore, let the Indian sing his corn dance, while Roman Catholics venerate an image, and I worship the sun, as long as we continue good citizens of the commonwealth. Then permit me to say, that our government knows no man as a Christian, yet knows every man as a Christian; while it protects every man in the worship of God, it establishes none.

Now while I love our government, I ask, what effect and influence it might have on public sentiment religiously? Why, I have sometimes thought that it was a kind of spectacles, through which some people read the scriptures, and therefore conclude that every society stands equal in the Bible; when the Bible acknowledges but one organized and constituted church on earth, as his militant kingdom.

Look at those countries where religion is established by law, what fixed prejudices in favor of public opinion. Train up a child in the way he should go, and when he is old he will not depart from it. Train up a child in the way he should not go, and when he is old he will not depart from it, without a divine change. Now suppose a flea was to bite old bro. Lawrence on the little finger, and the world was to fall into a dispute about it, we should be reproved for our extreme folly; but every body says it is right to contend for the liberties purchased by the blood of forefathers. Now how trifling and inconsiderable are all earthly things, compared with eternal things. Yet if a gospel preacher, under solemn oath to declare the truth, the whole truth, taught in the Bible, should attempt to establish a gospel church, from the scriptures, and say any thing about a false church, i. e. the antichristian kingdom, what an awful condemnation is passed upon him; like it was in old time, it is not fit that he should live. And some people put me in mind of the man that had the hippo so bad, that he concluded he was a tea pot and sat one arm up akimbo for the handle, the other stretched out for the spout, crying out, don't touch, don't touch, I shall break all to pieces.

The Methodists and Presbyterians say, that if it was not for them, the Old Baptists would all die away; for they have no converts of their own, but get some of theirs to keep them up. I acknowledge frankly, that the Old Bapiists can't make converts, and want none but what the Lord makes; but one thing is true, the Lord has made all nations tributary to the Old Baptists, and it must be so. Therefore, whenever all other societies offer to commune with the Old Baptists, it proves that they are the true church; whenever all other societies persecute the Old Baptists, and say all manner of hard things about them falsely, it proves they are the true church; for we can do nothing against the truth, but for the trnth. For you will see from the Old Testament, that all other nations were willing to live with the Jews, but eat their own bread, and wear their own apparel; and when the Jews refused, they persecuted them, but all made manifest the true Israel of God.

I will right here give this solemn and serious question: I will give any man ninety and nine years to prove from the Bible, that any man or woman now living under the sun, is living in holy wedlock with the Lord Jesus in his militant kingdom, but a saint of God, now living in the Baptist church of Christ, constituted before the destruction of Jerusalem. And if the poor Old Baaptists do not now possess the constitution given to the church by Jesus Christ before the destruction of Jerusalem, we are in my judgment nothing but an antichristian society, and no church at all. Read Isaiah, 2 c. 2 v. Micah, 4 c. 1 v. with many other scriptures. For Jerusalem was destroyed by Titus, the Roman general, and from that moment if every man and woman on earth had have been saints, they could not set up the kingdom of God, for there was no Jerusalem to go from. And Daniel says, in the days of kings the God of heaven shall set up a kingdom, which shall never be destroyed; it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Now unless that kingdom is yet in the world, the scriptures are broken, and all the fat in the fire; but my best judgment is, that it is in the world and with the Old Baptists. If it is not so, I don't care how soon I know it; for I will leave the Old Baptists in a moment, if it can be proven from the Bible that any other people have the original constitution. For I know this much, the government of the United States being established, as long as that government exists it is impossible to establish in the government of the United States another government, only in opposition; for that which is already done, is not to do.

The Methodists and Cumberland Presbyterians frequently make this remark and say, the different branches of the church, and I suppose they mean the true church; and if it be the fact, they certainly maintain the doctrine of Nicholas, who taught the community of wives. For these women certainly do not live in the same house, and cannot be the same woman: and I read no where in the scriptures in the plural, the brides, the Lamb's wives; but

always in the singular. And God says, he hates the community of wives, whether men do or not. I then ask, if the Methodist society be the church of Christ, where was the church until 1729? And if the Cumberland Presbyterian be the church of Christ, where was the church until 1810, which is the time of their constitution, according to Buck's Theological Dictionary? And so on with all other societies in the world, but the poor Old Baptists. This is my best judgment, from my little reading; if it is not so, I wish old bro. Lawrence, or some other bro. would show it.

For I wish every thing said about the original constitution, that can be said in the truth of the Bible; and wherever antichrist dwells, let the people know it. For I will give every error I have in the world for one truth, for it is one of the strangest things to me upon earth, that any body ever thought with the Bible in their hand, that a society set up a few years ago, could possibly be the church of Christ. And as I cheerfully hope, that there are many pious people in these societies, I wish they could know the truth. But the love of money is the root of all evil, and the leaders of this people cause my people to err. Therefore, in conclusion, permit me to say, if my views of the scripture are right, all the societies organized since the destruction of Jerusalem, make up and compose the antichristian kingdom.

A few remarks to the weak and feeble, or a cordial for Timothy's often infirmities. The Bible says, there is an inward and an outward man, soul and body, Ishmael and Isaac, flesh and spirit, under the influence of two spirits, the good and the bad. Paul says, there is a godly sorrow, and a worldly sorrow. Godly sorrow works repentance unto life, a worldly sorrow worketh death. Here is law and gospel, the ministration of death and the ministration of life; one acts on the body, the other acts on the soul. The body made a white sepulchre, full of dead men's bones and rottenness; the soul made the saint of God. The body transformed into an angel of light, the soul transformed to the image of Jesus Christ. Here is a nice counterfeit, made as near like the genuine as possible. And as the wisdom of this world judges outward, no wonder they are much mistaken. Both have sorrow, both have repentance, tears, weeping and mourning; both receive a hope, lose all their sorrows, and believe; both pray, sing, and worship God, and are glad; one in flesh, the other in spirit. One praises himself, the other praises God.

But here seems to be the great difference. The inward man is taught the depravity of human nature, and loses all hope; the outward man is taught to know good and evil, and keeps a little hope. The inward man loses a day of grace, as he feels; the outward man has none to lose. When it pleases God to reveal Jesus Christ to the inward man, and we feel that we are made whole, sins all gone; sorrow all gone, the soul made glad, the poor thing thinks it will never see any more trouble; goodness and mercy will follow all the days of my life. But, poor thing, after some short time it loses its joys, and then poor thing it is worse off than ever, and cries out, I am deceived; and runs in prayer to God, and prayer to the Lord to give him all his troubles back again, that he may go over it all again, and be better satisfied. And thus they beg till God renews the covenant, as he did with Abraham. And thus God's chosen Israel wanted to go back to Egypt, until the Son made them stronger. Not so with the flesh. When the flesh loses all its sorrows, it never wants them again; for it can't be that nature should pray, and sincerely desire trouble. But desires to only live joyfully, in good hope.

I must say, Amen. I wish I had more room to write more plain, and write many other things. I thought when I wrote last, I never would write again in this way. I have to write now to satisfy my own feelings, whether I ever will write again I can't tell. I know my unworthiness to do so. If there is one grain of good, may the Lord sanctify the same. Yours in Christ.

WILLIAM CRUTCHER.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 9, 1842.

FOR THE PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
December 19, 1841.

To the brethren and friends of the Primitive Baptist, throughout the United States; I now take my pen in hand to let you know how the times are with us, the little handful of Primitives in Buncombe county, N. C. We have had one Association since the separation in Buncombe county, which you will see in our Minutes, which

we want now to be printed in our Primitive papers; so that our distant brethren may know our standing, and that we are determined by the grace of God to withstand every invention of men and devils that come among us in sheep's clothing, crying, lo here, and lo there.

I saw a piece in the newspapers the other day, where a fellow has stated that in the year forty-three the day of judgment will commence, and he exhorts us all to be ready. The poor devil had better try to be ready himself, and quit lying, least his judgment should come upon him before he is ready for it. Brethren, do you believe that such people believe in a hereafter? If you do, I for one don't. My opinion is, that the greater part of the preachers in those days neither believe in God nor devil, heaven nor hell, no more then my dog does; for if they did, they certainly could not, nor would not, tell so many barefaced lies as they do.

Some of the brethren that write in the Primitive, seem fearful that some of us write too rough, and by so doing hurt feelings. I say, God forbid that I should hurt the feelings of any of God's dear children. And as for the missionaries, and their friends the fence-stradlers and sneaks, I do not consider them to have any feeling like any other common human being; therefore, their feelings are not in my way at all. For whenever God sends a man strong delusion to believe a lie so that he may be damned, in my judgment it would be as well to pray for the devil as that man; and I do believe it wold be as easy to turn the devil from his way of lying and hating God, as it would be to turn a missionary from pride and the love of money, which is the root of all evil.

Brethren, I don't believe there is a man on earth that knows a missionary better than I do; nor I don't believe there has been one on earth tormented by them more than I have, nor I don't believe there is one on earth despises their ways worse than I do. If I could hate their insignificant ways worse than I do, God knows I freely would; for with David, I hate every false way. And I do believe their way a little the worst way that the devil ever invented.

I must come to a close, as I wish you to let the scattered brethren know the situation of our little Association in Buncombe county. I will send the proceedings of it in this sheet, hoping that it will have a place in the Primitive papers as soon as possible, as we wish our brethren to hear from us, and that we are determined to stand our ground by the help of God, tho' earth and hell opposes us. So no more at present, but ever remain yours, my dear brethren, in gospel bonds.

ISAAC TILLERY.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the French Broad Primitive Baptist Association, which held its first anniversary at Fair View meeting house, Buncombe county, N. C. on the first Friday in August, 1841, *and following days.*

Introductory by elder Pleasant A. Witt. 1st Samuel, 17th ch. 29th v. And David said, what have I now done? is there not a cause?

The following churches were present by their delegates: Pine Creek, Thomas Pain, 13 members. Big Laurel, Amos Hensley. Fair View, Isaac Tillery, Archibald Black, Henry Estep, 15 members.

1st. Proceeded to business, and chose elders Pleasant A. Witt, Moderator, and William Anderson, Clerk.

2nd. Agreed to be organized upon the following abstract of principles and rules of decorum.

Abstract of Principles.

1st. We believe in one only true and living God, the Father, Son, and Holy Ghost; and these three are one.

2nd. We believe that the scriptures of the Old and New Testaments are the word of God, and the only rule of all saving knowledge.

3rd. We believe in election according to the foreknowledge of God the Father, through sanctification of the spirit and belief of the truth.

4th. We believe in the doctrine of original sin.

5th. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will or ability.

6th. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

7th. We believe that saints will persevere in grace, and never fall finally away.

8th. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the on-

ly subjects of these ordinances; and the true mode of baptism is immersion.

9th. We believe in the resurrection of the dead, and a general judgment.

10th. We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal.

11th. We believe that no minister has a right to the administration of the ordinances, but such as are regularly called, and come under the imposition of hands by a presbytery.

Rules of Decorum.

1st. The Association shall be opened and closed by prayer.

2nd. The moderator and clerk to be chosen by the suffrages of the members present.

3rd. Only one person shall speak at a time, who shall rise to his feet and address the moderator, when he is about to deliver his speech.

4th. The person thus speaking shall not be interrupted by any, except the moderator; nor yet by him, until he has given his ideas on the subject, or disorderly violates the rules of this decorum.

5th. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before; but shall freely state the case, so as to convey his light on the subject.

6th. No member shall abruptly break off or absent himself from the Association, unless he first obtain liberty.

7th. Strict adherence shall be paid to the scriptures, in all matters controverted.

8th. It shall be the duty of the moderator to reprove all disorders during the session.

9th. No member of the Association shall address another by any other title than that of brother.

10th. The names of the several members of the Association shall be enrolled by the clerk, and called over as often as the Association may require.

11th. The moderator shall have the same liberty of speaking as another member, provided the chair be filled.

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1st. Received a correspondence from the Primitive Nolachucky Baptist Association, by their delegates, elders Pleasant A. Witt and William Anderson, who were invited and took seats with us; and elder Isaac Tillery to write to the same, and elder Isaac Tillery, Alexander Griffin and Archibald Black, messengers.

2nd. Agreed to open a correspondence with the Fork Shoal Primitive Baptist Association, to be held in South Carolina, Anderson district, and Pleasant A. Witt to write to the same, and elder Isaac Tillery and Jacob Allman, messengers.

3rd. Appointed Isaac Tillery, Thomas Pain, Jacob Allman, with the moderator and clerk, a committee of arrangement, and correspondents invited to aid.

4th. Adjourned till to-morrow morning, 10 o'clock. Prayer by brother Anderson.

Saturday.

1st. Met according to adjournment. Prayer by brother Randolph.

2nd. The arrangement of the committee read, received, and the commitee discharged.

3rd. Elder Henry Randolph and brother Daniel Witt being present, were invited and took seats with us.

4th. This Association opens her doors to receive churches into her body, when they present their faith according to our order.

5th. This Association advises the churches of her body to receive any member that has belonged to a church that goes with the institutions of the day, when they come and request admittance therein, on a declaration that they declare a non-fellowship with the new institutions, if they be otherwise orderly.

6th. Agreed that we have one hundred and fifty Minutes printed, and elder Isaac Tillery superintend the printing and distribution of the same.

7th. Agreed that our Association be ruled by seniority.

8th. We appointed our next Association at Big Laurel, Yancy county, N. C. 5 miles north east of Allen's old stand, to commence the first Friday in Aug. 1842.

9th. Corresponding letters read, and ordered to be signed by the moderator and clerk.

10th. Reasons for being organized into an Association: The former French Broad Association holds fellowship with the missionary society, and we declare a non-fellowship with the missionary and all its kindred institutions.

Adjourned by order of the Association. Prayer by elder William Anderson.

PLEASANT A. WITT, Mod.
WILLIAM ANDERSON, Clk.

TO EDITORS PRIMITIVE BAPTIST.

Berger's Store, Pittsylvania co. Va March 26, 1842.

DEAR BRETHREN EDITORS: The time has come for me as your agent to send on my remittance for the papers, which I should have done before now, if I had not had so much to do otherwise. For I assure you, brethren, that I have been busy, and am now busy, and always do expect to be busy as concerning this life. And I would not write to you now, was it not for sending my mite to you; for I am in one of my dark ways, and cannot see afar off, and can't write, and can't do right. For it seems that the world has got me, and carried me so far off from the right way, and I have so much to do with the world, that I am clear out of the way, and am afraid I am in the way of my brethren. But I say to you, my dear brethren, that I do not wish you to put my writing in the way of my brethren, for I only think of letting my brethren know, that I am here, and feel alone dependent on God for my existence, whether in spiritual or temporal life.

And so I must say to you, that I feel some small desire to wait on the Lord, and hope he will strengthen me, or bring me back from the world; for I know he has all power in heaven and on earth, and will do all his pleasure: and his pleasure is, to save his people. Then if I am his, he will save me; but oh, this question is an important one; and I pray that God may enable us to ask this question in sincerity of soul, and that we may be comfortably answered of God, so as to enable us to rejoice in Israel's God, who is the God of our salvation. Yes, brethren, and was Daniel's God, when in the lion's den, and was his before he was put there. So if he is our God, he will be our guide even until death. Oh, that I could ever rejoice in this God; but oh, my wicked heart, my foolish heart, my carnal nature; when I would do good, evil is present with me. So I must say with the apostle, that when I would do good, evil is present; and that no good thing dwells in me, that is, in my flesh, &c. I will now try to tell you, my brethren, what I thought I would, when I sat down to write; but my mind turned to what I have written, and I hardly know what it is; but it is what I thought then, and I believe now.

I now will let you hear how the Baptists are doing here. They have divided and subdivided in the Roanoke Association, and still trying to live together; but they could not, and I say they cannot. For God will not suffer his people to stay in Babylonish captivity, no, he never did nor never will; for he has delivered and will deliver his people at his own time, and that is the right time. So I do think, that the brethren who have been brought out should not say to each other, you came too soon, or, you stayed too long. No, we should not, for it is the Lord's doings, and his time is the right time. So all I want to know of them is, are you out? if so, all is right, unless you have brought some of their Babylonish trumpery with you, such as men or devil made societies, that we have no thus saith the Lord for; or buying or selling memberships in those societies, or buying titles, such as directors, &c. If so, you must go back until you are willing to leave them there, or throw them away; and say the truth, that is, they are only in the way with God's people. So leave them and COME OUT OF HER, MY PEOPLE; quit yourselves, be strong, contend for one Lord, one faith, and one baptism, and the Lord will receive you, and his children will love you. Then we can see eye to eye and speak the same thing, and there will be no division among us, and brotherly love will abound; strife among the brethren will be buried in the sea of forgetfulness, and peace and joy will abound, &c.

Now, brethren, I will try again to tell you what I set out to tell at first; and that is, that the Baptists in this section have come out of Babylon, or a majority of them, and formed themselves into an Association, which is known by the name of the Stanton River Association; which I believe is the Lord's doings, and is for the good of his people. For I had to go 12 or 14 miles to my church, on account of this Babylonish worship; but I hope now I can live in a church not more than 2 miles from home, if properly settled; which I hope will be done in April at their Association, which will take place on Friday before the fourth Sunday in April next. So I think the Lord is with his people here, and I believe the Old Baptists are his chosen people; and they are getting along here, I think, gaining ground in this section, and are much united in love of the truth. But there are some here that say, your resolutions are hard sayings, and I

will not submit to them. So they go out from us, and the reason is, because they are not of us, says the apostle. and so say I. And I say, let them stay in Babylon until the Lord brings them out, and then they will stay out, and will not worship with them.

So I must stop, for I have written much more than I intended, or thought I should. But I must say to brethren Lawrence and Tillery, I am glad to see something from you, whenever I see it; but brother Tillery is rather too slow, or makes it too long between drams, as the saying is. But I say to all my brethren writers in the Primitive, go on, as I find no fault of any; for I do think that they do as well as they can, and he that cannot do as well as I, does but little. May the Lord be with us, and guide us by his unerring spirit into all truth, is the prayer of your diminutive brother. Farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, South Carolina,
March, 1842.

DEARLY BELOVED BRETHREN AND SISTERS: 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. For I believe the writings of the brethren, that I have been enabled to read through the blessing of God, are wrote by holy revelation, and that they have a thus saith the Lord for their foundation. I subscribe myself to you in gospel bonds. *JACOB B. HIGGINS.*

TO EDITORS PRIMITIVE BAPTIST.

Hickory Grove, Bibb county, Ga.
December 30th, 1841.

DEARLY BELOVED IN THE LORD: I again take up my pen to let you hear from me; and I can truly say, that it is in and thro' the divine goodness of that God that holds the issues of life and death in his own hand that I, unworthy as I am, have been preserved till the close of this one more year. Now I feel constrained to adopt the language of the Psalmist in saying: Bless the Lord, O my soul, and forget not all his benefits; for the Lord is good, a present help in trouble, and he knoweth them that trust in him. Therefore, my brethren, let us go on to seek to know the Lord, and practice what we know. My mind of late has been somewhat occupied in composing poetry, therefore for the present I shall only send you some of my homespun poetry, and I shall begin with

Noah's Ark, the Ark of Safety. L. M.

The world was vain in days of old,
And sinners grew so blindly bold,
That justice call'd the wrath of God
To drown them with a mighty flood.

God spake to Noah in that day,
And told him to prepare a way;
To build an ark of gopher wood,
And make it stout and strong and good.

Noah was walking with his God,
And so he told him of the flood;
The men he warn'd both night and day,
And told them to forsake their way.

He told them he would build an ark,
And in that soon he would embark;
They would not listen to his theme,
He seem'd like one that told his dream.

But soon they found to their surprise,
The water pouring from the skies:
And so the world was quickly drown'd,
And not a living soul was found.

And now the righteous few did stay
Safe in the ark, from day to day;
This ark did them most safely keep,
And bore them surely on the deep.

In Christ our ark we safely dwell,
Nor need we fear the powers of hell;
On Christ our rock we safely stand,
Upheld by his all powerful hand.

So Christ our captain will provide,
For all who do in him confide;
And they shall dwell in heaven above,
Where all is joy and peace and love.

And when to that bright world we go,
We'll gladly leave all things below;
And join the happy throng above,
And then we'll sing redeeming love.

And there we'll sing and praise our king,
Who did such great salvation bring;
And so we'll tell he lov'd us well,
And saved us from a burning hell.

Yours, truly, *BENJAMIN MAY.*

TO EDITORS PRIMITIVE BAPTIST.

Pleasant Grove, Pickens county, Ala.
Dec'r 4th, 1148.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. Matth. 28 c. 19, 20 vs.

I have not taken hold of this subject thinking to do it justice, but because it is so violently handled by those effort people. They seem to take a sort of a license from it, to go and beg and preach missionary sermons, (as they say,) and take up contributions, calling it the work of the Lord to help to convert the heathen. Not so, for he has no need of their assistance in that way, no thus saith the Lord for that course. But go ye therefore, teach—teach what? the inventions of men and the "isms" of day? I answer, no; but, teach whatsoever I (Jesus) have commanded you. We take it for granted, that what we find in the Book of God, or in the last will and testament of Jesus Christ, is the all things that he has commanded us; and when we teach according to the direction given in the text, we have his promise to be with us always, even unto the end of the world. And again, he will never leave nor forsake those that put their trust in him.

Go ye therefore, teach all nations—that is. in your bounds, or wherever the holy spirit leads you. For we learn, that when he the spirit truth is come, he shall guide you into all truth. For it never was the desire of God for one nor two men to preach the gospel to all the world, but every one in his sphere, and according to God's arrangement. Go in God's way, taking God's word as your guide, and teach what you there find encouched, for that is your commission and the message that you are to deliver. This contains all that you are to teach: Teaching them to observe all things whatsoever I have commanded you. Go, leaning upon Jesus; for he is a sure staff, and his promise stands for you.

I do not so much blame those lovers of the bag for getting all the money that they can; but for their course that they take to get it; that is, trying to mix gospel with their "isms." I heard one of them say, that men and money were the means by which God intended to evangelize the world. I would invite the pen of br. Lawrence, Moseley, or some other one of our much esteemed correspondents through the Primitive, to give us some of their thoughts on the time when, or how the world is to be evangelized; for I do not know where they get that from. I understand, that as it was in the days of Noah, even so it shall be at the coming of the son of man. The antideluvians were not evangelized, but were eating and drinking, until they were stopped by the flood. Even so it shall be. There will be the elect and the wicked, or the wheat and the tares, until the harvest; when the tares are to be burned, and the wheat, or the elect, are to be gathered home. Consequently the world will not be evangelized until that period, when the last material or member of the body of Christ shall be brought home.

We will now notice some of the faults the missionaries find of us. We will not join them in their money plans, and leave the good old way of teaching the things that are commanded, as they have; but because we act in accordance with the commission given in the text, they say that we are opposed to the spread of the gospel. But so far from being opposed to that, we see that the Old Predestinarian Baptists, though illiterate and unlearned as they may be, they leave their houses, homes, their wives and children, and all that they have, to preach the gospel of the Son of God. What is all this for? because they are opposed to the spread of the gospel? We say no; but because the worth of souls is laid upon them, and the cause of truth is with them; and to hold out to a dying world, Jesus Christ and him crucified, as the Saviour of his body the church, and alone sufficiently able to save all that come to God by him, without the aid of the money said to be collected for that purpose. And having God for our father, and Jesus our elder brother, and the Holy Spirit for our guide and teacher, we fear not the scoffs or frowns of a wicked and gainsaying world, or of the new-fangling clan. So I set it down, that the New School folks are the ones opposed to the spread of the gospel, preaching periodicals, magazines, and tracts, which is throwing shade upon the true gospel.

Again, they say that we are opposed to the spread of religious knowledge; which we deny, for that is my business to preach Christ a full and complete Saviour, without condition or performance, that is meritorious on the sinner's part. View their acts, and see if the accusation will not fall on their own head. I think it will, from the numerous host of tracts that they have got out; which are calculated to throw the Bible into the shades of obscurity, and cause it to be eaten by the crickets. The Old School Baptists do not want but one tract, (for fear they might get lost, like some others have been,) and that is the tract that Christ laid out for us to follow, (the Bible.)

This piece being unfinished, I come to a close by subscribing myself as ever yours, at the old corner post.

SAMUEL C. JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Holmes county, Mi. }
January 12, 1842. }

BRETHREN EDITORS: I feel disposed to venture a few lines again to be inserted in the Primitive paper, if you will be so kind as to give it a place in that useful paper. The little Primitive, has truly been to me as good news from a far country, and as springs of water in a thirsty land—and if I am not deceived, it often makes my bosom swell and glow with gratitude to the great head of the church, for the benefits and advantages resulting from the circulation of the same. It puts the tender lambs of Jesus, that are scattered abroad over our wide continent, in possession of the trials and difficulties that their brethren undergo while in their pilgrim state. It gives strength and encouragement to those who apparently are almost ready to halt, and gives consolation by the way; all under the direction of the great head of the church.

Brethren Editors, I believe that king Immanuel has a people here in these low grounds of sorrow, and that he will call and save that people in spite of men or devils. I profess to believe in the power and efficacy of invincible grace, but I think that the poor weatherbeaten pilgrim is often made to fear, and often made to say in his probationary course, I fear that I am not the man or the person that I sometimes have thought I was; and to say with David, I fear that I shall one day fall by the hand of Saul. And often speaks to himself in this language: Could I certainly know from some secret whisper or impulse, that grace had ever reached my heart with its sanctifying and salutary influences, I think I could take courage by the way. And is made to say with the poet: If I am a Christian, why is it thus with me?

Now, brethren, your humble writer is led to believe, that these are some of the perplexities that the poor disconsolate soul meets with in this vale of tears. But when I read, through the medium of the Primitive, of the travel of many of my brethren, from Egypt to Canaan; of their long winters, and nights, and discouragements by the way; fightings without and fears within, and enemies on every side, — I think I understand their language, for it seems to me to be the true Shibboleth, in the language of Canaan. I think that I know the waymarks—they are so plain that the wayfaring man though a fool shall not err therein.

Brethren editors, when we take a view of the unlimited exertions that are abroad in the religious world, (if I may be allowed to use the phrase,) to evangelize the world, to bind the strong man and spoil his goods, &c. Since my remembrance there have been many appeals made to the civil law to curb and restrain vice, or to bind the strong man, the gallon law, the fifteen gallon law; the fining in the morality of the Sabbath by acts of the civil law; the institution of temperance societies to restrain the intemperate; all striving to bind the strong man in his contaminated state—which puts me in mind of the poor Gadarean, whose bosom was ravaged by a set of infernals: which I look upon to be a complete figure of the human family, in its degenerated state. This poor demoniac had been often bound with fetters and chains, and the same were plucked asunder by him; neither could any man tame him, but was deranged, distracted and tormented, because many devils were entered into him.

Now, brethren, I am no preacher, but suffer me to paraphrase on it a little. I understand the Saviour to say, that he did not come to do his own will, but the will of him that sent him. And again, I have finished the work thou gavest me to do, &c. It was his kind errand to gather together in one the children of God, that were scattered abroad. Now this poor Gadarean was one of them, and the benevolent Saviour having his Father's business to do, passes over the sea or lake into the country of the Gadarines, and coming in contact with this poor demoniac, it was not by accident or chance, for it was in pursuance of his grand design. Now, brethren, with one commanding word the legion of devils depart out of the man, and beg permission to enter into a herd of swine. And what do we hear about the man next? why, sitting at the feet of Jesus, and clothed and in his right mind. Now, brethren, this looks like the work of a God. And it seems to me, that the Saviour done and accomplished at that time all that he went there to do. And while the poor legion were sitting at the feet of Jesus, the people of the city and country were so affrighted, that they prayed him to depart out of their coasts. And

I do not understand, from the sequel of the whole narrative, that any other person partook of any benefit from the Saviour's visit to that country. The poor man out of whom the devils were cast, wanted to be with Jesus; but the Saviour told him to go home to his house and his friends, and tell them what great things God had done for him.

Now, dear brethren, in vain may mortal man undertake to evangelize the world, or to bind the strong man in his native state; all their efforts fail, unless attended by invincible grace. When the Lord undertakes to evangelize the heart of a poor sinner, it is done; when he says to a family, or a city, be ye reformed, it is done; when he finds a Zaccheus up in a sycamore tree, and tells him to come down, his voice is obeyed; and tells him that this day is salvation come to this house, in as much as he also is a son of Abraham. (I want you to mind that word, a son of Abraham.) The woman at the well—a Saul going to Damascus—a Mary with seven devils—the Saviour speaks the word, and the work is done.

Brethren, there has been abundance said in our religious world, about evangelizing and converting the heathen of Burmah, Hindostan, Afghanistan, &c. But let us look at the effect of missionary labors among the poor heathen at home. Brethren, I live at this time nearly in the centre of the Choctaw nation, (but now occupied by the whites,) where the missionaries swelled their neck veins for years among the wild men of the forest, trying to evangelize the hearts of that people, trying to stimulate them to receive the gospel of Christ. And after spending thousands of dollars among the Choctaws, and other red tribes, now what is the result of all their efforts? why hardly a remaining vestige of all their missionary labor.

Now, brethren, I think the time of figs was not yet; for, if the Lord had been in the work, there would have been something done to purpose. I think the poor missionary, after viewing the result of all his toils, all his efforts blasted, he may with propriety crawl off, into some thicket or some retired place, and lift up Peter's lamentation and say, master, we toiled all night and have taken nothing. But, brethren, the omnific voice said, that Ishmael shall be a wild man; and in vain may all the missionaries in the world strive to Christianize them, unless the Lord sends the gospel to them, and then it will be effectual.

Brethren editors, it is no gratification to me to inform you, (although it may seem bordering on the marvellous,) that there are living evidences now in this land, that have been eye witnesses to the application of the whip or cow hide on the backs of numbers of the red men of the forest, in enforcing the doctrines of the gospel upon them. In this very land where I now live, the most unlimited extent of blind infatuation. But, brethren, there are powerful arguments in the whip, when it is applied with judgment, I tell you; but I don't believe that it ever evangelized the heart of a poor sinner; but many of the vital followers of Christ have received the whip from their enemies, because their hearts were evangelized. Brethren, give every thing its due. I think those coercive measures proceeded from the blind infatuation of the chiefs of the nation, thinking that a man could be made to get religion from the point of the whip. You may be left in wonder and astonishment at the above assertion, but those facts are undeniable on the scale of truth. Now, brethren, neither the whip, men's lungs, nor men's tongues, with all their native powers, could do any thing with the red men of the Choctaw nation. They remain the same poor untutored savage yet, and will, until the Lord sends the gospel to them, and then they will receive it.

I think that the Primitive cause is still gaining ground in this section of country, (viz:) North Mississippi. There was an accession of 5 churches to the Primitive Baptist Association, at her last session. It appears to me, that there are many of the Old Regulars, that have lain among the pots, that are taking their back tracks and are striving to find an asylum in and among the Primitives again. Brethren, fare you all well. May indulgent heaven smile upon all your laudable attempts in the furtherance and defence of the gospel. And I remain yours in the bonds of love.

JOSEPH ERWIN.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, APRIL 23, 1842. No. 8.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

THE CLODHOPPER'S REPLY.

Hebrews, viii. chap. verse 5: *For, see (saith he) that thou make all things according to the pattern showed to thee in the mount.*

(concluded.)

Now how are we to determine whether it is right or wrong for a Baptist to join the masons? There is no sin where there is no law, and they don't do wrong without it can be proven they break some moral rule; which brings us to the scripture reply, and to fairly examine this matter that has, and is causing so much bad feeling among Christians of the same sentiments. And the first text we shall adduce, is found in Matthew, xviii. 6: But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7. For it must needs be that offences come; but wo to that man by whom the offence cometh. 10. Take heed that ye despise not one of these little ones.

Now it is said that none but the weak ignorant part of the Baptists are opposed to any joining the masons. And pray tell us, if they are not the very persons alluded to in the above verses by our Lord? And if they are so ignorant and contracted in their views about masonry, and think it a bugbear in their weakness, shall you offend them? Shall the strong trample on the feelings of the weak? Shall the wise despise the ignorant? As well may men trample on the feelings of their wives and children, and break the ties of nature, for the same reason. For the nature of the offence is not set forth in the text, and therefore we have as much right to apply it here, as to any other case of offence. And we say that it is our opinion, that one Christian has no more right to offend another in joining masons, than in any other thing, according to the above verses; and that he that doeth thus knowingly offend weak Christians, breaks this moral rule and sins.

Romans, xiv. 13: Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way. 14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: (and we would say, not even joining the masons,) but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died. 16. Let not then your good (that is, your esteemed good,) be evil spoken of.

From the first and second verses, we are shown we ought not to condemn one another for things indifferent; but still one Christian is not from his strength to stumble the consciences of others, or be occasion of his falling into that which he esteemeth unclean, or sin, whether it be distinction of days, or diversities of meats, or any thing else; to give grief to his brother, is not walking according to the principles of love. And it is evident still further, in the last verse, that the apostle does not mean to destroy the soul of his brother for whom Christ died, for this would be contrary to what he every where else teaches,

but to destroy his peace, happiness, and Christian fellowship. And although some Baptists may join the masons with a good conscience as to themselves, yet if it give grief to weak brethren and they do it, it is we conceive a violation of this moral rule of charity, and so a breach of the divine law of love which saith, thou shalt love thy neighbor as thyself—and are transgressors.

Verse 21. It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Can any thing be more plain, than that it is not right for the Baptists to join the masons, according to this text, if it offends or stumbleth a brother? Is not this joining included in the any thing, that it is not good to do, because it grieves or offends our brother?

1 Corinthians, viii. 9: But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak. 12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

It is evident from reading this chapter, that some of the members of the church of Corinth had been eating of sacrifices offered to idols, which had given offence to others; and from his reasoning on the subject, it appears plain that those that had done so thought it no harm, though others did; and that they thought there was no more harm in eating meat offered to an idol than other meat, and could do it with a good conscience; yet others who were weak could not in conscience do so, without defiling their conscience with guilt. And as eating, or not eating, made a man no better, as all knew that the idol nor sacrifices were nothing, yet as eating of the strong was a stumbling block to the weak, this liberty of the strong was not to be used—and why? Because in so doing and wounding the conscience of the weak, we sin against Christ. Now we conceive this case is perfectly applicable to joining the masons, as there are some Baptists so strong and know that the masonic institution is a good one, and only pretends to promote the welfare of men and makes them no worse Christians; as the eating of idol sacrifices did not, in the days when the apostle penned these lines. Yet there are other Baptists, who are weak, that have not this strength, knowledge, or belief. The strong then cannot join and visit the Lodges, without wounding, grieving, and offending the conscience of the weak; and if they do, the matter is brought to decision in the above verses, they sin against Christ. Why, what harm have they done, or do they, by joining the masons? What harm did they do, by eating idol sacrifices? Why, here is the harm in both cases; not as you may in your conscience have done any, but this you have done, wounded and grieved your weak brethren. And this is enough, for the apostle pronounces it sin against Christ, and you a destroyer of him for whom Christ died. Then here lies the Christian temper and practice, join nor visit no more while the world standeth, lest you make your brother to offend.

1 Corinthians, x. 23: All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

It may be lawful for a man to join and visit the Lodges, but it cannot be expedient, since it can't be done without wounding and grief to the brethren, and has no tendency for their edification.

Verse 31: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

Can any man say his visiting the Lodges is for the glory of God, since it gives offence to the church of God? For do you not see the pure religious spirit is to hurt no man's feelings, neither saint nor sinner.

Chap xii 26: And whether one member suffer, all the members suffer with it.

Is it not here plain, that such that wound the weak are a means of spreading further grief and pain in the church of God, by that sympathy which one Christian has for another.

2 Corinthians, vi. 14: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16. And what agreement hath the temple of God with idols? 17. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

For what reason hath the apostle placed in the three above verses five opposites, but to show in the strongest light he could, that the church of God and the world were completely opposite in their practices and pursuits, and have, nor could have, no fellowship in godly practices, or duties of religion. And then drops the exhortation, to come out from among them, and be separate, in principle and practice, from the general conduct of the men of this world. And for good reasons, first, when a man joins the church of God, he declares to them by that act, I renounce the world, and prefer you and your company before or above my former companions. Secondly, by his baptism he declares to all around, I am for God and his people, and I bid you worldlings farewell for ever; I make choice of other company, for it is said of the first disciples, they went away to their own company and reported, &c. And this holding fellowship with two kinds of company, and showing two faces, is one of the great objections of the weak; for what fellowship hath he that believeth, with an infidel? Which leads us in a few things to reply argumentatively.

First then, if thou art a masonic Baptist, how in the world can you act against all these clear and explicit scriptures; that you, though strong and conscious you have not, by joining or visiting the Lodges of masons, sinned against your God nor wounded your own conscience; yet you must believe, if there is any truth in a great many of your brethren, that their feelings are hurt and hearts grieved? And can you persist, and pay no regard to these scriptures, the rule by which you should walk? How you will answer to that Jesus that saith, it is better that a millstone was hanged about your neck, and you drowned in the sea, than you should offend one of these little ones, we leave you to determine.

But you will say, let them prove that I am guilty of any immoral conduct, for they are prejudiced for nothing, and hurt without a cause. So might those have said who eat idol sacrifices; but the doctrines taught by Paul on that occasion, shows though causeless on your part, yet their weakness calls for your forbearance; or else you do not exercise the principle of Christian charity, nor comply with that scripture which saith, Romans, xv. 1: We then that are strong ought to bear the infirmities of the weak, and not please ourselves.

A second may say, it is taking away men's liberty, to prevent them from doing as they please in this matter; and those that are grieved are of the weaker sort and ignorant of what masonry is, and therefore can't judge right in this matter, whether it is good or bad. If you mean unrestricted liberty, it is not granted to man in church or state; nor can any society exist with such liberty, whether civil or religious. And the Christian is restricted by the laws of Jesus Christ, and this among the rest, that you shall not offend nor trespass against your brother. And as for the weak and ignorant judging in the matter of masonry, this they will do, though they are told again and again, that there are secrets in masonry which they do not nor cannot understand without becoming masons. And from the long misrepresentation and misconstruction of the institution of masonry, from those who know nothing about it, from generation to generation, false conclusion hath at length engrafted itself as strong and invincible as superstition in the minds of hundreds; judging thus, the institution is shrouded in infamy, and its votaries covered with shame and iniquity in the eyes of the weak and uninformed, who judge by hearsay and determine by their prejudice. Yet, though this is or may be the case, yet their feelings are hurt, whether real or imaginary; like the hypochondriac, it is to them a real disease or hurt, of which they can't divest themselves; while the ungodly conduct of so many masons bears down upon their minds, to enforce the sentiment that Christians ought not to join themselves to them any nearer than the ordinary business of life. And thus, as the weak judge of masonry, so in proportion does that man blacken himself in the eyes of his brother and hurt his feelings; and those that join, do not act according to this scripture: Endeavoring to keep the unity of the spirit in the bonds of peace.

Again, all societies must exist by a strict adherence to rules, and none can exist without them; and if a member of the masonic fraternity will break the rules of that society, and continue to do so, ought you not and would you not deal with such an offender? How much more shall we, the church of God, not deal with that man that breaks the rules of our society; which rules were not made by men, or the church of God, but by Jesus Christ, the great lawgiver and supreme head of his church, who

gave those rules to our society by infallible inspiration of the Holy Ghost on his apostles.. And we ask, if it is not the want of a strict adherence and enforcing of the rules of masonry, that is likely to bring the institution into disrepute, how much more shall it us also? And would you blame a member of a Lodge to walk according to rule, and endeavor to make others do so? Then don't blame us. It is that few who in all ages squared their lives according to the rules of masonry, that have kept up the reputation of the institution, under the pressure of the worthless and disobedient; and if we let go the sacred scriptures, our rules, what will become of us as a society? Ruin, certain ruin, awaits us.

It is certainly a right that all societies have, to govern themselves by their own rules; we, as Baptists, have nothing to do with masons nor their institution; but we have to do with members of our own society, and rule them by our rules, as much as masons have to rule theirs. And hence comes the strife, from being members of both, a privilege the weak and ignorant cannot bear; and the scriptures laid down doth show, that the strong should forbear.

But it may be replied, that the Baptist churches and other societies, both to the north and south, admit their members to join the masons, and almost all their ministers are masons. That don't alter the case at all. No doubt a great many Lodges, both to the north and south, have and do hold members in them who violate the rules of masonry; is that any reason why some Lodge in North Carolina should not gird up the loins of discipline, and act as an independent Lodge, and keep the rule of discipline, and so maintain the honor of their institution? Shall they break rule because others do it? No. Then shall we violate the scripture rule, and neglect discipline, because other churches do so, to the north and south? If so, then we may sin because others sin. But the truth of the case is, we and others ought to walk according to rule of society of which we are members, or else we transgress against society; and in our case, the Lord God, who said: Teaching them to observe all things whatsoever I command you. Not a part, but all. And we must leave other churches to compound with Christ, if they can; but we are conscientious in this matter, and take our stand on the truth of these scriptures, and not sophistical arguments, nor sinister reasonings; believing Jesus Christ, and his inspired apostles knew better than we, how we should walk towards one another, to maintain the peace and harmony of society.

Why do many of the better sort of masons withdraw from that society, but because such are held in fellowship who disregard rules, and render themselves unworthy of confidence, and rather dishonor the institution and break peace than promote it? Let us have the same liberty to withdraw from that man who shall do the same in our society; for churches all in their embodied capacity are accountable to Jesus Christ their head and king, for their conduct in discipline. Read John's Revelations to the seven churches of Asia, and then you will see we ought to be conscience bound in these matters, as we shall very soon have to give an account, not as a church only, but as individuals to him that is ready to judge the principle and practice of us all.

But another will say, masonry is a benevolent and good institution, for men's advantage in this world, though it is not religious; and why may not a man avail himself of those advantages if he chooses, since he may do it as to himself with good conscience; and ofttimes reap advantage, by being a free and accepted mason, which he otherwise could not? To which we answer, every man entering into society of any kind whatever, is bound by the rules of that society none can doubt, whether benevolent, civil, or religious; hence a man being a member of the state, or civil society, may be a mason if he chooses, because he does not by becoming a mason violate any rule of civil society; but if, after he is a mason, he joins the Baptists, he does not violate any rule of the society of masons by so doing. But that he is now bound by all the rules of these three societies, while a member of them, none will dare deny; and now the scripture is the rule of the Baptist society, and the only question that remains is, whether this brother masonic Baptist does, or does not, walk according to this rule. And to suppose still further, that a man should be a Baptist before he is a mason, and then should join the masons, does he, or does he not, transgress any rule of scripture, or Baptist society? The scriptures brought into view decide in this point so clearly, it needs no comment; for the main great and grand principle upon which every man should act that enters any society is, that the general good is to

be sought in preference to individual. And this little principle of self interest and individual good, we pass by as unworthy of any man entering society, and contrary to the great principle on which Christ himself acted; for he who was rich became poor, that we through his poverty might be made rich. And the apostles suffered the loss of all things, that they might make others rich in spiritualities lasting as eternity by their losses. And see the great and illustrious Washington, quitting the peaceful shades of Mount Vernon, and the happiness of conjugal life, for the sufferings of a camp, and exposing his life to danger for the general good. And the great and virtuous in all ages have acted on this great and benevolent principle: like the famished general who called for water when carried out of the battle wounded, and when about to put it to his mouth, seeing a fellow soldier wounded and mangled in blood, carried by the same instinct he said to him, here take the water and drink it, for thy necessity is greater than mine.

And to think that a man that says he loves God and his people, should regard some little temporary good, whether the profits or honors of this world, instead of the harmony, peace, friendship, and the general good of society; we are astonished, and cannot fellowship such conduct as members of the church of God, according to the laws of Christ.

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THE CONCLUSION,

Being a brief view of the North Carolina Baptist Society for Foreign and Domestic Missions for the years 1824 *and* 1825.

In item the 3rd on the Minutes of 1824, we see that Christians, and the children of this world, who in the scriptures are called the children of the devil, meet in the same house as a council to support the cause of Jesus Christ. Now taking the scriptures for our guide, the natural man discerneth not the things of the spirit, neither can he know them, being spiritually discerned. If this text be true, how unfit is the natural man to consult or devise plans for the prosperity of the church of Christ. Then the reason is obvious to every man, that it is for the sake of their money they are admitted there; and hence satan is among the sons of God to do harm, for to do good they cannot to the cause, if they cannot know spiritual things. And the very money they give is doing harm, first, in supporting the ministry in an unscriptural way; and secondly, by uniting the world and the church together, when Christ says, my kingdom is not of this world; and thirdly, by opening lucrative motives to the ministry, and introducing into it such as never were called to the ministry. For hang up martin gourds, and you will have martins enough while the warm climate of money holds.

In the 7th item we find president, vice president, corresponding secretary, recording secretary, treasurer, and auditor, and trustees. Can any man find these titles and different offices in the church of Christ, or in the volume of the New Testament? If not, are they not created by men for personal glory, and to set one child of God above another, and lay down a principle of covetousness for distinction and pre-eminence, and so by rivalship produce strife, contention, and every evil work, as did a bishop's cap, or a pope's crown, with their titles of honor and profit. And where did covetousness of honors and profits lead to in the end? Divisions and persecutions. Same cause, same effect.

In the 5th page, the treasurer's account is found:—

In the hands of the treasurer in cash,	$191	34½
Mrs. Jane Battle's note,	279	82¼
Amount in hands of former treasurer,	233	42
Total amount in treasury at this time, 22d May, 1824,	$704	58¾

Then on the 8th page you will find, from the various collections and auxiliary societies, that the total amount paid into the treasury was $2088 72½.

Now we shall refer you to the Minutes of the Society, held at Mount Moriah meeting house, Orange county, N. C. 22d July, 1825. In 5th page of these Minutes, Saturday, July 23rd, the Board of Managers' authority:—

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

To the administrator of Rev. Daniel White,	$140
Administrator of Rev. Adam Moffit,	90
Rev. Armstead Lilly,	129
Rev. William Q. Beattie,	255

Rev. William W. Farthing,	420
Rev. Reuben Coffee,	106
Rev. John Purify,	88
Rev. James Morphis,	84
Rev. Robert T. Daniel, (Agent)	540 21½
	$1852 21½

Being the several sums allowed them for travelling as missionaries the past year, —the number of dollars answering to the number of days they served the Board—(take notice, served the Board, not God)—except the agent, who is entitled to $40 per month.

And in 5th page, to enable the Society to withdraw from the General Convention, should they deem it expedient, it is further proposed to amend the Constitution by expunging therefrom all parts which have relation to foreign missions.

And in 7th page, Resolved, that the compensations of no missionary employed by the Board shall exceed the sum by him collected; and should any collect a larger amount than is now allowed, that the overplus be paid into the treasury for contingent purposes.

Also, in same page, Resolved, that the recording secretary have $15 for his services, and treasurer $10. (Notice, that $15 is fixed to this title, or treasurer $10 already, and $540 to the title of agent, and some hundreds to the title of missionary.)

Now we beg all the faithful in America to compare these things with the scriptures, and how foreign—but an exact likeness to the progress of the church of Rome, step by step, titles and then profits. And all that is yet lacking is law to live in grandeur and pride, and over the conscientious rough shod to ride. Bow down and let us go over you, for we ought as preachers to live above board, and if we can't get it by the laws of Christ, we must get it by our schemes; right or wrong, it must be had, of the poor and of the rich, and rather than go without it any scheme will do. So money is at the end, whether agent for $540, or missinnary at $420, or secretary at $15, or treasurer at $10, or printer at the best bargain he can make, or doctor at $2500, or foreign missionary at all he can get by sad and good news. So you see from doctor to printer, money, money—and if the devil is not in all this, I am a fool. For see their own statement, as in Minutes of 1824:—

Total amount in treasury,		$2088 72½
Then divided, 1825, among themselves, 9 missionaries,	$1852 21	
Secretary and treasurer,	25	
		1877 21½
		$211 51

And if brother Bagdat had come in with his bill, for only a claim half as much as some others, where would the balance for the heathen and destitute have been? We leave you to judge, if any thing like this is found in the scriptures, or any reformed church since the days of Christ, that you would esteem to be the pure church of Christ in any age of the world, according to the scriptures. For this appears to be an age for money, and not souls, or souls rather to get money. And to take a political view of the subject, it must be the wildest policy that ever was practised, to listen to the schemes of Rice, Judson, and wife. And for the American people to cross the ocean thousands of miles to do what? why to civilize a people for the benefit of England, our former and constant jealous enemy, that would leap at our downfall. And yet we help to means to effect it, by enriching her in men and money: for every cent that goes to support the missionaries must be in gold or silver, of which we are drained yearly, and every dollar from us is two to them, and our money is enriching their neighboring country. Have we not frontier neighbors, whose cases call equally aloud as to their souls, and more for our good as a nation, and to whom our obligation is more abundant. But perhaps we shall hear again from head quarters the cry of home charity. To which we reply, it is perhaps only because you want her to pass that way, that you may share part of her purse, as she passes to the east.

And now to conclude. These missionaries and masonic Baptists, instead of Elijah or Ahab, are the persons, the very persons that trouble God's Israel at this day and time. So say I, from twenty-five years of ministerial observation; and tho' I am but one against thousands, I can tell the truth; and so farewell, until we meet at the bar of God Almighty. I have only done that which was my duty to do, as a mouth for others and God my Saviour, whose laws I think are perverted for the sake of honor and gain, and the feelings of his people trampled on by the high-mind-

ed. And although I might as well fight with a saw mill, or oppose the whirlwind, as public opinion, yet I shall have the answer of a good conscience, and that will make amends for all time and expense devoted, until error is blown from its sandy foundation into the gulf of public contempt.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

La Fayette, Chambers co. Ala.
April 7th, 1842.

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 my Hymn Book, which has been so long in expectance, is now published under the title of Lloyd's Primitive Hymns, and a number of copies now ready for use. Any persons wishing to obtain said work, can do so by application to the following brethren who are Agents, (also I will have other Agents as soon as practicable,) viz: J. M. Rockmore, Sand Fort, Russell co. Ala. J. J. Dickson, Salem, Russell co. Ala. W. P. Robertson, Wacoochey, Russell co. Ala. Hiram Barron, Russell co. Ala. J. W. Turner, Pleasant Hill, Talbot co. Ga. James Stallings, Talbot co. Ga. J. P. Ellis, Stewart co. Ga. Stephen Parker, do. do. C. A. Parker, Muscogee co. Ga. W. W. Pool, Columbus, Ga. Moses Gunn, Chambers co. Ala. F. Swint, do. do. J. M. Duke, do. do. J. Blackstone, do. do. J. M. Pearson, Dadeville, Tallapoosa co. Ala and the author at Lafayette, Chambers co Ala. Also, a supply at the office of the Enquirer, Columbus, Ga. where all persons who visit Columbus can call and supply themselves. The Book contains five hundred and thirty five Hymns, arranged under forty-two heads, or subjects of adaptedness to divine worship. Price for single copy, $1 00, or six copies for $5 00, in plain binding; for morocco binding and gilt, $1 50 per copy. I have bestowed a great deal of labor and incurred considerable expense, and I humbly solicit public patronage. I also give my prefatory remarks, for the satisfaction of all who feel interested.

I remain, brethren, with sentiments of the highest Christian regard and esteem, yours in the bonds of the gospel, &c.

BENJAMIN LLOYD.

DEAR BRETHREN AND SISTERS IN THE LORD: I now present to you and the public in general, this volume of Hymns and Spiritual Songs; and in the doing of which, I choose rather to give you a statement of relative circumstances, than to offer you an apology for the work. Having become impressed with a sense of the importance of a well adapted Hymn Book among the Primitive Baptists at this time, and having been solicited to publish such a one; sensible of my incapacity for a work of so much importance, unaided by the spirit of God, deeply affected with a love for the truth, for the cause of God, and a peculiar regard for his dear children on earth; I endeavored to seek the direction of that God who cannot err, and who is a sun and shield to his people, and who alone is able to bless all our labors, and who will lead us in the paths of duty. Then under the strongest impressions of my duty, of the utility and of the actual demand of the church of Jesus Christ, (which I hope we are,) relying on the faithful hand of God to sustain me, the liberality of the brethren and generosity of the public, I was induced to undertake so formidable a task; hoping that the work might be so rendered and so suited to the various occasions of worship, and its style such as to recommend itself in such manner as to secure circulation, and that degree of patronage which I humbly hope I am justly entitled to.

As such I have been disposed to follow the impressions of my mind, and leave the event with God. At the same time humbly praying his blessing upon my effort to promote his cause, to glorify his name, and to give success to my desire that the hearts of his dear ransomed ones may often be cheered by singing the songs of Zion, and that he

> Will smile on each divine attempt
> To spread the gospel rays.

In this book I have arranged the Hymns and spiritual Songs under different heads, or classes, and have pursued that order which appeared to me to agree with the plan of salvation, and the effect and progress of the gospel, and the teachings of the Holy Spirit, by which the dear children of God are brought to a knowledge of the truth, and led to the ordinances of the gos-

pel, and enabled to walk in them to the glory of their heavenly Father. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

The Hymns of the various subjects and the ordinances of the gospel, as they stand in order are so arranged that the minister or lay member need only to know the subject upon which he wishes to sing, and by a glance at the index of subjects he can be immediately directed to an appropriate Hymn.

With regard to the spirit and sentiment of the various Hymns contained in this work, I have labored to introduce only such as appear to me to correspond with the word of God, the gospel, the voice of inspiration, and the ordinances. Should any thing appear to the contrary, I trust I shall have the lenity of my brethren; for I do assure them if this should be the case, it is not by design, but is either attributable to an oversight, or a want of competency to judge correctly. Also, brethren, let it be remembered, that in so formidable a work, when there are thousands of poetical expressions from the dear followers of the Lamb since his advent into the world, in which are given their feelings from the lowest depths of sorrow and the greatest agonies of distress, to the most elevated strains that ever inspired the tongue of a saint—all of which in the vicissitudes of life have been witnessed—Zion's muse may be allowed sometimes to show, that religious inspiration does not depend on critical elegance. If then there should be any thing wrong, please reject it and take the good. And while I now address you, my feelings are stated, and my heart is inspired with the blessed hope, that I shall see many of you yet in the flesh. And while I am going to and fro to preach salvation through Jesus Christ, though I am consumed by the drought of summer and the frost of winter, as many of my preaching brethren are, I yet hope we shall sing the praises of God together, and tell of redeeming grace and dying love, if not in time, in eternity. And in conclusion, I feel conscious that I now present to my brethren and the community in general, as good and as well adapted Hymn Book as could reasonably have been expected; whether it be the best yet extant, is left to others to determine. I pray the sanctifying influence of the Spirit of God to attend it, and all his dear children.

With sentiments of the highest Christian regard and esteem, I submit myself in the bonds of the gospel, your humble obedient servant, &c.

BENJAMIN LLOYD.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 23, 1842.

FOR THE PRIMITIVE BAPTIST.

Rocky Grove, Johnston county N. C.
March 7th, 1842.

DEAR BRETHREN AND SISTERS, scattered abroad throughout the United States of America: I have often been made to rejoice at hearing from you through the columns of the Primitive Baptist, and believing that some of you have shared with me in those favors, for the first time I am about to write a few lines to let you know where I am, and have been part of my past days. According to the record of my age, I was born in Wayne county, near Nauhunta Swamp, in the date of 1792, February 25th. My mother's name before marriage was Patience Watkins, daughter of John Watkins, of Virginia. My mother died in my 15th year of age. My father soon married Patience Peacock, daughter of Uriah Peacock.

About my 16th year, I believe the Lord found me in a wilderness of sin and unbelief, and taught me by his spirit to see I was a sinner against a holy God; and notwithstanding I was much delighted with the follies of youth, I began to make promises to God. But as often as I made them I broke them, and for about nine years to describe the folly of my youth and iniquity of my riper days is more than I can do. The distresses, troubles, trials, difficulties, and awful warnings, broken vows, violated resolutions and even promises, all seemed to unite together and testify against me. And in the winter of 1816, I became so impaired both in body and mind, that I was unable to follow any hard labor. And my old associates, with whom I had taken much pleasure as I thought, were now adding distress to my mind, seeing that sin was leading both them and me down to the chambers of eternal death, and I saw no way for our escape.

And having no peace of mind here, I determined to go to Georgia. And, on the 26th of Jan. 1816, got to John J. Cottles, in Jefferson county, near Louisville.

That spring myself and cousin Amos Fokes, rented the plantation of Isham McClendal, deceased, and commenced a crop. And all this time I endeavored to keep the exercise of my mind as much concealed as I could, but would go to meeting as often as convenient. And there were three fraternities of men and women, called churches, within about six miles of where I lived; and I can say, that I did not feel partial toward either of them; for in some respects they all preached condemnation to me, though the Methodists would tell me I could get religion when I pleased. But I knew that was not so, for I had been trying at times for about nine years, and instead of getting better, I felt that I was ten fold worse. The Presbyterians said, if I would get a psalm by heart, and go and be sprinkled, that would do: but I heard the Saviour say, you must be born again, or you cannot enter into the kingdom of God. I heard the Baptists say, no man could come to Christ, except the Father which sent Christ drew him. So the hope of peace for me seemed entirely cut off. But all this time I endeavored to keep my feelings concealed as much as possible.

One day I was ploughing, and John McClendal was dropping peas after me; and I became so feeble, that I sometimes would not plough across the field without lying down. At length little John began to cry, and begged me to go to the house, saying it would kill me to lie on the wet ground; and I did not wish to give pain to the tender little John, so I took my horse to the stable and fed him, thinking it might be the last time. It was wash day with the widow, and she and her children were down at the spring; and little John pushed off down there, to tell her I was sick. Now is the time, thought I, to hide myself; so I went down on the branch side into a wheat patch, and laid myself down close in the lock of the fence, believing my body would be a corpse in a short time. And to describe the pain I bore there for about two hours, is more than I can do. At length I concluded I was doing wrong, for I was in a very secret place, and next morning the family would alarm the neighborhood and perhaps hunt for me several days before they would find me, and I did not want to give pain to any of my fellow creatures. So then it was best to go to the house and die there. So I arose in the agonies of death, as I thought, and felt that the pains of hell had got hold on me. I pushed on to the house, just before sunset, and went into the shed, where myself and cousin Amos Fokes slept, and there laid my body on the bed, and shut my eyes, and felt that my body was burning with the fire of God's wrath. And my prayer was, that God would destroy this body and save the soul. And at that time I do believe that my whole heart's desire and prayer to God was, that his will might be done. For, if he sent me to hell, I knew it was just; if he saved me, it was unmerited favor. And in this state of extremity, it seemed that a serenity of body and mind past over me, and all seemed to be peace and tranquility, both of body and mind; and a view presented to my mind, which I can't describe. And I felt that I never should commit another sin in life, nor doubt my glorious state.

About this time I really thought I loved every human being on earth, and all the creation of God seemed to be good in their several conditions; but more especially professing people, thought I, were all Christians, and I wanted to be among them. But how shall I get there? Answer, there are gospel ordinances for believers to comply with, and one of them is baptism, which seems to be first. And what church shall I go to get this administered? I was not able to read the scriptures but very little, but I was determined to learn to read them, for I wanted to comply with my duty. (*to be continued.*)

ELY HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Brown's Fairfield dis. S. C.
April 2nd, 1842.

BELOVED BRETHREN EDITORS: Through the multiplied blessings of an allwise God, who is merciful, and works all things after the council of his own will, I am yet on the stage of action, and yet wandering up and down in this vale of sorrow; sometimes on the top of the mount, Deut. 32. 49. viewing the promised land, and at other times among the pots, Psalms, 68. 13. cast down but not destroyed. For we which live are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh. Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. I wish to give you

a few scattering thoughts on a portion of God's word, which may be found in Paul's 2nd letter to the Corinthians, 4th, chap. 17th vrs. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

The foregoing part of this chapter shows very plain, that Paul applied these words to himself, and his brethren, and that they may be the more strengthening and encouraging, he puts them in the affirmative; and that they may not be wrongly applied he says, we have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. And we view these words applicable to all the children of God, who walk according to the example laid down by Paul. For he says, if our gospel be hid, it is hid to them that are lost; In whom the God of this world hath blinded the minds of them which believe not. And we discover, that the trials laid down are of a spiritual kind, the spirit lusting against the flesh, and the flesh against the spirit; and of course cannot be applicable to those that are living without God, and without hope in the world, who are alienated from God by wicked works. But more immediately to the text.

We find in Eph. 2nd, 3rd, that, we were by nature the children of wrath, even as others. 4th and 5th verses same chap. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) St. John, 16th, 13th: Howbeit, when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Jeremiah, 31st, 3rd: The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.

When the spirit of God comes to the sinner (in the broad road to ruin) to perform his office work, in the effectual calling of him from nature's darkness to the glorious light and liberty of the ever blessed gospel of the Son of God, and makes known to him the everlasting love of God, he not only shows him things to come, but also things that are past. For he sets his sins in battle array against him, opens the eyes of his understanding to see the curses of God's holy law denounced against him, saying, pay me that thou owest. And now the sinner sees that he has destroyed himself, but hopes that in God is his help. Hosea, 13th, 9th. And although faith, hope and love are planted in his heart, which quicken him and make him alive, for he now believes that God is, and that he is a rewarder of them that diligently seek him, and hopes that times will yet be better with him, and he hates all sin, and loves holiness: he now resolves to do better, in a word, to fulfil the whole law, and thereby gain the favor of God; but, being so full of the carnal mind, which is not subject to the law of God, neither indeed can be, he always falls short of his promises, while he depends on his good works For, by the deeds of the law shall no flesh be justified in his presence, and this is very afflicting to him. But Paul has said, Phil. 1st, 6th: 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. And so the work of grace goes on in the heart, sometimes drawing with the silken cords of God's love, sometimes chastising, sometimes restraining from sin, and at other times suffering them to be overtaken by sin; until he is compelled to give up all for lost, and throw himself entirely on the mercy of God. For, thy people shall be willing in the day of thy power. Ps. 110th, 3rd.

O the afflictions of a soul when bordering on despair, and saying, Lord, save, or I perish. About this time the spirit of God comes in a small still voice to them, saying something like this: Son, or daughter, thy sins which are many are all forgiven thee. And now, God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2nd Corinthians, 4th, 6th. Insomuch that they are ready to say, trouble is clean gone, sin is ended. Yea, they rejoice with that joy which is unspeakable and full of glory. St. John, 16th, 14th. He (the comforter) shall glorify me: for he shall receive of mine, and shall show it unto you. And now faith applies the whole merits of Christ to the soul, and enables him to claim them as his own, and to rejoice in hope of the glory of God. Viewing Jesus Christ as the end of the law for righteousness to every one that believeth. Yea, he is ready to adopt the words

of our text and say: Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

But it is not long till they find a law in their members warring against the law of their mind, and bringing them into subjection to the law of sin and death. His brilliant faith becomes dim, his flaming love almost extinct, and his hopes weak. Christ veils his face, and the soul cries, O wretched man that I am, who shall deliver me from this body of sin and death? And is ready to say, is his mercy clean gone. will he remember mercy no more. Yea, sorrow and affliction lie heavy upon him, and he cries to God for help in his deep distress; and God is entreated of him, and comes on the wings of love to his relief; shows himself a God near at hand, and not afar off, a very present help in time of trouble, manifests himself to that soul as he doth not unto the world, and the soul says: My beloved is mine, and I am his; yea, he hath set me in a large place, and made me triumph over all my troubles and afflictions, which are to me very light now indeed.

Persecution is a part of the Christian inheritance. St. Mark, 10th, 30th And Christ says, because I have chosen you out of the world, therefore the world hateth you. St. John, 15th, 19th. But as then, he that was born after the flesh persecuted him that was born after the spirit, so it is now. Gal. 4th, 19. These are trials to the flesh, and very afflicting indeed, for they would fain raise old nature in arms, and take vengeance in our own hands. But vengeance is mine, and I will repay, saith the Lord. Romans, 12th, 19th. But Christ hath said, be of good cheer, I have overcome the world.

But of all the afflictions the child of God ever experiences, I think it the most trying when they arise from their own brethren, for the purpose of self-aggrandisement, or self justification. not according to the word of God. Paul says, 2nd Cor., 11th, 26th: In perils among false brethren. And Peter says, 2nd Peter, 2nd, 1st: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; 2nd, and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. Romans, 2nd, 8th: But unto them that are contentious, and do not obey the truth but obey unrighteousness: indignation and wrath. Romans, 16th, 17th, 18th: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine 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 deceive the hearts of the simple. St. John, 3rd 20th: For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. When such afflictions as these get into the church, (which I think the most of us have experienced.) O the heart-rending scene, to the child of God, who is as Eli sitting by the way side watching, for his heart trembles for the Ark of God. He esteems the word of God as he does its author, and takes it for the man of his council, and the guide of his conduct, and is ready to say with the prophet Jeremiah, 9th, 1st, 2nd: O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

O, the lamentable scene the child of God has to pass through, under these circumstances. His desire for natural food leaves him, his sleep departs from him, and his mortal powers decline, and he wanders about destitute, forlorne, and tormented; and says with the Psalmist, in the 55th Ps. 12th, 13th, 14th verses: For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Job, 17th 7th: Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

But we should consider the days of old, the years of many generations, and remember all the way in which the Lord thy God hath bought thee. David says, (and the child of God has witnessed it.) Ps. 30th, 5th: For his anger endureth but a moment; in his favor is life: Weeping may endure for a night, but joy cometh in the

morning. Yea, in the twinkling of an eye, or in a moment, Jesus comes on the wings of love to our relief, unveils the beauties of his lovely face, chases away every mist of error's darkness, and shines into the soul by the light of his reconciled countenance. And the soul cries out, my afflictions are but for a moment, and they are light indeed. Yea, one hour's enjoyment of the love of God in our hearts, more than repays us for all our afflictions. And if our life should last one hundred years, it is compared to a moment, to an inch or two of time, to a vapor that appeareth, and then vanisheth away. And if all this time was spent in the most heart-rending afflictions, it would be but light and momentary indeed, in comparison with an eternity in the presence of God, and Jesus Christ. And when we find our way strewed with the strongest tokens of the love, care, and tender mercies of God, the troubles of this present evil time is not to be compared with (the peace, joy, and consolation, that is given by the spirit of God bearing witness with our spirit, that we are the sons of God, much less) the glory that shall be revealed in us.

Again, these afflictions though short and momentary, are a strong proof, that we are a child of God. Heb. 12th, 8th: But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 6th vrs. same chap. for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7th, if ye endure chastening, then God dealeth with you as with sons. Gal. 4th, 7th, and if a son, then an heir of God through Jesus Christ. And it is not only a proof, but they work for our good. Rom. 5th 3rd 4th 5th: And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us. By these afflicting tribulations, the soul proves the mercy, and goodness of God, by which his faith is strengthened and he grows in grace, and in the knowledge of our Lord and Saviour Jesus Christ, until he is made fit for an inheritance among the saints in light.

All these afflictions arise from Christ being formed in you the hope of glory, and his effectual working in the heart to bring the body into subjection to the Lord of glory; and our flesh being so tied to the things of time and sense, and so irreconciled to God, hence, the flesh lusteth against the spirit, & the spirit against the flesh. And this is another striking proof, of the glorious end for which these means were ordained of God; for without some of these testimonies, at least, the soul cannot have a scriptural ground to hope for the glory of God in eternity But with them, says the Apostle John, 1st epistle 3rd, 2nd: Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. We shall then with spiritual eyes view our blessed Lord, with open face, without a vail between.

O the exceeding and eternal weight of glory, the soul and body will bear, when transformed into the glorious image of the Son of God. Well might Paul say, 1st Cor. 2nd, 9th: 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.

Brethren and sisters, seeing we look for such things, what manner of persons ought we to be in all holy conversation and godliness? Wage war with every darling sin, and press forward toward the mark of the prize of the high calling of God in Christ Jesus. And to those that feel their lost and ruined condition by sin and transgression, I would say, seek the Lord in full purpose of heart, cast your whole care upon him, and put your whole trust in him; for he careth for you and his love exceeds your brightest hopes, and his mercies your greatest wishes; he pardons like a God, and has said, he that cometh unto me, I will in nowise cast out.

But what shall I say to those, that are yet careless and unconcerned about the welfare of their immortal and never dying souls; who are so taken up with the things of time and sense, that they care for none of these things? I must say if you live and die thus careless, where God and his Christ is you never can come. Wo unto the wicked, for it shall go ill with them, for they shall receive the work of their own hands. Wo unto them that laugh now, for they shall weep and mourn. But blessed be God, Jesus is yet on a meditorial throne, and you on the stage of action; and it is said, he came to seek and to save that which was lost.

Life is the time to serve the Lord,
The time to insure the great reward—

For there are no acts of pardon past,
In the cold grave to which we haste.

Then come and go along with us, for the Lord hath spoken good concerning Israel.

Brethren, I hope you will excuse my being tedious; when I commenced I thought to be brief, but my mind began to run and my pen could not catch it. Neither am I yet through, but I must stop, praying the Lord to bless you, and to bless the remarks made agreeably to his will, and pardon the reverse for Christ's sake. I subscribe myself yours in tribulation.

MARSHAL McGRAW.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe County, Ga.
March 27th, 1842.

DEAR BRETHREN IN THE LORD: As agent for the Primitive, it becomes my duty to address you once more in much weakness. For I can say of a truth, that the doctrine contained in them is a source of comfort to me, and I wish them continued until I direct otherwise; though we have some among us that profess to be Old School Baptists that will not read them, and say they caused all the division among the Baptists. I could say a great deal about things that have come under my knowledge, but there are a few of us here that have our names cast out as evil, though I hope we have a friend that never leaves nor forsakes.

I hope God will give us a spirit of forbearance, that we may pray for our enemies and those that despitefully use us and persecute us. May the Lord of infinite mercy preserve and keep us all in that straight and narrow way that leads to life eternal; and especially those that write for the Primitive Baptist. May he direct your hearts and pens to write in a way to be to the glory of his name, and for the advancement of his kingdom on earth. I remain yours in the gospel of Christ.

THOS. AMIS.

FOR THE PRIMITIVE BAPTIST.

Joshua and the Gibeonites. L. M.

The Gibeonites were at a stand,
When Israel came to invade their land;
They council held and went a head,
With their old shoes and mouldy bread.

They took old bottles and did come,
And said they took them new from home;
They told them they did live afar,
And did not like to go to war.

They came to them in great disguise,
And made a peace by telling lies;
But soon they found they liv'd at hand,
And were the nations of the land.

Now Joshua soon did see the cheat,
And found that he was badly beat;
He then pronounced a curse for good,
And said that they should hew the wood.

He said they soould draw water too,
And wait and tend and work and do;
And in the house of God should stay,
And wait and serve from day to day.

And now we see by God's decree,
That servants were ordain'd to be;
And so we then must cry, Amen,
To his allwise and great decree.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Lawrence county, Ala.
March 26, 1842.

DEAR BRETHREN IN THE LORD: It is a great satisfaction to me to have the opportunity of conversing with you, which are of the like faith; for by one spirit are we begotten unto the Father. When I receive the little winged messenger, and see so many brethren trying to walk the narrow way that leadeth unto life, it stimulates me more and more unto my duty as a soldier of the cross. It seems that we are endeavoring to carry each other's burdens, by which means the body seems to be strengthened. But, oh! how it grieves me to hear of the crosses and trials we have on the way, occasioned by the institutions which are set up of men in this modern day, saying, come unto the help of the Lord, as though his arm is slack concerning his promises. For he has said, that he will never leave thee, nor forsake thee; for it is your Father's good pleasure to give you the kingdom. How strong this bears up the Christian, believing that he has a Saviour who has all power in heaven and upon earth, and that we have the promise that he will be with us unto the end; and if he is for us, who can be against us?

I inform you of some of the difficulties of our Muscle Shoal Association. We still keep together, but it is like iron and clay, will not adhere neither is fitted and compacted together, there being so much Ashdod, that it seems to leaven the lump. The church to which I belong, sent up in her letter in 1840, wishing that the Association would say whether or not she be a missionary body; and received an answer, that she is neither a missionary body, nor anti-

msisionary; which is not satisfactory to some, for the spirit of man seems to swallow up the affections of a good many; and every now and then, the beast shows his head with young horns.

This same missionary spirit (or in other words antichrist) was again discovered in the organization of a new church, out of excommunicated members of another church; which church sent up her letter for admittance, but was denied the privilege. During the debate on the subject, the priest who was at the organization said, that he considered it a place of refuge for the oppressed. But he seems to have heaped up coals of fire on his head, and it is with difficulty he can get a congregation to hear him. At some places, some of the same kind have borrowed money from different members, not only by $100, but by $1000, and have gone off without paying it. And in one case from a widow woman, whom he has treated in the same way; which circumstances show they are after the fleece and not the flock. And some of these young college made preachers are nothing more than hirelings, have married fortunes, and sold their property from their wives, and from accounts have brought them to suffer. And it pleasing providence to remove her from time, converted every thing into money, quit begging and gone to merchandising.

I can't according to the scriptures, compare them to any thing but antichrist. As an evidence, read the 1st chapter of Romans, that explains their principles. I awfully fear they are those named in scripture, a tree twice dead, plucked up by the roots. I asked one of them not long ago, what the gospel was? He said, it was those who preached. I made him no answer. He then said, the scriptures was the gospel. I was talking to another of the same stripe; he said, he did not believe that all infants that died in that state were saved. I then asked him, if he thought any were? He thought some might be. I asked him, if one was saved, why not all? He said, that he did not believe all were. Then he was asked as many as five times, what rule or plan they were saved on? And he would not tell. I told him, it was as plain to me as to go out of that door. Says he, if it is, I would like to know. I then told him, the news the shepherds heard might be like it.

Brethren, I believe such people were never born but once. When I compare the state of the world as it is at present, with by-gone days, I am almost ready to say, surely old things are again coming to pass for new. For we read in the scriptures, that the people could not bear sound doctrine. To preach up God's unbounded love to his elect, is in effect signing the death warrant to the ministry as to popular preaching; while some say, a man should never preach any doctrine that the people will not be pleased with. Brethren, my Book don't teach me so; but says something like this: He who will be a friend of the world, is an enemy to God. And when the ministry became to be popular under the reign of Constantine, the gospel became a speculation; and when a man wished to ingratiate himself into the favor of the government, would turn professor, study divinity added with philosophy, that the priest might be made the better tool to curb the passions of the people, and thereby bring all down immediately under the control of their sovereign, in whom the church and state seem to center.

The present times appear to me to be similar. Public sentiment is the sovereign of our country, and we see people are making use of every means to make a living without work. A few farming, some mechanics, a great many merchants, speculators, and gentlemen, who are strolling through the country seeking out employment. And the theological man-made preacher, looking for the fattest place. These missionaries, added with the speculators, will ultimately take the country, as in former times, by adding their philosophy and wits with the banks, or the god of this world. For we see the great thirst for souls, is commensurate with the quantity of money afloat in the country, for when we see a heap of money, we see a great many preachers, seeming to be interested for the heathen. *(to be continued.)*

Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Dear brethren, contend for the faith once delivered to the saints, and may the God of grace ever be with you, world without end. *DAVID JOHNSTON.*

TO EDITORS PRIMITIVE BAPTIST.

Cravensville, North Carolina, October, 1841.

DEAR BRETHREN EDITORS: It is by the request of a worthy sister, that I undertake to write a few lines to inform you of her

distresses of late in these low grounds of sorrow. Her family having been visited by the monster death, her husband, two sons, and two servants all taken in sixteen days, and another servant in a few weeks.

Her husband, brother Philemon Holland, was born in the year of our Lord, 1768, on the 31st day of July; and always sustained a respectable character until the year 1820, when he was baptized by Elder Jabez Weeks, and became a member of the Baptist church at Slocumb's Creek, Craven county, N. C. and continued to be strong in the faith, and a firm supporter of the Predestinarian principles, until his death, which took place on the 28th of September, 1841. He had been a constant reader of the Primitive papers for about three years past, and was well pleased with the doctrine they contained; and as such the sister wished his death put in your paper, and the death of her two sons.

Barney Holland, a very fine young man and much beliked by virtous people, was born July the 10th, 1816, and died September the 12th, 1841. And Richard D. S. Holland was born June 24th, 1828, and died September the 6th 1841. And they both gave a clear manifestation of the forgiveness of their sins. Also three servants, all about the same time.

And the sister, being left so desolate, earnestly solicits the prayers of all the brethren and sisters of the Old School Baptist faith, that she may be able to bear up under her afflictions, and finally be admitted into the kingdom of ultimate glory for Christ's sake. *COR'S CANADAY.*

TO EDITORS PRIMITIVE BAPTIST.

Ockfuskee, Randolph county, Ala.
March 22nd. 1842.

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you my remittance, for the purpose of defraying the expense of your valuable little paper, the Primitive Baptist; which I receive tolerably regular, for which I 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 frendship towards each other, and their troubles and distresses, and hard trials whilst here below.

Dear brethren, I am now about sixty-one years old, and forty-one of that time called a Baptist of the Old School and feel no disposition to change my Christian principles now. And it cheers up my drooping spirit when I see so many standing in the same ranks, amidst all the opposition of the New School; which makes me still desire to read the Primitive, if you will continue it to me, and I will send on the pay when convenient. Dear brethren, I must come to a close, by subscribing myself yours in the bonds of affliction. Farewell.

JOHN A. MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Leake county,
January 16*th*, 1842.

DEAR AND BELOVED BRETHREN: Having to send my remittance, though I have neglected too long already to do so. Brethren I love the truth and this is the reason I wish you to send me the Primitive. I subscribe myself a brother in hope of eternal life, which God that cannot lie promised before the world began.

LUCAS VANARSDEL.

FOR THE PRIMITIVE BAPTIST.

Elder *Parham Puckett* is expected to preach at Tarboro', 29th May; 30th at Lawrence's m. h.; 31st, at Kehukee; 2nd June, at Parker's; 4th and 5th, at South Quay, Va.; 13th at Buckhorn; 14th, at Mount Tabor; 15th, at Pleasant Grove; 16th, at Conoho; 17th, at Cross Roads; 18th and 19th, at Conetoe.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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

SOUTH CAROLINA.—James Burris, Sen. *Bold Spring.* Wm. S. Shaw, *Rock Mills.* Levi Lee, *Blackville.* Andrew Westmoreland, *Cashville.* J. D. Prichett, *Aiken.* Marshal McGraw, *Brown's.* John L. Simpson, *Cookham.* J. G. Bowers, *Duck Branch.* Wm. Nelson, *Camden.* G. Matthews, *Germanville.* Jacob B. Higgins, *Columbia.*

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my People."

VOL. 7. SATURDAY, MAY 14, 1842. No. 9.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

DECLARATION

Of the Reformed Baptist Churches in the State of North Carolina.

(WRITTEN BY JOSHUA LAWRENCE IN 1826.)

"*Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.*" BIBLE.

Whereas, from twenty years experience of the progress of missionary plans and proceedings among us, we find that no benefit has arisen to the cause of Christ or his church; but on the contrary, that they have been the fruitful source of argument, strife, and contention; destroyed the peace, fellowship, and union of brethren, and even the ministers of different churches, more than any thing else which has taken place in our denomination during the above period: and whereas we plainly see and realize, that they have given rise to reproaches, backbitings, whisperings, and evil speaking, causing discord and disagreement amongst the Baptists on the subject of Missions, whereby that brotherly love and fellowship which have heretofore been enjoyed and ought to abound, are destroyed—We do most sincerely believe, that it is the missionary proceedings and beggars that have come among us that have been the principal cause of our distresses, and which we see to be daily increasing; while we conscientiously feel that we have not departed from the ground upon which the Baptist denomination stood when we first joined the community, nor swerved in doctrine or ordinance from the long established principles of our venerable fathers in the church of God: being well assured that Missionary Societies, Bible Societies, Tract Societies, Theological Schools, &c. and begging money, and hiring agents to beg for the support of such institutions, neither engaged the attention nor received any countenance in the example or practice of our early ministers, who bore the burden and heat of persecution and sufferings, and by their faithfulness and devotedness to the cause of truth brought the Baptist society to that amount of numbers and influence which they have since attained. They would indeed have been ashamed, and blushed at such conduct and proceedings as have lately been resorted to in order to get money and subscriptions, under pretence of promoting religion and spreading the Gospel, while in this day there are too many that seem to glory in these very proceedings, and bring dishonor on the Christian name. We hesitate not to say, that the societies and practices already referred to, have no warrant from the New Testament, nor in the example and practice of Christ or the apostles. We also well know that our unhired and unlearned but laborious and faithful predecessors in the ministry, brought the Baptist community to a greater state of purity, peace, and prosperity, than all these unhallowed schemes and missionary operations have done, or ever will be able to do, with all their parade and begging of money. And indeed, ever since these modern schemes and societies have been invented, and persons of byends and worldly principles have engaged in them for the sake of the honor or profit which they might bring to them, thereby forming a connexion with this world, the cause of vital godliness, peace and union, has been declining among us. From these considerations, we do therefore most sol-

emnly declare a NON-FELLOWSHIP with all such societies and proceedings, and with all churches who hold members of such societies in them, and that we cannot, as independent churches of Jesus Christ, travel further in communion with those churches or individuals that disregard our feelings, break our peace, and disturb the tranquility of the churches to which we belong.

We do therefore covenant and agree, to, and with one another, as independent and accountable churches of Jesus Christ, by our subscribing, to endeavor to maintain the following Articles, and to strive by divine assistance once more to restore purity of principles, brotherly love, peace and union, among ourselves if possible.

Article 1. Our body of churches shall be known by the name of the "*Reformed Baptist Association of Churches.*"

Art. 2. Knowing from long and painful experience the strife, contention, and evils caused in all the churches with which we are acquainted, by missionary societies and their proceedings; and being fully convinced that begging money under pretence of spreading the gospel and aiding the kingdom of Christ, is without any warrant from the New Testament, or any example in the purest ages of the church; and that these modern schemes and missionary societies are only the inventions of men, and like all other such inventions will only prove a curse to the church of God, we therefore declare that no person who is a member of any missionary society shall have membership in any of our churches while he continues in such society, — or if any who are already members of our churches shall join such societies, they shall no longer be entitled to membership with us. And we furthermore declare, that no missionary preacher or beggar, being known to be such, shall, by any of us, be invited into our pulpits, or have his appointments published by us, to beg and cheat the people, contrary, as we conceive, to the precepts of the gospel, and the long standing and ancient practice of the Baptists in these United States.

Art. 3. Believing that the tract societies often frame fictitious accounts and narratives to mislead the mind and promote the interest of their own sect, and that one great design of these societies is to bring the youth of our country, as they arrive to manhood, to be of some sectarian opinion, and thus pave the way in time for an established religion and priestly dominion, and that such an event ought to be guarded against by every friend to true religion and the rights of conscience, we therefore declare that no person who is a member of any such tract society, shall have membership with us except he first renounce his connexion with the society; and no minister or preacher in membership with these societies shall be invited into our pulpits, if it be known to us that he is a member of such societies.

Art. 4. Convinced that theological seminaries are the inventions of men, and have no warrant or sanction from the New Testament, nor in the example and practice of Christ and the apostles: For none of the apostles, when called to preach the gospel, ever went to such places to be taught rhetoric, oratory, or other human accomplishments to prepare them for the work of their ministry: And knowing, moreover, that the Baptist denomination in these United States have long existed and flourished without any such institutions, and that there is at present a strife among the different sects which shall be the greatest in the esteem and honor of this world, which strife must be injurious to the simplicity and purity of the religion of Jesus Christ. For already, since the commencement of these seminaries, and the numerous societies for their support, there is less vital and practical godliness, less harmony, peace, and Christian feeling, than has ever been within our remembrance. And so far as we are able to see and judge from the word of God, and the past history of the Church, we believe this new invention of training up young men for the ministry, will be the greatest curse to our own as well as other denominations, and in the end be productive of evils too numerous here to be described;—substituting forms for realities, introducing a proud, pompous, and fashionable ministry, instead of a humble, pious, self-denying one. And since in all ages it has been *like priest, like people*, true religion under such a ministry, must be expected soon to be reduced very low. We therefore feel constrained to declare a non-fellowship with all such human institutions and devices, and to discountenance all societies and travelling beggars for their support, believing them to be the emissaries and agents of antichrist, and opposed to the true kingdom of Jesus Christ.

Art. 5. In regard to the spread of the Bible, and Bible Societies, we believe that no one man is competent to the task of

translating the Scriptures into another language, in the short time which seems to be practised in India. Nor do we think any two or three men of a particular sect, very likely to give the heathen, or others, a correct and impartial version of the Bible, by reason of those particular views and prepossessions which influence, more or less, the members of every religious persuasion. We fear, indeed, that there will be as many incorrect or spurious Bibles as there were in the time of king James, when he was induced to select fifty four persons, eminent for learning and knowledge in the ancient tongues, to give his subjects our present translation of the Bible. The first Bible that was ever printed in America, we are informed, was printed for the Nantick Indians, and in their tongue, more than one hundred and fifty years ago. Since that time, how many missionaries have been sent amongst the American Indians, how many of their youth have been educated for the ministry, and what incredible sums of money have been expended for converting the various tribes, and yet, where are the fruits of all these mighty doings, and what has resulted from the vast expenditure? For want of a true call to this work, bad management, or through a neglect to set a proper example, or all these put together, the Indians in almost every instance have been only made worse, more profligate and dissipated, and been brought to a more speedy and certain destruction. What has been already done, may be done again, not only to the few remaining Indian tribes in this country, but to the inhabitants of India, and elsewhere; particularly when no better instruments are employed, and much worse measures and proceedings are adopted. But with respect to Bible Societies, so called, who can believe these societies will advance the interests of Christ's kingdom, when the great men of this world, the mighty, the rich, the fashionable, and ungodly, are received into half-brothership with the church, and are made life members, managers, and directors in these societies for carrying on the work of the Lord, and the conversion of the world—and all this to get more money and obtain greater renown in the eyes of this world? Will such men, and such measures, promote the humble and self-denying religion of Jesus Christ in the earth? As well may it be expected that darkness will produce light. It would be well for some of the officers and donors to these popular societies to recollect the proverb, that *charity should begin at home*, and first learn their own negroes to read the Bible, who have sweated and toiled for the very money perhaps they are giving to others. Are there not often poor laboring ministers and destitute individuals in their very neighbourhoods who stand in need of, and have a claim on their charity, whom they pass by, and give with a liberal hand to some distant object for the sake of having the praise and honor of great and wicked men? To us it seems surprisingly strange that those who neither read the Bible, nor love its truths, nor practice its precepts, should undertake to send the Bible to others, since they can feel no real interest in the duties enjoined in it, if they do not even disbelieve its divine authority. We therefore declare our discountenance of, and non-fellowship with all such societies, and such connexion between the church and this world, knowing that *Christ's kingdom is not of this world*; and no person who is a member of any such Bible Society shall have membership with us except he first renounce his connexion therewith; for we are fully assured that as a worldly-minded Judas betrayed Christ, so will these worldlings in Bible Societies betray the cause and church of God.

Art. 6 As an essential part of the Masonic constitution is secrecy, to join the society, we conceive, is taking a leap in the dark. The solemn engagements that persons are laid under to secrecy, before they receive the necessary information to enable them to form a just and conscientious judgment on the subject of Masonry, seems to us to be of an embarrassing nature. It appears inconsistent with reason and religious duty, for a Christian, who is commanded to watch, to do a something, and yet not be able to know what he is doing, save that he knows he will hurt the feelings of his brethren, which, in our view, he ought to see to be wrong. The wide field for all useful branches of science is open to the free access of every man; and as we are amply furnished with every necessary direction from the word of God, for faith and practice, aided by the most powerful and sublime motives, and the influences of the Holy Spirit in our hearts, to produce in us the purest principles of benevolence towards God, and towards man; we cannot see why a Christian should wish to join the Masonic Society, or what spiritual good we can expect to derive from such

a connexion. To associate from free and voluntary choice with immoral persons, when neither duty nor necessity requires it, is to sanction their immoralitics. Hence, whenever a member of the Baptist church has joined the Masonic Society, in every instance it has hurt the feelings of his Christian brethren. And the voice of the Association to the churches uniformly has been, that such members walked uncharitably and disorderly. We deem it high time therefore to pay some regard to the voice of the Association, and to act with decision on this subject, since the conduct of some private members and ministers has become notoriously unfeeling and unchristian. Regardless of the advice of the Association and the feelings of their brethren, and at the risk of losing their Christian character, they have persisted in visiting the Lodges, thereby opening afresh and augmenting the already wounded feelings of those whom they pretend to call their brethren in the Lord. We consider such conduct in a professed disciple of Christ, inconsistent with true brotherly love, and directly calculated to destroy that peace, harmony, and Christian affection, which ought to exist among religious brethren. Hence, for the sake of restoring and preserving that unity, concord, and affection, so desirable and important among Christian brethren, (and not from any hard feelings or disrespect towards Masons, or the Masonic institution as not being beneficial to men of this world, or advantageous to individuals or to civil society, but solely regarding our love, peace, and Christian character as disciples of Christ,) we feel ourselves constrained to declare, that hereafter no person that is a member of any Masonic Society shall be received as a member of any of our churches, without first promising to discontinue visiting the Lodges and Masonic parades—and if any member of our churches shall join the Masonic Society, he shall forfeit his membership in the church to which he belongs, in order that our peace may be no more broken, or the feelings of our brethren injured. Knowingly to wound the feelings even of a weak brother, is not walking according to the requirements of the Gospel—and such as disregard those requirements, and the feelings of their brethren, can have no just cause to complain if they are removed from the fellowship of their brethren. And we also further declare, that we will not hereafter publish the appointments, nor invite into our pulpits, any masonic preacher of the Baptist denomination, knowing him to be such.

Art. 7. Any person at present being a member of any of our churches, and feeling himself aggrieved by these our Articles, where there is a majority in any particular church in favor of adopting them, shall have the liberty, by letter of dismission, to remove his membership, and join any church he or she may think proper. It has already been stated, that any who are now members of our churches, may continue their membership by promising to renounce their connexion with such societies as are herein by these Articles declared to be out of fellowship with us, and desisting from such practices as have been stated to wound and hurt the feelings of their brethren. For we claim the right of thinking for ourselves, and of worshipping God in the way we deem right, and also of choosing our own company for associates. These rights we believe to be given us by our Maker; they were established by the blood and sufferings of our fathers, and are secured by the Constitution, & we feel every willingness freely to grant them to others.

In testimony of agreement to the foregoing Articles of this our declaration, We, the undersigned Baptist churches, after due deliberation and decision in our conferences, have appointed our several clerks to sign the names of our churches, and the number of members belonging thereto, this 29th day of August, 1826.

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Note.—So far as it is known, the Clodhopper, published by Elder Lawrence in 1825, was the first publication made by any member of the Baptist denomination against the institutions of the day. The foregoing Declaration was presented by Elder Lawrence to the Kehukee Association in 1826. In 1827, the Association acted upon it as described in the following extract from their Minutes of that year, and in the annexed Circular Letter.

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Extract from the Minutes of the Kehukee Association, held at Kehukee meeting house, in 1827.

A paper purporting to be a Declaration of the Reformed Baptists in North Carolina, dated 26th August, 1826, which was presented at last Association and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon exam-

ination it was found that most of the churches had given their opinions, and after an interchange of sentiments among the members of this body, it was agreed that we discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public: and if any persons should be among us as agents of any of said societies, we hereafter discountenance them in those practices, and if under the character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men and not warranted from the word of God. We further do unanimously agree, that should any of the members of our churches join the fraternity of masons, or being members thereof continue to visit the Lodges and parades, we will not invite them to preach in our pulpits, believing them to be guilty of such practices; & we declare non-fellowship with them & such practices altogether.

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CIRCULAR LETTER.

(*Written by Elder Joshua Lawrence.*)

Dearly beloved Brethren: Having under a kind and auspicious providence, been permitted to convene in our annual meeting, you will no doubt expect as heretofore, an epistle from us on some subject of importance, for your instruction and comfort while passing through this vale of tears here below; and we know of nothing that may give you the alike joy, as to hear from our meeting in terminating as it did; being so overruled by an almighty and merciful God, surpassing any thing we had conceived, or ever expected, from the general excitement and contention that had long raged producing discord and distress in our body of churches: we think it will be joy to you, as well as a duty we owe our God, of infinite goodness and love to record in memory; and shew to future generations, the great care of God over his people, in this hour of division, danger and distress: When ready to sink in the deep waters of disunion and strife, and be overwhelmed with party spirit, and bad feelings; that this almighty, kind, and merciful God, who has promised to be the guide of his people, even unto death, should have manifested, that his everlasting arms were underneath us, and shew to all around that the gates of hell should not prevail against his churches; which is to us as great astonishment, and as joyfully affording deliverance, as Israel experienced at the Red Sea, or as when the Jews brought back the fleeing, mourning king David to his house, and destroyed party spirit; that he should step in, like in the days of Esther, & save his falling, and ready to sink churches, when there was not scarce a hair's breadth, between them and division; it is surprising grace, and it was the Lord's doing, and is marvellous in our eyes. The tho'ts of which divine watch care, manifested in this hour of danger, produced feelings of joy and love, unspeakable and unutterable; every heart having at this time, more joy, union, love and peace, than it could express, for fullness, and wiping of tears; that we indeed from experiencing the quick and unexpected transition, from the feeling of party spirit, to a union of hearts, could exclaim with the Psalmist: "Behold how good, and how pleasant it is, for brethren to dwell together in unity," in accents of joy to overflowing; and feeling unwilling that you should not rejoice with us, and be participants of that happiness, resulting from the gracious kindness of our God, manifested to this Association, when every heart trembled with fear and pain, for the state of the churches.

We shall therefore give you, beloved brethren, a brief sketch of the circumstances attending our meeting. On Saturday the 6th, we met; but O God, who can describe the feelings of God's dear people? both ministers and private members: the coldness of affection, the shyness, the fear of division, the painful party spirit, that raged in every bosom more or less; the grief, the contentions in little groups of brethren, arguing to prove, and disprove, who was right; and the general excitement by saint and sinner, to see and hear, what the end would be; yet we had remaining love, and good will enough, to proceed to preach, and hear the Introductory Sermon, which was ably delivered; and then prepared for business as usual; when it was proposed, that on reading the letters, no notice should be taken of the answer of the churches, to the articles which was referred to them last year, (purporting to be a Declaration of of the Reformed Baptist Churches in North Carolina,) or that it should be referred to the churches another year, which was objected to, and then put to vote; and decided by a large majority to receive the answer of the churches, in their letters as they were read; and the subject to lay over

for debate, until Monday next. with these remarks: Who can tell what God may do for us? or, if we must part, we would part in peace, and without reproaching one another. It was found in the answers of the letters, that there were twenty churches unanimous, in favor of the Declaration; some other churches, in favor of all but the word reform; and some divided: But all the churches, but one, were opposed to a Baptist joining the Masonic Society, and visiting the lodges, and parades.

From the brethren's being together on Saturday and Sunday, and conversing, and preaching, and hearing preaching, we hope God, so tempered their hearts, as to have a heart of prayer, and a sincere wish for his direction; and to be so disposed, as to bring about peace, union and love, once more among them. For on Monday, when we came together, it seemed to be the prayer of all hearts, to put an end to strife and contention, that had so long destroyed the harmony of Ministers and Christians on these subjects; and after going through the balance of the business of the Association, we then on Monday took up the Declaration. At first view it seemed impossible that ministers, and brethren, so opposite in their opinions, could ever have come together in oneness, of acknowledged sentiment; and we are forced to say from our view of the case, that had we all strove to the utmost of our power, and have had to our assistance all the ministers in the State, it could not have been effected, by human agency. But O, wonderful to relate, and everlasting thanks to God, our Father, and Jesus Christ, the head of his church, and the Holy Spirit, by whose powerful influence, we hope our peace was restored; after some debate, and explanations of our prepossessions, and imbibed opinions, concerning the articles of the aforesaid Declaration, and other things; God broke in upon our souls with light, and oneness of sentiment, which followed with honest and humble confession, with tears, of all our hard censures, and reproachful speeches of one another, each heart was broken to tenderness, and a full and free forgiveness followed, in the broken accents of general weeping; on all hands confession and forgiveness flowed, as free as water down a descent, from bosom to bosom; the holy flame of brotherly love enkindled all around, with more than speakable peace, joy and union, manifesting itself by flowing tears, eager shaking hands, holy kisses, and anxious embracing in each other's arms, with loud praises and thanks to Almighty God, with humble acknowledgments; this is of God, this is of God; and indeed we felt, and enjoyed, that spirit of forgiveness, joy, peace, union, and love, with and toward one another; and in such a high degree, that every doubt was removed, and each had a witness in his own heart, from what he felt that it was of God, to the mutual good of all; then our hearts overflowed, and the demons discord and party spirit, fled from every bosom. We can attest that we have never witnessed the like, in any Christian council heretofore; the Lord has done, brethren, great things for us, whereof we are truly glad to our hearts; and wish you to join with us, to be ever thankful to his name; we think no man, saint nor sinner, could have witnessed all this scene, but must have acknowledged that, God was with us of a truth And whatever may be said of these things; the division and strife that they have caused in our churches, and among ministers, is to us an evidence, they were never of God; and the re-union, love, joy, peace, and harmony, that abounded on all hands by ministers, saints, and sinners, at taking a decided stand against them, still shews God's interposition to save his sinking and distracted churches, plainer than ever, that they were not of God; for he is not the author of confusion, but of peace; as in all the churches of the saints; and surely, whatever breaks the union, peace and fellowship, of God's people, should be abstained from, by any, or every Christian; because his and his brother's happiness is at stake, as well as the general good of the society of which he is a member. After coming to mutual fellowship, and brotherly love, every countenance seemed to wear a new aspect; every heart seemed to be tenderness, every voice seemed to be accents of love and acquiescence, to union, friendship, and peace; while silence reigned for a few minutes, to wipe away the flowing tears, interrupted here and there with hearts bursting forth the joys it was no longer able to contain, seemed to say to all around, the Lord is with his people to day, indeed and in truth. Let the heavens rejoice, and the Kehukee Association be glad, that the Lord has to her restored peace once more, and peace be to all the churches. The article reform was agreed to be left out, the five next were put to vote, and carried, by scarce a dissenting voice, in their substance; the sev-

enth article on Masonry, was carried by the voice of the churches, in their letters; and so praised God, for his kindness towards us; and parted with more brotherly love, than we have since the days of modern missions; and so let brotherly love continue, is our prayer for Christ, and our peace sake.

And now, dear brethren, we beseech you, by the mercies of God, the honor and progression of his cause, and the peace of all our churches, that with all meekness and lowliness of mind, you endeavor to keep the unity of the spirit, hereafter, in the bonds of peace; by walking godly, and righteously in this present world, and forgiving and forgetting all the past; burying, (in the decision of the Association all former animosities,) and take heed not to disturb the hatchet nor the helve; and at all times have a single eye to the glory of God, and your brethren's feelings. For the Saviour has said, take heed how you offend one of these little ones, for their angels do always behold the face of their Father; and Paul saith, when you sin so against the brethren, and wound their weak consciences, you sin against Christ. Then be at all times careful, not to hurt the feelings of the weakest saint, and rather than do it, even deny yourselves things, which otherwise might be lawful; for vengeance is mine saith God, and I will repay it; and let this be your motto, the glory of God, the good of your brother, and the peace of the society, of which you are a member; and dear brethren forgive, that you may be forgiven, cultivate love and friendship, be courteous, kind and hospitable; let your light shine in all good works, that you may glorify your Father, which is in heaven, and bring honor on that religion you profess, and be a bright shining example to your family, and neighbors that sit in darkness, that they may take knowledge that you have been with Jesus; and enjoy peace in your own bosom, by walking uprightly before God.

Now unto Him that is able to keep you from falling, and make you perfect in every good work; be thanks and praise given, through all our churches, and throughout the world, for the great favor bestowed on us. The grace of our Lord Jesus Christ, be with you, Amen.

Blind must that man be, who discerns not the most striking marks of a divine government exercised over the world.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county,
Dec. 21st, 1841.

Dear Brethren of the Primitive order and the faithful in Christ Jesus: Grace, mercy and peace be multiplied

Dear brethren, I am this day thirty-eight years old, this being my birth day; and as I am yet the spared monument of the mercy of God, I once more come forward to address you through the columns of the Primitive Baptist. And as Christians gain fellowship with each other, by relating to each other the work of grace in their hearts, I have thought I would furnish you with a short communication on my experience. And as this is a work that is better felt than told, it is always built upon and confides in the doctrine of grace, & the true principles of the gospel, having Christ for the alpha and omega too, and all to the glory of God. I shall therefore endeavor to commence where I hope the Lord commenced with me.

And first, I being a sinner by nature and contaminated with sin, I was consequently a sinner by practice; and at about twelve years of age I was made sensible that I was in an unprepared state to meet God, and to appear before the judgment seat of Christ, there to be judged according to the deeds done in the body. The case of the rich man and Lazarus distressed my mind, and I felt very solemn on the occasion, but my heart was so in love with sin that I could not forsake my sinful practices and former comrades and be religious. So I promised the Lord that I would turn and do better before I died, and if I could escape hell that was all I wanted. The strong man being armed, kept his palace and all his goods were in peace.

And thus I ventured on in my sinful course, being led captive by the devil at his will; but awful sensations of mind I frequently felt, and was often made to tremble at the thought of passing the gate of death and approaching judgment; and I would promise then to do better, but done not. And thus I grew harder in sin, and at about eighteen years of age I slid into the practice of dancing. This evil soon became my Delilah, and I was so delighted with it, that I would even try to argue that it was very little or no harm. This vice led to other vices, and I grew harder and more vile in practice. But amidst all this I would have conviction of mind, that

would make me quake and tremble. And so I would promise and break my promises, till I was twenty-five years of age, when I became so uneasy about it, that I set about the work that I had so long promised to do; and being a sinner by nature, as a matter of consequence I was an Arminian in practice; for I verily thought, as all Arminians do, that if I reformed my life the Lord would love me, and so I would soon be a Christian. Accordingly I quit my former practices, and commenced praying, or at least saying of prayer. And I would sometimes think, that I had prayed tolerably well, and was in a fair way to heaven; and I would also think, I loved God and thanked his holy name. The strong man kept his palace.

But about this time I hope a stronger than him, bound him and cast him out. For it came to pass, as I trust God had purposed in his grace, I went to hear old brother William Dossey preach: and in his sermon he showed the sinner in a state of nature was condemned by the law, and he also brought to view the sinner saved by grace as being the workmanship of God, created in Christ Jesus, which constituted a new creature. And while he was thus preaching, I hope the Lord by his spirit and grace showed me that I was a lost sinner and already condemned. I now strove with all my might to make good the breach of a violated law, but all in vain; for the thunders from Sinai rolled louder and longer. And so I was convinced of the exceeding sinfulness of my nature, as well as my actual sins; and although my actual sins hovered around me like mountains, the sin of my nature distressed me more than all my actual sins. For I now saw and felt, that I was under original sin and guilt; in consequence of which, I felt a heavy load of guilt and justly condemned before God.

Here I was convinced of righteousness and of judgment, for I now saw that I was without any righteousness of my own in any shape whatever, and thought of all creatures upon earth I was the most miserable. For I was now convinced of the sin of my nature, of the sin of my duties, and of the sin of unbelief; and I was now afraid that I had sinned away my day of grace, and the door of mercy I thought was closed against me. Here the pangs of torment got hold upon me, while the justice of God was pointing right at me, and hell appeared to be moving to receive me, and if one tear would have saved me I could not have shed it. Oh, the hardness of heart that I mourned over, and could now say in truth—

Helpless am I and self condemned,
Incurable my wounds I see;
I am undone, undone, undone,
Unless the Saviour comes to me.

For I had now strove to believe in Christ for salvation, but unbelief barred me off from all the promises of the gospel. Here I lost all hope of salvation, but in Jesus Christ and him alone, and thus I was brought to believe in the doctrine of election; for I now saw plainly, if ever I was saved, it must be the choice of God to save me. And thus being distressed and burdened with an intolerable load of guilt for many days, while my cry was, Lord, save or I perish. At length on a certain day, as I was crying for mercy all prostrate in the dust, a light burst in upon my mind and my heart was softened and tears began to flow; whereupon God's word addressed my conscience in this language: Arise, go in peace, thy sins are all forgiven thee. This brought peace to my troubled conscience, and all the powers of my soul were melted into grief, and I could weep and rejoice at the same time, while this scripture rolled into my mind: I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. I now believed Christ was my Saviour, and that all my sins were charged to him on the cross. The joy I felt I cannot express. But one thing I know, I wanted all that dwelt in heaven and on earth to praise the name of Jesus; while all the powers within me burst forth in hallelujahs of praises to his name. Yours in hope of eternal life.

(*to be continued.*)

WILLIAM THOMAS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 14, 1842.

FOR THE PRIMITIVE BAPTIST.

Tarboro', April 16th, 1842.

DEAR BRETHREN EDITORS: Not having been a member of the church twelve months, and knowing how minutely the conduct of young professors is observed; and fearing that nothing that I may be able to write, will be calculated to advance the cause which you have united to promote; it is I confess with some reluctance that I appear before you at this time; but my

excuse for so doing, may be found in the necessity which has imposed the task upon me. The circumstance which has caused my name to appear in the Primitive at present is simply this. Sometime in October last, brother John H. Daniel received a letter from brother Abraham Joyner, near Potecasi post office, Northampton county, respecting the unsettled state of the church of which he was then a member. Brother Daniel handed me the letter and requested me to write a reply to it for him, as he was (then) too busy to do so himself. I accordingly wrote a reply in the month of November, and it not having been received by bro. Joyner, I am under the impression that some POSTMASTER has been guilty of gross neglect in not handing it to the owner; or still grosser misconduct in preventing its arrival, or withheld it against the law made and provided in such cases, and in violation of a most sacred oath or obligation under which he holds his office. And having promised to publish my letter to bro. Joyner in the Primitive, if he should not receive it by mail, I do so accordingly, which is as follows, the receipt of which bro. Joyner will please acknowledge through the Primitive.

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Tarboro', Nov 23rd, 1841.

DEAR BROTHER JOYNER: Yours of the 29th Oct. has come to hand, and I do assure you that I have observed its contents with great satisfaction. You write of a change which has taken place in your church since I saw you, and also of a determination on the part of yourself and others, who profess to be followers of Christ, to declare a non-fellowship with all the unscriptural schemes and inventions of the day to *convert* the world; and from my heart I bid you God speed. You say that the missionaries about you don't preach a doctrine which is in accordance with your old Bible; don't be surprised at that, for they all preach the same doctrine the world over, being unnecessarily zealous in a wrong cause; or under the influence of improper *motives*, their doctrine must of course be in direct opposition to that of the Bible, in every sense of the term. You will never see or hear of an instance in which they fail to produce discord, strife, and contention, wherever they are permitted to obtain the least foothold among the flock of God. God is the author of peace, not confusion.

And let us see for a moment how their preaching and practices comport with the scriptures of divine truth. 1st epistle of Peter, 5 c. 1 v: Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind. Now I contend that instead of feeding, they go shearing the flock of God, and all others who may be credulous enough to be duped by their devices; and if they could feed the flock of God, it would only be in consideration of the fleece and not the flock. And if you will but observe them you will very readily perceive, that they use all the time which they take in pretending to preach, in speaking of the merits of the various moneyed institutions of the day, which have been brought into existence by human effort, and which were not known in the days of Christ and his apostles, and for which there can be found no *thus saith the Lord*. In the 16 c. 17 v. Paul to the Romans we find this scripture: Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Now my opinion is, that the hirelings of the day are for the most part unconverted persons; and money being their object, of course the more artfully they can beguile their hearers by good words and fair speeches, the more easy of access will be their pockets. Think it not strange that now and then false teachers arise among us, since it ever has been and ever will be the common lot of God's elect the world over. 2 Peter, 2 c. 1 v: But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3. And through covetousness shall they with feigned words make merchandise of you, &c. Don't be surprised at the new schemers preaching false doctrines, for if they preach otherwise, many will not follow their pernicious ways; as it is the many they seek to please, and not the few. And you may rest assured, that of the many professors of religion in the world, few, very few believe the truth.

Your letter informs me, that they tell the people in your section the heathen are dying and going to hell for the want of money. Now just let the people withhold their money from them entirely, and the heathen and all the world beside might go to hell for them. I say this, because I have never known an instance where any missionary hireling has continued long where money was not to be had. The truth is, their object is to live and thrive upon the sweat of the brow of others; and they will toil and strive day and night, brother all professors of religion indiscriminately, use all their *own* exertions to convert the world, call upon their hearers to come up to be prayed for: and so soon as the money harvest is over, they never fail to leave all those whom they may have blinded and deluded, and that too in a worse condition than they found them. And then it is that the veil by which they conceal their unhallowed, unscriptural designs is rent asunder, and all their hypocrisy stands exposed in its naked deformity. O, say they, they that preach the gospel should live of the gospel. So say I, but I deny that they do preach the gospel, or any of the whole clan of Arminians the world over. The hirelings which are called, qualified, hired, and sent out by some board of managers, preach money, benevolence, human effort, &c. &c.—while God's ministers proclaim good tidings unto the meek, bind up the broken hearted, proclaim liberty to the captives, open the prison to them that are bound, proclaim the acceptable year of the Lord, the day of vengeance of our God, and comfort them that mourn. Now what comfort can a poor, convicted, heart broken soul receive from those who preach benevolence, human effort, &c. &c.? Oh, some say, every soul who has been taught by the spirit of Christ.

But to your letter again. You say that you expect to be turned out of the church which you are in at present. The sooner you separate the better. And let me exhort you to come out from among them, and be ye separate--and stand fast in the liberty wherewith Christ has made us free; and be not entangled again with the yoke of bondage. Gal. 5. 1. For the time must come, when there will be a final separation between the children of the bondwoman and those of the free And I pray God to hasten the time, for how can two walk together except they be agreed? A house divided against itself cannot stand, &c. Unite with such of your brethren as will join you, and shelter yourselves from the storm which soon or late must overtake you. And when you once get the chaff divided from the wheat, so far from fellowshipping the new fangled teachers and believers of the day, don't even fellowship those who do; especially those go-betweeners and fence-straddlers, for they will sneak about among both parties and swallow every thing that is offered whether true or false. Have nothing to do with such, for he who is not for us is against us; a stump in the middle of the road is in the worst place it can be. Pray ye the Lord of the harvest to send you such laborers as he shall see fit, and not some board of managers Be of one mind, shut your churches and pulpits against all false teachers and those who countenance them, more especially those who profess to be of our own denomination; for we are charged to beware of them who come among us in sheep's clothing, but inwardly they are ravening wolves. John tells us, that we love God because he first loved us; and if any man come unto us and bring not the doctrine of Christ and his apostles, we should not receive him into our houses, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds. Now if you receive them into your churches, suffer them to preach in your pulpits, pay them money, commune with them, or fellowship or countenance them in any manner as Christians, you by thus doing bid them God speed, and become partaker of their evil deeds.

And having swelled this communication beyond what I intended, permit me to add by way of conclusion, that notwithstanding all that may be said and done by those who rely upon an arm of flesh, it is the spirit that quickeneth, and God's purposes will be effected. And though much tribulation, sorrow and sighing may be the lot of the ransomed of the Lord, he will nevertheless send his spirit to the uttermost parts of the earth to bring them to Zion, where they shall come with songs of everlasting joy upon their heads; they shall obtain joy & gladness, and sorrow & sighing shall flee away.

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Thus ends my letter to brother Joyner, the loss of which I have charged to some postmaster in the outset. But if I have done injustice to any individual on earth in so doing, I beg to be pardoned.

As it is the first, and probably the last

time, that my name will appear in the Primitive, I will take the liberty to drop a few plain hints to all my brethren and sisters to whom these presents shall come respecting their liberaliy in communicating to those who teach them in all good things, &c. And as a foundation for what ever I may write, I will insert the following from Isaiah, 58 c. 1 v: Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

While money is the bone and sinew and ground work of all the (pretended) ministerial operations of the missionaries, &c. I fear that the Baptists are as far in the extreme, in withholding from true merit its just reward. Paul to the Corinthians, 9 c. 7 v: Who planteth a vineyard, and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of the flock? 9. For thou shalt not muzzle the ox that treadeth out the corn. Now it is more than any one dare do, from the above scriptures, to deny that those who preach the gospel should be fed, clothed, or communicated to, sufficient to compensate them for all the time which they lose and all expenses which may accrue to them while so doing. Yet how often when a travelling preacher takes a tour, may such remarks as these be heard almost at every place where he stops; well now, such preachers ought to have something given them, for I am told that he has a house full of children at home, and no one to work for him, and he is not able to lose his own time at home and that of his horse; and I would give him something, but I have not a cent with me, says one; so would I, says a second, third, and so on, through the whole church. He fills his round of appointments, probably gets a dollar each from a church or two, returns home, himself and horse both unable from fatigue to work, and often as otherwise finds his family in want of the very necessaries of life.

1st Corinthians, 16 c. 2 v: Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come. Now I would exhort the brethren and sisters to take Paul's advice. When you know that you are going to hear a needy brother preach, prepare for him before he comes. Let him that is taught in the word, communicate unto him that teacheth in all good things. Galatians, 6 c. 6 v. We are not told in this text to give to great preachers only, but unto all that teach in all good things. The task of most preachers is truly hard, but that of their wives is doubly so; how think you would you feel, you that are in easy or affluent circumstances, you that are almost too stingy to go to preaching on a work day, for fear of losing some thing, how, I say, would you feel to go to a brother minister's house and find (in his absence) his wife trudging through heat, cold, dews, &c. feeding hogs, cattle, and performing all the various avocations necessary for the support of the family, which should be done by her husband? I think I can very readily answer for the most of you, you would of course feel very sorry. Love the brother and his preaching very well, but your money better.

1st. John, 3 c. 17 v: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. Some will say, I am willing any time to give a needy brother something: but what little I may give him will do him no good. Well, suppose it be the case that all who are taught in the word reason alike, and all keep their purses closed, what becomes of needy preachers? I say, let each one look to his own duty, and every man as he purposeth in his heart so let him give. 2nd Cor 9 c. 7 v. I have often thought that stingy professors (who have seen old Joshua's writing,) have cloked their close-fistedness under what they may have seen from his pen, respecting the system of those who preach alone for filthy lucre sake; and while I know him to be averse to such a system, I likewise know him to be as much in favor of ministers receiving the necessary remuneration for their services, as any individual in North Carolina. And there are not fifty professors of religion within the bounds of the Kehukee Association, who have communicated more liberally to needy brethren than has old Joshua; and yet he does not receive one cent for his services. I make this statement to correct wrong impressions, if any have been made.

A few words respecting church funds. I have been often mortified at hearing of the churches raising or replenishing their funds on some, while I have been an eye witness to it on other occasions. I will take the liberty to insert a few of the many particulars incident thereto. The Treasurer announces the fund to be exhausted, or nearly so, and must be replenished. A,

worth not more than fifty or an hundred dollars, and has his or her necessary food and clothing to work for, comes up very readily and puts in a dollar. B, worth less and has to work hard every day and part of the night, and lives from hand to mouth at that, puts in fifty cents, which was carefully laid up for that purpose. C, being able to go to preaching where and when he pleases, does not make his appearance till Sunday. D, worth thousands, is present, but did not know the time had come to renew the fund, puts in twenty-five cents and promises more another time, but never thinks of it again. E, F, G, all in affluent circumstances, have not a cent with them (and glad of it,) or they would put in something handsome. H, I, &c. &c. reason thus with their own covetous nature: I have bought so and so, and am a little in debt and that's not all, I don't see the use in throwing into the treasury to pay travelling preachers, since I can hear as much preaching from our local preachers as I want or have time to spend in hearing; and besides that, they are compelled to preach, whether they are paid or no.

Mark, 12 c 41 v: And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and they that were rich cast in much. That the rich should cast into the treasury as God hath prospered them, is scriptural as well as reasonable. yet how seldom is it the case There are some who seem to feel excused, for not communicating any thing to a needy preacher or church fund, because they have no specific membership, but stop a moment: Let him that is taught in the word, communicate to him that teacheth in all good things. So it is your duty to communicate, if you are taught in all good things, whether in the church or out of it. The spirit of the above, (I am sorry to say.) may be seen throughout our churches and brethren, while the children of the wealthier portion of them are indulged in needless waste and extravagance, without once adverting to the evil consequences of such conduct.

A dereliction of duty is most usually the result, where any church has long been blessed with the preaching of the gospel; but let such church become destitute and remain so for a season, and then ask one of its members (who probably never spent two dollars for charitable purposes,) if he would do without hearing preaching twelve months for a dollar or two. Oh no, hardly for twenty. I had no idea how I should feel the need of it. Then, brethren, when you see a minister who has served a church year after year, and suffered loss, hunger, heat, and cold, without receiving one cent in return for compensation, and then leaves it, without giving general satisfaction for doing so, be not surprised; for it is an unwelcome task for a minister to teach a lesson, which he might be interested to enforce.

It is true God's ministers are compelled to preach, but then he will never compel them to go where they will starve; or, like the camels of Arabia, be compelled to feed on shucks and thistles by the way, while they carry spices and jewels. 1st Cor. 9 c. 11 v: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? I have often thought were I the treasurer of a church, that I would never receive a cent by way of contribution for the church fund only during conference; then there could be no hard thoughts about those who contribute privately, for SOME do not like to be burdened, while others are eased 2 Corrinthians, 8 c. 13 v.

And now, my brethren and sisters, before I bring to a close or submit for your perusal these scattered fragments, permit me to say a few words relative to our humble selves. Doubtless most of us are aware that we, (the Baptists,) are made the objects of scorn, contempt, and ridicule; not only by that portion of the human family who are in nature's darkness, but likewise by all religionists who do not see eye to eye with us, and speak the same things which we do. And were it not that the fundamental law of our land secures to us the freedom of the press, speech, and conscience, past history teaches us what must have been the fate of the Baptist denomination ere this. And when we look back to the days of our Primitive brethren and sisters, thousands of whom suffered maityrdom under the reign of popery; have not we great reason to rejoice that our lot has been cast in a land of civil and religious freedom, by the overruling Providence of our heavenly parent, where we are permitted to sit down under our own vines and our own fig trees, and worship him in that way which seemeth right unto us; and none dare make us afraid. And since we are apprised that our enemies are predicting our total annihilation, and are looking forward to the time of our downfall with

intense anxiety, le tus endeavor by divine assistance, to prevent their predictions being verified. Let us endeavor to keep the unity of the spirit in the bond of peace, and pray to our heavenly Father to aid us by his holy spirit, to show admiring thousands how good and how pleasant a thing it is for brethren to dwell together in unity. The religion which we profess is not of this world, but is given to and put upon the little flock by that God who directs the spirit of the Lord, and against whom the carnal mind is enmity itself. But fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke, 12 c. 32 v.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. 1 Peter, 4 12, 13. Among the many difficulties with which we have had to struggle, was the cold and beclouded state of Zion. Not only within the borders of our Association, but wherever our knowledge extended, the universal cry seemed responsive to the strain: O, my leanness, my leanness; wo is me. Isaiah, 24. 16. But blessed be God, whatever may be the state of Zion in other sections, I rejoice that every where within my acquaintance (with but little exception,) the gloom with which she has so long been shrouded seems to be dispersed; and the clouds of sorrow and distress, which had gathered thick and fast around her, are blown aside, and she is now permitted, (for a season,) to bask in the smiles of the reconciled countenance of him who works and none can hinder. Yea, it seems that the set time of the Lord has come to favor Zion. Drooping saints seem revived, and wherever they meet for worship or baptism, instead of the careless indifference which has been long witnessed, their very countenances seem almost to point to language of the church in the Songs of Solomon: For lo, the winter is past, the rain is over and gone; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

But this I fear will not long continue, for as night succeeds day, so must our rejoicing be succeeded by mourning; and the Christian's happy moments and joyful seasons in this world, are few and far between. We are pilgrims and strangers in the earth, and have no continuing city here, but seek one to come; and should we be reproached for the cause of Christ, happy are we. Let us endeavor to pay a due regard to the opinions of others, and whenever it becomes the duty of any of us to reprove, rebuke, exhort, &c. let it be done with all long suffering and in the spirit of meekness; as we are told that charity suffereth long and is kind, &c. But let us not (by any means) pursue a course which may be calculated to elicit the smiles of our ENEMIES, at the expense of the feelings of our brethren and sisters.

Finally, my brethren and sisters in the Lord, I pray you take all in good part and pardon whatever I may have written amiss; and think me not your enemy, for telling you the truth. I seek not mine own, but my master's honor and glory. May we all be enabled by divine grace to adorn the profession we have made, by walking in the paths of virtue, piety, peace and true holiness; and by praying with and for each other, till we shall bid adieu to this chequered scene of mortality, and be received into our Father's kingdom above, where in the fresh bloom of never fading youth, we shall sit down with the ransomed of the Lord, and feast on the fruits of a celestial Paradise through eternal ages; while the Lamb in the midst of the throne shall feed us and lead us to living fountains of water, and God shall wipe away all tears from our eyes.

ROBERT D. HART.

TO EDITORS PRIMITIVE BAPTIST.

Lagrange, Troup county, Ga.
April 21st, 1842.

DEAR BRETHREN EDITORS: Having to write on other business, I have concluded to write you a few lines, thereby letting you know that I am yet in time, and blessed with as good health as a man of my age could expect to enjoy. For, agreeably to the account that my parents have given me of my age, I shall be 68 years old the 4th day of next July. Therefore, I do not expect to write many more times for the Primitive, but I want to read it as long as I live, if it continues to support the same doctrine and principles that it has done heretofore.

And now I will tell you why I love to read it. In the first place, through that channel I hear from many of my old acquaintances, whom I knew when I was a boy, and had almost forgotten them; (I

will name brother Thomas Hill, of Tennessee.) And I not only hear where they are, but they tell me of a change that has taken place with them, and how it appeared to them to be effected; which seems to strengthen my hope. I say hope, but we have some people in Georgia that say that they know that they are Christians; but the apostle Paul says, we are saved by hope. And all that I can say is, that I hope I am a Christian.

But, my brethren, I will tell you one thing that I do know, and that is, I know that I am a changed man. And I am not like Mr. Compeer—when the sister asked him to tell his experience, he said, that it had been so long ago he had forgotten it. But I can recollect when that change took place with me, and it has been about forty years ago, and I think I can tell the circumstance as well as I could six months after. But after all that, I do not know that I am a Christian; but I know that there is a change in me, and I will give you some of the reasons why I know it. In the first place, the company that I used to dislike to be in, now suits me best; and I formerly did not believe the doctrine of election, and now I believe it with all my heart. And I read the brethren's experiences, and they telling me how that change took place with them, it comforts me for them to tell me my thoughts and feelings forty years ago; it strengthens my hope so much, that I say, write on, brethren, tell your experience, for I think it is your best weapon of warfare against the enemy of souls. And I like to hear your views on passages of scripture, but be sure you do it as it reads, for I do not like for our opposers to accuse us of wrong recitations. And I have seen in our paper several recitations that I cannot find in my Bible. I will name one or two, (but I do not now recollect who the writers were.) First: God has promised to be with us in six troubles, and in seven he will not forsake us. And again: All things shall work together for good to them that love God, &c.

Now, my brethren, I name these things not to cast reflections, but that we may do as our Saviour has commanded us, to search the scripture, &c. I will now come to a close, hoping that the brethren and sisters will remember a poor feeble old brother at a throne of grace, if I may be allowed to claim that near relationship to you all. And may the God of peace be with you all, &c. *ANTHONY HOLLOWAY.*

New Market, Madison county, Ala.
March 25th, 1842.

DEAR BRETHREN EDITORS: Having to send you one or two names as subscribers for your paper, I do not feel willing to send them alone, but to say a few things respecting the religion of our divine master.

Now it matters not with satan how much religion we have, if it is like that of the Scribes and Pharisees; for he knows that will do them no good in the end. And I truly fear, that if the pharisaical religion was banished or driven from the world, that there would very few Christians be left I have no doubt but there would be as many disciples, in a divine point of view, as there are now; but I do fear, that there are numbers that have a name to live and are dead.

I am told by that which cannot lie, that the fruits of the spirit are love, joy, peace, long-suffering, and so on. And now, my dear brethren, where are those precious fruits? Inquire only for a moment after that glorious principle, to wit, love, do you find it by diligent search? You may now and then meet with that divine principle which emanated from the throne of God, and is the companion only of the saints of God. I know the world is full of what she calls joy, but it appears to me that it springs from the spirit of mastery or proselyting, that now infests the world.

Depraved, fallen, yea, and proud nature, forbids the idea of men submitting to the plain truths, laws, and ordinances of Christ, as delivered unto his church. On the other hand, the thoughts of living out of the church does not agree with their feelings; therefore, in order to give some kind of rest to the mind, they form societies, give them such laws and ordinances as they think proper and then tell the public this society is at least a branch of the church of Christ. And then for proselyting, and the more members the more joy; while the spirit of Christ appears to be known but little amongst them.

And yet, because they increase in numbers, they tell us they are the church of Jesus Christ. And upon this principle, the church of Rome could contend that she was the church of Christ, when she filled the world with her most wretched doctrine. Baal's prophets might on the same ground, argue they were right; and Israel could argue they were right, when they had gone into idolatry. And those few that sigh-

ed and cried for all the abominations that were committed, in Jerusalem, were wrong. But when he who was clothed with the linen, and carried the ink horn by his side, comes to set the mark, we find these few in number were right. Ezekiel, 9 chap. If numbers are to decide who is right, the matter is settled; for the people of God have always been a small body.

I hear the Lord say, straight is the gate, and narrow is the way, that leads to life, and few there be that find it. But you will, in general hear a system preached, that make the way so broad that all may walk therein. And yet they say, the spirit must illuminate the mind, but the creature must commence the work. And I am at a loss to know, according to the do and live system, how we are to be saved; for I hear the Lord say, by the mouth of Paul, there is none that doeth good, no not one. Rom. 3 c. and 12 v.

Brethren, read the 3d chapter to the Romans over, and you will there find the true character of man given by him that knew what he was talking about; and not only in that chapter, for the scriptures abound with evidence to prove mankind to be a poor, fallen, depraved, helpless, yea, and dead sinners. But I do not wonder at men preaching the Arminian system, for it is all they know while in nature; but it does appear strange to me, for a man who has come up from the washing of regeneration, and been, as Solomon says, even shorn and bearing twins, for that man to preach a natural religion is surpassingly strange to me. For if I know any thing about the operations of divine grace, it is that which is far beyond the conceptions of poor imperfect nature. This I know both from scripture and experience, for I do learn from the good Book, that the natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned. And my own experience has long since taught me, that we know nothing of a divine nature, only as the Lord instructs us. Then here is the school in which Chirstians receive and learn their lessons. Jesus is the teacher, and they the students. Here they learn what sin has done, here they learn the mourner's prayer; here they learn the converts song, and here they learn the Christian warfare. And in vain do men talk of improvement in divine things from human effort.

(*to be continued.*)

DAVID JACKS.

FOR THE PRIMITIVE BAPTIST.

Achan's Wedge. L. M.

Now Achan's wedge did surely prove,
A stop to Israel's further move;
They could not stand before their foe,
Nor could they any farther go.

They surely now were at a stand,
For fear they could not take their land;
For they were quickly put to flight,
They were so weak they could not fight.

Now Joshua was in a sad state,
His grief and sorrow were so great;
That on the ground he down did fall,
And on his God did truly call.

God told him to arise and stand,
Upon the borders of his land;
And to cast lots and see and know,
The reason why they could not go.

On Judah's tribe, as we are told,
The lot did fall for stealing gold;
And Achan's wedge did truly show,
The reason why they could not go.

Gold is a good thing in its place,
But not the means of sovereign grace;
For God doth better means provide,
That is a Saviour crucified.

This is the means which God hath given,
By which we may ascend to heaven;
Then let us look to him alone,
And humbly bow before his throne.

We should be wise, as serpents wise,
And harmless too without disguise;
We should be watchful night and day,
And walk the straight and narrow way.

Now, brethren dear, we should not fear,
But cautious should we onward steer;
We should be bold, as we are told,
But not be caught in traps of gold.

Now, brethren all, attend the call,
Lest you should get a dreadful fall;
And of the gold, as you are told,
Be always shy and not too hold.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, MAY 28, 1842. No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Leaksville, North Carolina,
January, 1842.

DEAR BRETHREN EDITORS: I send you this Circular Letter, for you to give it a place in your paper, as it was too lengthy to be attached to our Minutes.

GEORGE McNEELY.

CIRCULAR LETTER.

DEAR BRETHREN: I now address you by way of a Circular Letter. I shall take the subject as it offers to my mind at this time. The operation of the Holy Spirit may be concluded from the design of the three that bare record in heaven: the Son agrees to assume the likeness of sinful flesh, fulfil the law, and die for sinners; the Father agrees that Christ shall see of the travail of his soul and be satisfied. This covenant is sometimes spoken of as existing between two, which is exhibited more at large in the 89th Psalm. Some tell us that, that was the covenant of royalty with David, and had respect only to his national throne, and see let us try it also. I will make him my first-born higher than the kings of the earth, my covenant will I keep for him for evermore, and my covenant shall stand fast with him. Who is my first-born? Let Paul answer. Who is the image of the invisible God? The first-born of every creature, and he is the head of the body the church. Who is the beginning? The first born from the dead; that in all things he might have the pre-eminence.

But we proceed with the covenant. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but shall raise it up again at the last day. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. 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. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein there is no water. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. And, I lay down my life for the sheep.

Again: the operation of the spirit in the conversion of man, may be argued from a spiritual view of election. For if regeneration be the work of God, then of course known unto God are all his works, from the beginning of the world. To say that God does not elect men in his purpose until they believe, conveys about so much sense as to say that a man chooses his wife after he marries her. God made Abraham a father of many nations, before Isaac the heir of promise was born. He calleth those things which be not, as though they were. He chose Cyrus to a work, before he existed. Christ was as a lamb slain, long before he was slain; he was elected in his lower nature before it existed. We are far from thinking that the most high would introduce an elect head, having no

elect body. Suffice it to present you the following witness on that point: Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written; when, in continuance, were fashioned, when as yet there was none of them. Ye are the body of Christ, and members in particular; in this rejoice, not that the spirits are subject unto you, but rather rejoice because your names are written in heaven. And at that time the people shall be delivered, every one that shall be found written in the book. And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.

It is said that election passes by those equally virtuous, hence it is objected to. We do not know that the regenerate were less faulty in themselves, than others for finding fault with them. Add to this: For I will be merciful to their unrighteousness. The scriptures show men to be reprobates, before Christ is in them. Christ is not in the unregenerate, hence none are regenerated, having never chosen them to salvation. If it be admitted, that he chose the regenerate five minutes before he regenerated them, then we would urge the scriptural date of that choice. Election and regeneration are of one character, both of grace. One is purpose, the other is providence. Although men object to God's election, yet they are very fond of their own, for they scarcely ever act without a purpose; and they would be insulted to be told, that they never chose their wives, until they said yes, on the marriage floor; or, as the sovereign people, never chose their officers until the polls were closed.

If it be said, that the scriptures do not manifest the elect until they are marked, we say agreed, the opposite scheme does not except the obstinate; this does not reject the willing, in order to evade election. Some urge that it respects nations. The Jews were first chosen to religious privileges, then they were rejected and the Gentile nations elected in their room. Let us try it. John informs us, that the saints of his day were of God, and the whole world lieth in wickedness. Who shall lay any thing to the charge of God's elect? Christ tells us, that false Christs and prophets shall arise and deceive many; if it were possible, they shall deceive the very elect. Those who worship the beast, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Again, in order to the faith of God's elect, if they be the Gentile nations, the most of them have died in unbelief. Once more. And shall not God avenge his own elect, who cry unto him day and night? The filthiness of this argument may be seen at once. However, we are willing to connect some more evidence in opposition to it. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other; and it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Ye are come to Mount Zion, the heavenly Jerusalem, to the general assembly and church of the first born. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory; having, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power and in the Holy Ghost. But we are bound to give thanks always to God, who hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Thou shall call his name Jesus, for he shall save his people from their sins.

The above connection does not teach two things. They do not teach a national election. If personal election be false, then personal salvation by the holy spirit is also false; if so, salvation is null. For, although none have natural ability and space for the use of it, yet they have not moral ability; they lack a disposition to act acceptably. And this aversion, which is the fault of every man, if removed, is done by the operation of the spirit.

Having laid before you the prophets and the apostles, in their opposition to the above point, we will next introduce evidence from the apostles in their acts in counsel Peter spoke with respect to the Gentiles: But we believe through the grace of our Lord Jesus Christ we shall be saved, even as they. James arose and spoke: Simon hath declared how God at the first did visit the Gentiles, to take out of them a

people for his name. And to this agrees the words of the prophet: As it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek the Lord. And all the Gentiles upon whom my name is called, saith the Lord, who doeth all things.

Again: The doctrine of election is supposed by many to employ an insuperable obstacle in the way of their salvation; but this doctrine is often entirely misunderstood, and the consequences which it has been supposed to involve have been deduced, not from the doctrine as taught in the scriptures, but from the erroneous and distorted views which have been given of it by its opposers. What is the doctrine of election? It is simply this, that God has determined to make some of the human race willing to embrace the gospel. This, you will at once perceive, supposes no obstacle in the sinner's way to heaven, but his own will.

The doctrine of election rests on the same foundation as the doctrine of regeneration. Regeneration is indeed election carried into effect. What God decreed in election, in regeneration he executes. And if the doctrine of regeneration employs no obstacle in the way of the sinner's salvation, except what lies in his own will, the doctrine of election implies no other obstacle. Many, however, seem to suppose, that if this doctrine be true, a part of the human race are borne on to irrevocable ruin, without any power of helping themselves. Hence the excuse which is so often in the mouth of the profane and stupid sinner, if I am elected I shall be saved, do what I will; if I am not elected I shall not be saved, do what I can. A more gross and palpable perversion of the doctrine could not be invented. And the doctrine is as absurd as if I were to say, if I am to live another year I shall, even if I should die to-morrow.

The doctrine of election binds no man over to perdition, it throws no obstacle in the way of any man's salvation; it hinders no man from coming to Christ who is willing to come, or from taking the water of life freely. To make the matter plain, let us suppose for a moment, that the doctrine is not true; we will suppose that those who deny the doctrine, will be willing to grant that mankind are free agents, that atonement has been provided, and that salvation is freely offered to all. But we will suppose, that God had not determined to make any terms of salvation, but has left this point to be decided by each individual for himself. If this were the real state of the case, it will be easily seen by all, that there would be no obstacle in the way of man's salvation but his own will. Now what alteration in the circumstance of mankind does the doctrine of election make? It renders it certain that some will comply with the terms of salvation; with regard to the rest, it does not affect their situation at all, their condition is the same that it would have been if there had been no decree of election, they are still free agents. An atonement has been made, salvation is freely offered, the spirit and the bride say, come; the door of heaven stands open, and they may all enter if they will; there is nothing to exclude them from the celestial paradise, but their own voluntary obstinacy. The doctrine of election, therefore, alters the condition of no man for the worse, although it alters the condition of many for the better. It is simply an exhibition of mercy, it was mercy that filled the throne when the purpose of election was conceived.

Why, then, is this doctrine viewed with such terror, and why does it awaken such enmity in the sinner's bosom? Something fills him even with horror, it is a dreadful thought that God has looked with an eye of mercy on this apostate world, and that when he saw the whole human race plunged into irrevocable ruin, he determined to secure some and make them trophies of his redeeming grace. Is it a dreadful thought that God has rendered it certain that some of our wretched guilty race shall ascend to the mansions of the blest, and join the society of cherubims and seraphims? Shall his holy name be blasphemed, for this wondrous display of his love and mercy?

Does this doctrine trouble you, my readers? Of what are you afraid? Are you afraid that your names are in the book of life? If not, there is nothing in this doctrine which need awaken your fears, for if you are not elected, your condition is certainly no worse than it would be if the doctrine was not true. If it has altered your circumstance at all, it has altered it for the better; if it has not rendered your salvation certain, you are just where you would have been, and where all would have been,

had not the doctrine of election ever existed.

Now, my dear brethren, there might be many more evidences adduced to the same point, but I must conclude, after a few more remarks, by saying to you, that God will bring his elect members to that spiritual building, and fulfil every promise made to his people. He has said in his word, that all that are built on this foundation, the gates of hell shall not prevail against them. Again: Because I live ye shall live also—and, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also. He is bound by oath, covenant, and promise, to bring them to that bright world above, where the wicked cease from troubling and the weary are at rest.

Now, dear brethren, may God bless what is written in the above piece, in strengthening you while you are probationers from this to that rest which remains for the people of God. It is my prayer for Christ's sake. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Lower Peach Tree, Monroe co. Ala.
Dec'r 23d, 1841.

Beloved Brethren and Sisters: By the permission of that all wise God who rules the universe, I am again permitted to lift my pen in the defence of the gospel of our Lord and Saviour Jesus Christ. Then as I must have a foundation, I will call your attention to that passage of scripture recorded by the prophet Daniel, 2 chap. and 44 verse: And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, &c.

My brethren, these words were spoken on a very particular occasion. Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, &c. for which he immediately had the wisdom of Babylon before him. When the men which studied the planetary world failed, the enchanter came forward and he failed, and next the sorcerers and Chaldeans. My brethren, when a wicked ruler reigneth, and the wisdom of the world faileth, he is filled with wrath; and so was this king. And when the decree went forth, it seemed to encircle the people of God also, and Daniel answered with wisdom to the captain, &c. Then he (Daniel) asked or desired a favor of the king, that he would give him time, &c. And when he obtained it, he went to his house and made the thing known to his brethren, that they might desire favors or mercies of the God of heaven.

And now, my brethren, putting myself in the place of a servant of God, I desire an interest in all your prayers; and when I come to the church, or Primitive Baptist, or house of God, with a cause of this kind, I expect to obtain help. Therefore, fearless of contradiction, I will try to give mine opinion on the church or kingdom set up in the days of the Cæsars; and thereby show, (God being my helper,) that all societies or institutions of men, the foundation of which will not reach back to the days of those kings, are and must be the inventions of men and devils, and will not stand the presence of the Lord.

First: Let me indulge a little on the rise and fall of kingdoms prior to these kings. In perusing the prophecies of Daniel to the 8th chapt. you will find him in a vision by the river Ulai, beholding a ram which had two horns, and with them he pushed northward and southward, showing exactly the kingdom of the Medes and Persians under Darius Codomas, if I mistake not, who reigned in the days of Alexander the Great. And at the 5th verse you will see a goat, represented as not touching the ground, &c. which describes Alexander the Great, showing what he, Alexander, would do in process of time. Now a word to the missionary, whose kingdom is of a very recent date. Missionary, look at the wisdom of God. Daniel made use of these prophecies 553 years before Christ, and 197 years before this he-goat made his appearance; and yet he fulfilled the prophecy predicted and died the death according to prophecy, and his kingdom was divided into four heads or kingdoms. And by following the rise and fall of those broken kingdoms, you will arrive at a period when all the world will be found under one government.

To speak no more of kingdoms prior to the coming of Christ, or the appearance of that stone which was to break in pieces and subdue all other kingdoms, it shows to us plainly the preparation of God, by subduing all kingdoms under one government; that when this kingdom, spoken of by the prophet, should be set up, that the gospel of that kingdom should have a free course throughout the world.

This kingdom, my brethren, is a kingdom not gained by the roar of cannon, or

of the efforts of men, but a kingdom that is bought with a price, the agreement of which you will find in Psalms, 89. v. 3: I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, &c. Here showing the subjects of this kingdom also. Verse 27th: I will make him my first born higher than the kings of the earth. 29th: His seed also will I make to endure forever. Verse 37th: It shall be established forever as the moon, and as a faithful witness in heaven.

Here, my brethren, you discover the covenant, and the moon or church as being of the same age. But for fear this is not sufficient, turn to the third of Malachi, 1 chapt. and 5 verse: Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, &c. Well, my brethren, it appears from the prediction of the prophet, that that kingdom is be an everlasting kingdom, and is to endure to all generations. And the subjects of that kingdom at a particular time returned to the master of that kingdom and said, Lord, the devils are subject to us through thy name. He tells them, not to rejoice on that account, but rather, rejoice because their names were written in heaven. This ought to show to us, my brethren, that no man ought to rejoice, save in the everlasting covenant of grace.

Well, my brethren, let us notice a few of the professions at the present day, and see if they were founded at the time of the above mentioned kingdom. Well, in Kentucky and Tennessee, and part of Alabama, there are a people called the Cumberland Presbyterians, which were founded in 1810, the 10th of February; which makes them about 30 years of age. Here I shall say, this is not the kingdom spoken of in Daniel, for the dates won't agree. Again, we see a society of people spring up in the year 1729, and from thence have spread themselves over a considerable part of the world. But let me ask my readers, if one hundred and one years will reach back to the days of the Cæsars? If not, these cannot be the people or seed spoken of in the covenant, because the prophet said that the God of heaven should set up a kingdom which should not be destroyed; and also says, the kingdom shall not be left to other people.

My brethren, what might I say of this droneish society, (this, I hope, the last subterfuge of the devil,) the missionary? Why, you need not go to history to find out the origin, but the common African negro can tell you, that they did not use to see people beg so hard for money. So you see this great effort system is not the thing it is so cracked up to be, for except it was set up in the days above mentioned, it cannot be right.

Now I will say a few words concerning this kingdom, and try by scripture to prove what their names were. And in the first place, we hear wise men saying, in Matthew, chapt. 2nd and 2nd verse: Where is he that is born king of the Jews, for we have seen his star in the east and are come to worship him. Now to speak of a kingdom we all know it is the dominion of a king, to speak naturally it is the territory or a certain tract of country subject to a monarch; and when we take a view of the natural descendance or inheritance of kingdoms, we discover they are hereditary, and there is a great deal of pains taken to qualify them for their office, &c. But of this king quite a different proceedure, being perfect within himself, that when he looked among men there was none to help; but to fulfil the predictions of the prophets, and the agreement or covenant, he now suddenly makes his appearance in Bethlehem of Judea; but not in disorder, too soon or too late, but just at the appointed time of the Father, to fulfil the stipulation or agreement for the kingdom.

Now, my brethren, to pay this great price or ransom for the subjects of this kingdom, it was necessary to have a place prepared in the wisdom of God to receive it; therefore a messenger was sent before, to prepare a people for the Lord, or in other words, to prepare a spiritual people, a spiritual tabernacle, that the holy child Jesus, this spiritual offering, might forever perfect them that are sanctified. Now, my brethren, Paul tells us, that Christ did not enter into the holy places made with hands; but into heaven itself, there to appear in the presence of God for us. Then I take it for granted, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing; but now the second tabernacle, by the power of God, had made its appearance, which the Lord had pitched, not man. Now Christ through the flesh enters the holiest of all, and makes a spiritual sacrifice in the presence of God for us, fulfils the agreement and said, it was finished—enters the

tomb and arises triumphant over death, hell and the grave; ascended up where he was before, and takes his seat at the right hand of God, expecting till his enemies be made his footstool.

Now, my brethren, for me a poor sinner to behold this great sacrifice as recorded in scripture, and to see the agreement fulfilled between the Father and Son, and then to hear the Son say, the Holy Ghost should take of his and deliver to his subjects, and to know by experience or the secret of the Lord these things by revelation, or a communication by the Holy Ghost of the pardon of my sins; and then to assume the doing, or the prerogative to do, what might I expect at that awful day of account but to hear: Depart from me, ye worker of iniquity.

Well, my brethren, I said I would try to tell by what names the subjects of this kingdom were named. Matthew, chap 3d, v. 16: And Jesus when he was baptised went up straightway out of the water, &c.—laying an example for his subjects to follow. And as Jesus was a Baptist, his followers must be also; to prove that this is their name, I will speak a few words concerning the mode of baptism. And I will just say, that notwithstanding I am such a bungler, I have read considerable and have noticed the learned on this point; and I have discovered, that the wisdom of the world has not forgotten this point. And the first I will notice is, that great electioneering character Charles Buck; and he has tried his pen as hard to prove that it was not right to baptise by immersion, as any other man. He says, to keep from suspicion, that it has been remarked that *in* is more than a hundred times rendered *at*, &c. The D. D 's in general say, that it no where signifies to dip.

Now, my brethren, the greatest proof, separate from the scripture, (seeing it belongeth to spiritual things,) is to see the wisdom of the world against it; but, notwithstanding the efforts of the world, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. Brethren, let me speak a few words about this foundation. I discover it has a seal, and in the seal this inscription: The Lord knoweth them that are his. Bless the Lord, O my soul, and let all that is within me bless his holy name—to hear him saying, in Psalm 89th, that the covenant shall be established for ever as the moon, this same foundation; and also tells us, that it is as a faithful witness in heaven. Yes, my brethren, the enclosed of the seven seals which the lion of the tribe of Judah opened, will guide us safe to the place of this faithful witness in heaven, the everlasting covenant of grace, the reserved of the Lord. As though the Lord would keep the sealed covenant, to show to the blood-washed throng; not that they would doubt the least particle of his word, but that their joy might be full. For he has promised them, that they shall see him face to face, and be like him.

My brethren, I know I have gone over my limits, but I know no where to stop. I am as a lamb among wolves. Sometimes I am afraid to bleat, for fear I will be heard; and then again I feel strong in the Lord, and it seems I fear no evil. But when I undertake to write, I many times find the spirit has left me; and when I look at my writing, and see it falls so short of my brethren's writings, and they fill me so full, I take up my pen again. So in conclusion I will say to brother Rorer, according to your writings you have seen difficulties; but, my brethren, if you were placed in a country where there was nothing but missionaries, you would see rougher times than you have seen in Virginia. But fear them not, their threats are nothing but a vain puff of empty air, a bubble upon the deep, which shall vanish away. And, my brethren, if you will look close, you will find the sneak family has originated from the old tories of '76; that is, if your sneaks are like the sneaks in this country. And, my brother, I have found out how to keep them from any particular doctrine; just tell they preached it, and they will quit it; for they are so afraid of doing wrong, as they pretend, they will quit any thing So farewell, my brethren in the Lord, till the next interview.

E. R. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Decatur county, Georgia,
January 2nd, 1842.

DEAR BRETHREN EDITORS: For the first time in my life, I sit down to give you a few lines for the press. And 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 able to write with eloquence, or to excel in the mastery, but I hope for the edification of each other, I feel 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 few remarks that I set forth, I hope it may be calmly investigated, whether it be of the Primitive or Bible doctrine, or not.

I am a reader of the little Primitive and have been for the last three years, and I am highly pleased with the doctrine it contains in its Nos. with some few exceptions; for I believe, it contains the doctrine of the Primitive Christians, who were elected to glory by the sovereign grace of God, and had given them the faith of Christ; without which no man can be saved. It is also a bundle of good news from a far country to me, it is a source from whence I can hear of the old veterans of the cross, against a frowning world, contending for the faith once delivered to the saints; and setting their faces as flints against the society crew, and opposing error and building up truth. Go on, my brethren, fight a good warfare, keep the faith, for there is a crown of glory laid up in heaven for you.

Here I must say a word or two to my beloved brother Jacob G. Bowers, whose name I see in the Primitive. My dear brother, I rejoice to hear from you, and to hear from the church where my membership formerly was. O what cheering news to hear, that you have followed the command, "COME OUT OF HER, MY PEOPLE;" or rather, you have cast out the children of the bond woman; for my book tells me, they shall not be heir with the son of the free woman. For we are to come out of her, "that we be not partakers of her sins." For we read in Gen. 19th, 12th: And the men said unto Lot, hast thou here any besides? son-in-law and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. Again, Isa. 58th, 20th: Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob. And 52nd, 11th: Depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. And Jer. 51st, 6th and 45th. And again, 2 Cor. 6th, 17th and 18th: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Now, brethren, I think these scriptures are enough to prove to us, that we should separate from those Arminian Baptists; for we cannot walk together, except we be agreed. And my book tells me, that his people shall be of one mind and one spirit, and one faith; and that the faith of Jesus Christ, or we cannot be his followers. But we see the false church blending church and world together, hypocrite and believer, Christ and belial. But what concord hath Christ with belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people.

Brethren, the Lord has a people, ever has had, and ever will have; and I believe he is daily gathering his elect from the four winds of heaven, and that without the help of modern missionaries or any other power but his own. For he says, my people shall be a willing people in the day of my power. But these modern missionaries are calling on men for their money to educate preachers to convert the world. Oh, enthusiasts. But poor Old School Baptists are the objects 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, spoken of in Eccl. 9th, 14th, as they boast themselves of their great numbers; and the Old School Baptists we shall by our institutions cause to become extinct. But fear them not, my Father's children; for after they have exhausted their great eloquence, which they acquired by their learning, you will stand; only cleave to the word of God, and you will through God Almighty obtain the victory. I must close by subscribing myself yours unworthily. *H. THOMAS.*

TO EDITORS PRIMITIVE BAPTIST.

New Albany, Pontotoc county, Mi.
11th April, 1842.

BRETHREN EDITORS: Through the kind permission of an all-wise creator, I am blest with an opportunity of addressing you a letter; and can say to you, that

I am yet proud of the little Primitive, which is welcome news from a far country to me, and many more precious brethren that have hard shells and hard heads and sound hearts, that cannot be lead about by every wind of doctrine.

Dear brethren, I must say something about my progress in life. I was born and raised in Edgecombe county, N. C. and in the fall of 1835, I moved to the State of Alabama, Sumter county. I there joined a Baptist church, and the pastor of that church preached as strong Predestinarian, I think, as I ever heard, and would say but little about the Institutions of the day. But at length he found that some of the church was dissatisfied, by calling in the hired missionaries to preach; then he came out and advocated the new light doctrine most powerfully. And about that time the church had to choose another pastor, and they delegated themselves into a missionary Association. I then, together with two more, requested our letters to withdraw from them. I told them I could not go with them, for a man-made preacher I did not want, and their new institutions I did not believe in. And we three took our letters and put them in Friendship church, Mississippi, Noxubee county. And there we lived together like a land of brethren, all pulling together like the horses in Pharaoh's chariot, speaking the same thing.

Last February, I moved up in the Chickasaw, Mississippi, in Pontotoc county, where I am surrounded with strangers; but I trust that Elijah's God is among us, and if God is for us who can be against us. I have found more of the Old School order than I anticipated, that earnestly contend for the faith once delivered to the saints. I was a subscriber to the Primitive when I lived in Alabama, and was well pleased with the doctrine that it contained. I wish its success, until it spreads its light over the Union, or one similar to it; until all the dear lambs of God see where they have plunged themselves, by intermarrying into all the new-fangled doctrines that gender strife by their off-spring; and then take the advice first laid down in the Primitive, that is, COME OUT OF HER, MY PEOPLE.

May satan's kingdom fall,
And Christ be all in all.

Yours in love.

F. F. ROBBINS.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 28, 1842.

FOR THE PRIMITIVE BAPTIST.

Error.—In R. D. Hart's communication in last number page 138, 17th line from bottom first column, for "some say," read *none* say—also on page 140, 16th line from top of second column, for "shucks" read *shrubs.*

FOR THE PRIMITIVE BAPTIST.

Explanation—Correction.

In "An Essay on the use of spiritous liquors," &c. page 6, we read: "Other excesses leave open the door of faith: this seems to close it. Publicans and harlots may enter into the kingdom of heaven; (Matt xxi. 31.) but not a drunkard. (i Cor. vi. 10.) How many, my reader, have you ever known brought to repentance and faith, after they became confirmed sots? If they were religiously inclined before, their promises of piety are lost in this reigning stupor."

The meaning is; All other excesses, of appetite leave open the door of faith to the person who is guilty of the excess, that is, while drunkenness seems to place him in a situation never to become a believer, other indulgences of the appetites do *not* place him in such condition as never become a believer.

The author of said Essay did not mean to be understood as saying that the drunkard's course could prevent the efficacy of divine grace, or counteract the purposes of him, who alone gives the grace of faith. For he who of stones could have raised up children to Abraham, will give faith to his people. Any thing in the above quotation from the Essay, which may conflict with this explanation, the author of that Essay deems incorrect.

With regard to his sentiments on the use of spiritous liquors, he can say he finds nothing to retract. He would rather add a word, namely; sober people blame drunkards for not quitting altogether: but drunkards cannot quit easily, and sober ones can; hence sober ones are more to be blamed for not quitting, than drunkards are.

MARK BENNETT.

Edgecombe, N. C. 23 May, 1842.

TO EDITORS PRIMITIVE BAPTIST.

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Rocky Grove, Johnston county,
April 6th, 1842.

(*continued from page* 121.)

I now began to be distressed on account of baptism, for I believed it to be my duty to comply with it as a gospel ordinance; and I wanted to comply with it according to the word of God. And I found the apostle Paul saying to the Ephesians: One Lord, one faith, one baptism. So the many ways spoken of by men in this age could not be right, so I began to search for the Primitive mode; and my prayer was, when I got the Bible in hand, that it might fall open at some passage that would show me the apostolic mode. And the first time, the Book opened where the Saviour came to John and demanded baptism. I read the passage, and was satisfied that immersion was the mode that John administered and God commanded. I heard about this time, that a Methodist preacher had promised to preach the next Sabbath at a meeting house about six miles from where I lived, on the subject of baptism; and I went to hear him, hoping I should get more confirmed on the subject. But to my surprise, when he commenced, he said there were three modes of water baptism; pouring, sprinkling, and immersion; when the apostle had said, one. He further said, that pouring or sprinkling was intended for church members; but immersion for priests and kings, and that Christ was to be priest and king over the Jews, therefore it was needful that he should be immersed, or washed all over. The preacher further added, that all that were baptised by immersion, were seeking kingly authority. So I returned home, more distressed about it than before; thinking surely, that man in the pulpit to-day knows abundance more about the scripture than I do. And further, he and Paul disagrees about it, and what shall poor ignorant me do? Lord, teach me to obey thy precepts, and direct me to some portion of thy word, where I may find the ordinance of baptism plainly set down, if it is my duty to comply with it.

So I opened the Book and found where Philip and the Eunuch both went down into the water, and came up out of the water; and then said I, Philip baptised by immersion. But by reading the passage, I learned the subject was an Ethiopian, and the Presbyterians said, it was not right to have a negro into the church. So a thought suggested to me, perhaps this was a rite set apart for negroes, but not white people. And I became so distrest, that before I would lay down of an evening I would get on my knees desiring the Lord to show me in a dream the right mode of baptism. And after many nights, and often dreaming about seeing much water and people in it swimming, but nothing that relieved my mind on the subject of baptism, I went one evening to see uncle John Watkins, two miles west of Louisville, my distresses still growing worse. That night I lay in a room in one end of the piazza, and I felt that I was out of my duty for want of instruction, and I believed the Lord was the best instructor. So I fell on my knees and implored him for relief, then lay down, dropt to sleep, and when I awoke I was on my feet by the bed side, much alarmed; for I had a dream so plain, that for a minute or two I hardly could believe I was in my uncle's house, the particulars of which I will tell.

It appeared I was travelling towards Norfolk, and came in sight of Winn's Ferry, on Chowan river, and saw a small company of people go into a boat and start across the river. I wanted to be with them, but as they were strangers, I would not call to them but walked on down to the river and waited the return of the boat. When I got to the river, I saw an old boat, one end on the sand and the other out in the river; there appeared to be a plank lying across the further end of the boat, I thought I would go and sit down on the plank and rest until the return of the other boat. And about the time I turned round to sit down, the boat sunk and I saw the water shut over my head. I made an effort to swim and I and the boat all rose together, and I sprung out on the sand and found myself as above written, standing by the bed side. And from that time to this, I have never doubted the mode of baptism by immersion. I then could read, one body, and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, &c. &c.

I knew a people called Baptists embodied in church fellowship at a meeting house I think called Bethel, about 5 miles S. W. from Louisville, Jefferson county, Georgia. I then went to that church and told them a part of my experience on the 15th of June, 1816, and on the 16th was baptised by Norvel Robertson, their pastor. I then

felt that I had discharged a duty that had long weighted my mind, and I thought my troubles and trials were all gone, and I should live the rest of my days in peace with God and all men. But alas, how soon I found the flesh warring against the spirit, and the things I would, them I did not; and the things I would not, them I often done. And had it not been for the writing of Paul, I have often felt that I should despair of my gracious state. But I hope that I am kept by the power of God through faith unto salvation, ready to be revealed at the last day.

And, brethren, I have never given into modern schemes of filthy lucre, generally called benevolence. And I will tell you some of my reasons why. In the summer of 1816, going from preaching in the company of Elder Norvel Robertson, John J. Cottle, and William Fokes, I heard them talking about one Luther Rice and Doctor Staughton, in the North, having appointed some agents in Georgia to form societies for the purpose of collecting money to send the gospel, they said, amongst the heathen; and that any person might become a member of that society for his money, even the gambler and drunkard, the Baptist, Methodist, Presbyterian, or any body else. And they were fearful that it was a stratagem of satan to blend the world and church together, in order that he might play his game the easier. I said nothing,—but thought within myself, that I would watch and see what those societies would do. And in a short time they proselyted a considerable number in Georgia.

But in October, 1816, I started back to North Carolina. And on the 25th of December following, I was married to Elith Hood, daughter of Thomas Hood, of Wake county, N. C. I then settled in Johnston county, and put my letter in Memorial church, in Wayne county; of which church Reuben Hays was pastor. Little or nothing was said in that church about missions. The year following I moved into Wake county, and put a letter into Hepsibah church, of which John Purify was pastor. I soon began to hear the mission system harped on even in the pulpit, and but few meetings past without begging for money for some purpose or other. And he said, if the church did not give him more, he should leave the church. Some of them said, agreed; I for one. By this time the subject of missions began to be the general topic of conversation among the brethren in that section. At the end of about two years, I moved back to Johnston, and put my letter in Beulah church, where I now belong. At that time Elder William Wall was her pastor, and I believe faithful; for he never suffered one of them peace destroying institutions to come into her at all, neither has one found a seat there yet.

And in the date of 1822 or '23, myself and Elder Wall were sent as messengers to the Raleigh Association, in which we belonged. It convened that year at Neal's Creek, Cumberland county, N. C. On Saturday, just before the Association got through her business, there was a call for a minister to the stage. Question was asked, who does the congregation want? Some person answered outside the house and said Ezekiel Trice was requested to go, whereupon Elder Robert T. Daniel rose and objected, saying, he had some business to lay before the Association, when she got through hers, and wanted Elder Trice to be present. The Association told Trice to go to the stage, they would get through their business and go and hear him, then return to the house and hear R. T. Daniel's business. Accordingly we done so, and Daniel was called on to present his business; whereupon he laid two letters on the table, and said, he wanted the Association to hear them read. Question, shall they be read? Answer read. Whereupon Elder Daniel asked leave to read, saying, the letters were in his own hand write. The Association granted leave. After he had read them, he laid them on the table and took his seat. The purport of the letters was, that the mission system doing great things away over yonder where, we were not acquainted, and that many poor widows and orphans, that hardly had wherewith to support, had cast into the bag bountifully. And I thought if the letters were true, these poor people needed help, rather than cast into such men as Robert T. Daniel, who was then allowed forty dollars per month to beg money to divide between himself and others engaged in the same craft, at from one to two dollars per day; and these high salaries paid out of the money thus filched from the hand of the poor laborers at perhaps not more than four or five dollars per month.

But to pass on. Elder Wall moved the Association to adjourn, whereupon Elder Daniel said, he had one request to make to the Association; that was, he wished her to dissolve and form a board auxiliary to the

board of foreign missions; and instead of meeting as an Association yearly, meet as a board; and that each member of that Association could become members of the board for three dollars sent up the next year by their messengers, or one dollar annually; which if agreed to, would have enthralled every member of that Association in the mission system; when R. F. Daniel and Ezekiel Trice well knew that some of them had taken a decided stand against those money gathering institutions. And until then I had been quite silent upon the subject of missions, but now I began to think it was time for every lover of peace and union among the Baptist churches, to take the advice of the blessed Jesus: Watch, and be sober. And inasmuch as I could find neither precept nor example set by Christ nor his apostles, for the conduct of those hirelings, I was led to believe, and yet do believe, they are of the bond woman, and lead to bondage. And Paul says: After my departure shall grievous wolves enter in amongst you—that is, the church —not sparing the flock. Suppose the Association at that time had adopted the plan laid by Daniel and others, and the messengers, when they returned to their several churches could have prevailed on their brethren to send up their three dollars per head, it would have amounted to upwards of three thousand dollars; enough to hire several others that are too lazy to work with their hands for their support, to engage in the same craft. And so continually be fleecing the poor laboring class, to clothe and feed the lazy proud hirelings.

Dear brethren, those things above hinted at, are a wide departure from the Primitive faith and practice. My wish is, that every person should have the liberty of conscience, and worship God according to the dictates of the same; and give their money to whom they please. But they should be careful to keep themselves from idols, especially those that profess to believe that Christ died for their sins and rose for their justification, should not leave the word of God and go aside following the traditions of men, in bidding God speed to those institutions that are unwarrantable by the word of God, to the wounding of the cause of Christ and a grief to the faithful members of his body.

Dear brethren, I have been trying to read the good old Book called the Bible at times for near thirty years; and for my use, I would not give it for all others that I have yet seen. For when I look in that, I count it all truth; but other books are like their authors fallible. Nevertheless, the word of God standeth sure, having this seal, the Lord knoweth them that are his. Brethren and sisters, search it freely; for it contains a sufficient rule for our faith and practice in this world.

So I must conclude, as this is the first piece I ever wrote for publication; and for all I know, may be the last. But if I never do write another, I want the precious brethren to continue their communications, for I want to hear from them often, as it is all the satisfaction I can have with them. I should be glad to hear from them precious sisters again, Harriet Peacock, Whatley, Higgins, and others. And now, may the great head of the church be with and preside over us all, and enable us to keep the unity of the spirit in the bonds of peace, is my prayer for his name's sake.

ELY HOLLAND.

TO EDITORS PRIMITIVE BAPTIST.

Men of Israel, and ye that fear God, give audience.—Whereas your servant is often with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ, but cannot visit you as formerly, he has concluded that an epistle from him shall, for the present, supply the place of his person, and he hopes the same will be received in friendship; yea, and more than in friendship,—*in Christian love.*

In the providence of God there is a profundity that to finite minds is altogether inscrutable, and will ever remain so; and all that we can well do in the case, is to adore and say, 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! In this profound providence then, your, correspondent has been for three years this month, and is now, very happily settled over a thorough going *Old School Baptist Church*, in the town of Woburn, in the State of Massachusetts, and ten miles east of the city of Boston; and within about ten or twelve miles of it, are no less than three *Theological Colleges*, and one of them is of the Congregational order, and the second is of the Unitarian order, and the third is of the Baptist order; but not of that order of Baptists as Christ and his apostles were, (excepting the manner of baptizing,) but more

of the Pelagian, or Arminian, order. However, call themselves by whatever names they please, your correspondent gives it as his decided opinion and belief, that as far as theology is concerned, the three *Institutions* are substantially alike, and the real likeness is that of A SINK OF RELIGIOUS CORRUPTION. We have three parsons in this town, and all three of them are the plants of one or the other of these three *degenerate vines*. And as your servant sprang not from either of these vines, so, of course, for him to yoke with the above three parsons would be as improper now, as it was under the Levitical law to yoke together the ox and the ass. But which in the present instance, is the ass, or whether there are more of these stupid creatures than one, would perhaps be hard to say; but to call all of us oxen of the Lord's raising, would no doubt be a gross libel on the gospel and on God.

In this town then, to the terrible annoyance of goats in sheep's clothing, the Lord God of Israel has placed your servant, and he never before was so happy in the ministry as now he is. The gospel and Christ are in these days vastly sweet and precious to his soul; and he discovers that there are glorious things spoken of the city of God; and that to live near to the Lord and under his smiles, and to have Christ before one's eyes, and the Holy Ghost for a guide, and the great scheme of redemption in view to meditate on,—to think over;—to be thankful for, and to draw consolation from, are things far beyond cunningly devised fables, and infinitely preferable to bare head knowledge, or mere speculative notions of gospel doctrines. Men may know the truth in the letter of it, and preach the same fluently, and write of it with great dexterity, and yet be barren in soul, and far from true gospel peace and quietness; and quite in the dark about close communion with the Lord of hosts, and fellowship with the Father and with his Son Jesus Christ; and yet in these things lie the resplendent glories and beauties of the whole gospel; and when they are enjoyed in the soul, they make a private Christian like a *green olive tree*, and a minister of the word a *lamp that burneth*.

Your correspondent is happy in stating to you all, that in every trouble which befalls him, and in all his temptations and conflicts of mind, Christ is his strong tower; and the immutable oath and promise of the eternal deity form his stay and support. And where, indeed, can a poor polluted worm shelter from vindictive wrath, but in just such an impregnable fortification as is the Son of God? And where else but here can true peace and joy be found? And *in* whom else, or *of* what else, can mortal man, with any sort of propriety, glory and boast, but *in* and *of* him who says, *I am he that liveth, and was dead; and behold, I am alive for evermore, Amen*? All human boasting dies like a torch at noon before the blaze which issues from Calvary's mount; and at the foot of the cross, the returning prodigal cheerfully resigns his free agency, with all its relative perniciousness, and acknowledges himself a sinner by nature,—but a saint by grace. Grace, viewed in a theological point of light, is divine FAVOR; and we are told that the children of Israel got possession of the promised land, not by the strength of their own arm or sword, but by the *Lord's right hand and arm, and the light of his countenance*, and now mark, *because he had a* FAVOR *unto them*, Psa. 44. 3. And this divine FAVOR, or grace, when received by an awakened sinner who has suffered much and long by the scorching heat of Sinai's mount, is vastly refreshing, and it is compared to a cloud of rain, as we read, *In the king's countenance is life; and his* FAVOR *is as a cloud of the latter rain*, Prov. 16 15.

Now, this favor enjoyed in the soul, sets the believer in full stretch for God, and his pulse to beat strong for heaven, and every nerve to be vigorous in the defence of God and truth; and the same favor enjoyed by a minister of the gospel, will be sure & certain to render his preaching & writings something far above empty sound, —insipid paraphrase,—dry formality,—mere truth in the letter,—a boisterous declamation, or whimsical notions to excite laughter. Yes, this divine favor, felt and enjoyed in the soul, is certain to render preaching, and writings, and private talk, fragrant,—oily, —cheering,—solacing,—strengthing, and confirming to those who are experimentally acquainted with the *divine life*. And O for more of the enjoyment of this special favor in our souls, and then shall we find wisdom's ways to be ways of pleasantness, and all her paths peace; and shine we shall as lights in the world, and with pleasure speak of the glory of Christ's kingdom, and talk of his power, Prov. 3. 17; Phil. 2. 15; Psa. 145. 11.

It is the undissembled wish of your correspondent, that the Holy Ghost,—the third distinct person in the undivided Essence, (for so we call, and prove, Jehovah the spirit, though Sabellians deny this essential truth of holy writ,) may more and more teach us the art of living by faith on the Son of God; for we, beloved, cannot live long in this way without coming fully up to St. Peter's exhortation, namely, *give diligence to make your calling and election sure*; and what point can we arrive at that yields greater peace and comfort to our souls, than that of knowing in this life that we shall be for ever happy in the life to come. An assurance of this point, at once puts to rest a host of doubts, and fears, and groundless scruples, and makes us as bold as a lion in the battles of the Lord, and in the vindication of the rights of Zion, and in proclaiming abroad the true gospel of the grace of God. And if the grace of God enjoyed in the soul will gradually lead us on to a holy assurance of our interest in the covenant of grace, and in the glorious gospel, and in the eternal designs, counsels, purposes, and decrees of Jehovah; and in the conception, birth, sufferings, death, burial, resurrection, ascension, and glorification, &c. of an incarnate God, and make us as intrepid as a lion:—if, indeed, the enjoyment of this grace in the soul will do this; and as your servant liveth it will, as he well knoweth by long and happy experience; then ought we earnestly to seek and ask the God of grace to cause great grace to rest upon us all. O how divinely wise we should be, and how much more we should know than now we know, did we but rightly know the worth and importance of this grace, together with what it has done, and can now do; for it now, even now, is but just in its prime,—in its oriental strength. In power, it is a giant!—an Herculean!! yes, a plenipotent from the skies!!! It can save, and it has saved, and it will save sinners, and that too ———Enough now unless I knew it would be acceptable. You see one sheet is full, and yet half is not said that the author wants to say on the subject of grace and other things. Adieu.

JAMES OSBOURN.

March, 1842.

P. S. It is in my heart once more to visit N. C. and Va. and perhaps next fall; and Elders, Lawrence, Bennett, Biggs, Daniel, Chandler, Stadler, Henry Tatum, Guilford county, Moses Greer, Joseph Pedigo, and the people to whom Davis and Blair used to preach, are those I want to visit. Wish they would write to me. *J. O.*

[The publication of the above letter has been delayed, in consequence of its being misplaced.]

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Anderson district,
7 *May*, 1842.

BRETHREN EDITORS: Observing in our little Primitive, that the "South Carolina Primitive Baptist" and "Galloway Association," have chosen messengers to ours, "The Fork Shoal," this is to inform our brethren generally, and the delegates from our sister Associations in particular, that the time of holding our session has been changed. Instead of convening in Oct. as usual, we commence on Saturday before the third Sunday in August, with Big Creek church, some 12 or 14 miles northeast of Anderson Court House; at which time and place we should be happy to meet any and all of our brethren, who may feel disposed to pay us a visit.

We are a scattered and despised few, and preachers of the right sort very scarce. Cannot—old brother Youmans, Tillery, or some of the preaching brethren of the South Carolina Primitive Baptist Association, (as we are informed they have plenty,) meet us at our Association? We see that the preachers of Virginia and North Carolina are visiting the several churches, and we hope that so good an example will be followed in our own State.

The communications in our much esteemed little paper, are read with much apparent interest by those who take it at our office. And although some of the brethren have discontinued, yet this is no accession to the missionary ranks, for they are taking brother Jewett's Doctrinal Advocate.

I would say to brethren and sisters who write for the Primitive, go on, you are engaged in a glorious cause. Some seem to fear that their readers will think hard from seeing their name too often. I don't know how others feel, but I think I love all the dear brethren and sisters who write for the consolation of poor afflicted Zion. Often has the sympathising tear arose in spite of me, when I see the very scenes described through which we have passed, by those I never saw. If I do feel any preference for any of our writings, it is

for those who appear oftenest. They all seem to have the very same theme. So go on, bro. Whatley, Tillery, Moseley, Rorer, Biggs, Temple, and all. I have been pleased, consoled and delighted, perusing the communications of the sisters, and do hope that they will not tire in well doing.

As far as I know, the Old School Baptists are at peace among themselves. Brethren and sisters, pray for us. Adieu. Yours as ever. *W. S. SHAW.*

TO EDITORS PRIMITIVE BAPTIST.

Fish's, Washington county, Ga.
May 13th, 1842.

DEAR EDITORS: I am in the land of the living yet, and receive your little paper the Primitive Baptist with joy and gladness of heart. And may God give it a place in the hearts of all, both by land and by sea. And I must say to you, that I think it is now something like it was in the days of old, for some digged down the altars, and then sought the life of the man of God; so some are now trying to dig down the altars of the hearts of the Primitive Baptists, and have sought the Christian life of many; but as they did not take the life of the man of God, neither can they take your life, for ye are dead, and your life hid with Christ in God, where it is secure from men or devils.

Dear and much beloved in the Lord, I think the Lord has had a hand in your coming out from the world; and I say to you, be of good cheer, and fly to the Lord and he will help you and bless you. And may the Lord bless Mr. Howard with good health and long life. Yours in love.

JOSEPH DANIEL.

FOR THE PRIMITIVE BAPTIST.

Prayer for a Revival. C. M.

This is a cold declining day,
And sinners blindly bold;
And saints they cease to watch and pray,
And thus they grow so cold.

O Lord, revive thy work of grace,
And melt the heart of stone;
And smile upon our wretched race,
The work is thine alone.

Tis thine the stubborn will to move,
And so the mind renew;
And change the sinner's heart to love,
The proudest heart subdue.

O Lord, look down upon our youth,
And make them truly feel,
The power of the gospel truth,
And change their stubborn will.

That they may love the Lord supreme,
And bow before his throne;
That they may always trust in him,
And worship him alone.

The work is thine, O Lord, we own,
And thine the power too;
O may thy power and grace be known,
The stubborn will subdue.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
April 22nd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive faith: This is in weakness and ignorance the third time I have ventured to write a few lines; but please to bear with me, as I am desirous for the little messenger the Prim. to be continued, for which I enclose this little mite. As our agent has moved from our neighborhood, I cannot assign the reason he has not wrote; but, rather than be deprived of so great a privilege as reading those precious communications, which are so comforting and consoling to my thirsty soul, I will expose my weakness now and again.

Brethren and sisters, I am often wading through the slough of despond; and many times, with Martha, encumbered with many things. Sometimes I hope I have a part with Mary, at other times I fear I have neither part nor lot in the matter. Sisters, are these the trials that you know? Is this the thorny way you go?

Brethren, please to send the papers, although I feel unworthy of the least degree of attention in so great a matter. Brethren and sisters, remember me and my poor orphan children, in your supplications at a throne of grace.

The time draws nigh when Christ will come,
And gather all the Christians home;
Communications then will cease,
And all be landed home in peace.

CHLOE HURST.

TO EDITORS PRIMITIVE BAPTIST.

Hale's Ford, Franklin county, Va.
May 3rd, 1842.

DEAR BRETHREN: I will inform you that I have just returned from the Pig River Association, and perhaps some of you would like to hear from that body. They met in love, it seemed, in deed and in

truth, and proceeded to business. And I am glad to say, that we had the pleasure of receiving a new church into our body, which was composed of a part of Goose Creek church, which belonged to the Strawberry Association, which is a missionary Association. A part of that church sent a letter and delegates to the Pig River Association, claiming the right of being the real church; which we believed them to be, being constituted under the old faith and order.

And we also had the pleasure of receiving correspondence from a new Association, formed of a part of what is called the Roanoke Association, which the missionaries claimed heretofore. About ten churches, I believe, broke off from that Association and organized a new Association, which is called Staunton River Association.

Dear brethren, I am glad to say that we are gaining ground in this part of the country. I am in hopes that the prophecy that has been made in the west will prove to be a false one. I heard a preacher of the Old School order say, that it had been said in the west that the Old Baptists would not live more than five years. That is, I suppose, in that time they would all turn to missionaries. This reminds me of what I heard one of the missionaries say myself, some years ago, and it has not come to pass yet; that was this—he gave it as his opinion, that when old brethren Davis and Pedigo died, the Pig River Association would soon all be missionaries. Now I would say, brethren, that this man belonged to the Strawberry Association; and soon after these dear old brethren died, that Association sent correspondence to the Pig River Association; which they had not done for some time before. But when they came, they found that these old brethren had sons perhaps that reigned in their stead. And if they start any more, perhaps they had better turn aside into the remaining part of the Roanoke Association. And if they wait for the death of these sons of old brethren Davis and Pedigo, they will be no better off; for I believe the further the generation runs, the worse they get, if being opposed to them be bad. For we had some of these New School folks at the Pig River Association, and I think they got neatly trimmed down.

And it seems to me, brethren, that these New School folks not only prophecy wrong, but some of them it seems have told that, that is not so. For it seems that they reported only three ordained preachers belonging to the Pig River Association, and sent a missionary to preach to the heathen in its bounds; and I know of at least nine ordained preachers in the bounds of the Pig River Association myself.

I will conclude by requesting you, dear brethren, to contend for the faith once delivered to the saints. So farewell for the present. *HIRAM HUNDLEY.*

Belmont, Sumpter county, Ala.
18th April, 1842.

DEAR BRETHREN: I expect to write you shortly. Being poorly and low spirited I have neglected, but expect to renew. I wish to write my evidence of faith, though the devil has endeavored keep me from so doing. As usual, yours sincerely.

A. KEATON.

FOR THE PRIMITIVE BAPTIST.

Elder *George W. Carrowan* is expect- to preach at Tarboro', on the 15th July; 16th, at Old Town Creek: 17th, at Autrey's Creek; 18th, at Meadow; 19th, at Travel; 20th, at Jones's; 21st, at Beaver Dam; 22nd, at Salem, (or Meadow;) 23rd and 24th, at Muddy Creek; 25th, at Richland Chapel; 26th, at South West; 27th, at Stone's Bay; 28th, at Yop m. h.; 29th, at Wardsville; 30th, at North East; 31st, at White Oak; 1st Aug. at Hadnot's; 2nd, at Newport; 3rd, at Slocumb's Creek; 4th, at Travel; 5th, at Swift Creek.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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

SOUTH CAROLINA.—James Burris, Sen. *Bold Spring*. Wm. S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. J. D. Prichett, *Aiken*. Marshal McGraw, *Brown's*. John L. Simpson, *Cookham*. J. G. Bowers, *Duck Branch*. Wm. Nelson, *Camden*. G. Matthews, *Germanville*. Jacob B. Higgins, *Columbia*.

GEORGIA.—William Moseley, *Bear Creek*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. Thomas Amis and David W. Patman, *Lexington*. Jonathan Neel and James Hollingsworth, *Macon*. William D. Taylor, *Union Hill*. John W. Turner, *Pleasant Hill*. William Trice, *Thomaston*. Ezra McCrary, *Warrenton*. Prior Lewis, *Rodney*. John Lassetter, *Vernon*. L. Peacock, *Henderson's*. V. D. Whatley, *Unionville*. Alex. Garden & T. C. Trice, *Mount Morne*. E O. Hawthorn, *Bainbridge* Wm. M. Amos, *Greenville*. J. Stovall, *Aquilla*. Wm. McElvy, *Attapulgus*. Furna Ivey, *Milledgeville*. Wm. Garrett, *Tucker's Cabin*. Jesse Moore & John Hardie, *Irwinton*. A. Hendon, *Shilo*. A. G. Simmons, *Hickory Grove*. Wm. J. Parker, *Chenuba*. Jas. P. Ellis, *Pineville*. F. Haggard, *Athens*. A. M. Thompson, *Fort Valley*. Daniel O'Neel, *Fowlton*. John Applewhite, *Waynesboro'*. John Wayne, *Cain's*. R. S Hamrick, *Carrollton*. David Smith, *Cool Spring*. A. Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. James Scarborough, Sr. *Scarborough's Store*. Jethro Oates, *Mulberry Grove*. Owen Smith, *Troupville*. James w. Walker, *Marlboro'*. Edmund Dumas, *Johnstonville*. David Rowell, Jr. *Grooversville*. Joel Colley, *Covington*. Thomas Everritt, *Bristol*. Isham Edwards, *Wilna*. Joseph Daniel, *Fish's*. Z. L. Boggs, *Hinesville*.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, JUNE 11, 1842. No. 11.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Little Conetoe Creek m. h. in 1829.

DEARLY BELOVED BRETHREN: You will no doubt expect to see a Circular attached to our Minutes this year, as it has been so customary heretofore; but as so many important subjects have been touched upon in this way, we hardly know which way to steer our course for your greatest advantage; but not recollecting that we ever have addressed you in our former epistles, on the all-important subject of the divinity of our Lord Jesus Christ, we shall venture to call your attention at this time, to that necessary part of the Christian faith, and chief requisite in the grand scheme of redemption, and main pillar of the Christian hope, in order to his eternal salvation, through our Lord Jesus Christ, as laid down in the volume of inspiration, by the unerring Holy Ghost, upon Prophets, Christ and his Apostles. For, dear brethren, while you are sojourning in this world of tribulation, you must expect, and will be assailed by adversaries of every kind: Therefore, Paul advised the brethren in his day, to take the whole armor of God. And the faith of this may be called the master-piece, the chief corner stone; the main, the sure foundation; the chief qualification of Jesus Christ, to effectuate and accomplish the great work of our redemption, and eternal glorification. And if this foundation of the Christian faith be removed, what shall the righteous do, for an object of faith? For Jesus himself, saith to his disciples: "Ye believe in God; believe also in me." And what does Jesus mean, by believing also in me? But to believe also, that he was God, as well as the Father. For the disciples could not help believing their own eyes and ears, that he was a man. And again, when contending with the Jews, about his sonship, or equality with God, he said: "Except ye believe I am he, you shall die in your sins." I am, is one of the names God gave himself, for Moses to carry to Pharaoh. And this Lord Jesus is the same I am, or God, that appeared to Moses in the bush; and done those mighty wonders, in the land of Egypt; and that was with the church, in the wilderness. And therefore, without believing Jesus Christ is I am, or God, you shall die in your sins, as well as the Jews. This then, dear brethren, is the most essential part of the Christian faith. And he is anti-Christ that denies it: For the Jews did not deny, nor could not help believing, he was man. But to believe he was the Son of God, or God, or equal with God, they would not admit; even after seeing all his miracles. Nor would the High Priest, on his trial, call this claim to sonship with God, any thing else but blasphemy. And the Jews, in argument with the Saviour, on that subject, said: "he blasphemeth, because being a man, he maketh himself God." And yet what fair reasoning Jesus offers them for convincement, saying: "If I do not the works of my Father, believe me not;" that is, if I do not the works of a God, believe me not; or that my claim is rightly founded; but if I do, "believe me, for the very works' sake;" that is, that I am God, because I do the works of a God. But it is agreed by men, and devils, that there is one God, (except

by atheists, if such men there be,) though we doubt it, whether God has left any reasonable soul, without a consciousness of his divine existence. For the very heathen have it, whatever atheists may say in a bravado, or to let out the wickedness and wishes of their hearts, that there is no God. For the invisible things of God, are clearly seen in the works of creation he has so lavishly scattered around us, as for the reasonable soul of man to read, in intelligible lines, the eternal power, wisdom, goodness, mercy, and providence of this invisible Godhead: which no man hath seen, nor can see, while in this mortal flesh. Yet in his works of creation, his eternal power and goodness is seen every where, within and without us, above and below us, we see the works of his fingers in power and skill abundantly displayed. And where, in all the large volume of creation, will you, or can you brethren, find the image, the footsteps, the works of the fingers of the Son of God, or attain to a knowledge of him, by any or all the works of creation? No, the greatness, the freeness of his love, his bloody suffering, and agonizing death for your salvation, is not to be found, or read, in any work of creation. Hence it is said, the world by wisdom, knew not God. For although creation reveals, in intelligible lines, a God, yet creation does not reveal, three persons in that Godhead. And hence a knowledge of God cannot be found by all the works of creation Hence the need of revelation, by inspiration, to reveal this one God, as he is, in three persons. When it is alone by the Holy Scriptures, or by the inspiration of the Holy Ghost, that we can come to the knowledge of Jesus Christ, or the three persons in this one Godhead. Hence here reason must stand shrouded in darkness, while the Holy Scriptures reveal, as with a sunbeam, the Lord Jesus Christ as the second person in this eternal God-head. And that this one, eternal God, that created the world, has revealed himself in the Holy Scriptures, as subsisting in three persons, if it is not to be found out, by reason in the works of creation, here in the Scriptures, it doth plainly appear. And first, in the works of creation it is shown: "Come let us make man;" us, is a plurality of persons in the Godhead. Again, in the gospel of John: "In the beginning was the word; and the word was with God." And don't let your minds be thinking, Jesus is inferior to the Father, for "the word was God." And on the day of Jesus' baptism, it was proven; the Father speaking from heaven; Christ walking from Jordan; the Holy Ghost descending on him as a dove. And again, the commission to his apostles, prove three persons; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And why three names, if not three persons? For would it not have been vain and wrong, to have baptised in the name of three persons, if three did not really exist? And not as some vainly suppose, that it is three names, or three offices for the same person, or one God. But are we not taught, by the three distinct names, three persons, and three equals? Surely, as the first epistle of John says, v. chap. 7th verse: "For there are three that bare record in heaven; the Father, the Word, and the Holy Ghost," and these three are one. Nothing is more plain, than that there is, in this one God, three persons; equal in bearing record. Although the mystery is so deep, we can't sound it; yet that is no objection rightly founded, of the certainty of this truth; because we can't solve to our reason, or satisfaction, such a mode of existence; or because it is an existence, we are unacquainted with; and have not seen how unity can dwell in trinity, and trinity in unity. What else could we expect, in God's revealing himself, but inconceivable mysteries? When there are so many thousands, in his works, we can't scan, with our shallow apprehensions. But from scripture it is as plain as a, b, c, that there is one God, and three persons in that Godhead, equal in essence. For we have three distinct names, at the same time; and surely the Holy Ghost intended three names for three persons, or else language means nothing. For we are thus taught to distinguish them, by name of Father, Son, and Holy Ghost; and throughout the Old and New Testaments the Holy Ghost teaches us, by different names to understand different persons, performing different works; and not the same person, doing three kinds of different work; and in a number of places, in holy writ, we are taught, three are one, and this one three; and points out the work of all three; and not three kinds of work for one: Yet concentrate these three, in the work of creation, redemption, and regeneration; as all united in one, doing the same work. Nor can we tell what proportionable part, Jesus Christ, and the Holy Ghost, have in the work of creation, &c. Nor what hand,

as persons, the Father, and Holy Ghost, had in the great work of redemption; or that Christ, and the Father, have, as persons, in the trinity, in regeneration; for the world is said to be made by Christ; and in the work of redemption, Christ saith, "the Father that dwelleth in me, he doth the work." But we are admonished not to pursue, for it is plain from scripture, that there are three persons in the Godhead; nor can we see any sense in words, nor in the plan of redemption, without three persons in the trinity; and Jesus Christ, one of them persons, equally, or by what other name you please to call him, Son of God, or God Saviour, or what not. We next proceed to prove, this second person in the trinity, called Jesus Christ, is God. In the first epistle of John, he is called the word; in Revelation, he has his name the word of God. Paul said to Timothy, "Preach the word;" which was, to preach Jesus Christ: and in the first chapter of the gospel by John, he is called, "the word with God;" and then says, "the word was God." All put together shews plainly, Jesus Christ is God. And the Father says of the Son by the Holy Ghost, by David, and rehearsed to the Hebrews, by Paul, "Thy throne, Oh God, is forever and ever." And again, says Paul, "though in the form of a servant, he thought it not robbery to be equal with God." And again, "feed the flock of God, which he hath purchased with his own blood." And in Isaiah, he is called, "the mighty God, everlasting Father." We are forbid to cite the great abundance of scriptures, by which it might be proved, that Jesus Christ is God; plainly expressed, and in abundance more plainly implied.

We next proceed to prove, he is both God and man. And the one in Isaiah shews both; for in that text, he is seen by the Prophet, in his proper colors: "To us a child is born, to us a son is given, his name the mighty God, everlasting Father;" and his being the son of God, "Prince of Peace." And again, "the children being partakers of flesh and blood, he likewise took part of the same" And the he, that took, could not be the same that was taken, hence then, he is God; the flesh taken, the man. And again, "He took not on him the nature of angels, but the seed of Abraham." Here is both God and man, in the text. Again, the divinity of Christ, addressing the person of the Father by the mouth of the Prophet, personating the person of Christ: "Burnt offerings thou wouldst not, but a body hast thou prepared me;" which shews the necessity of a body, for the divinity to come in: "Lo, I come, &c." Hence Christ is God and man. And again: "God manifest in the flesh." And again: "the word was made flesh, and dwelt among us." And this is Paul's great mystery, that needs no controversy; because it can be proved, by the whole scope of revelation, that Jesus Christ is both God and man; and is equal with the Father, God's fellow; and that his being man, did not lessen his equality; "and that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," but unto that body he had prepared, for the divinity of Christ to inhabit, to effectuate the great, the grand, the glorious, and gracious work, of our eternal redemption; by that body called Jesus Christ, with God in it. We dare not pursue, for there is line upon line, in the Bible, to prove Jesus Christ was God and man.

Now, thirdly, we proceed to prove, that there is no other God in heaven or earth, but Jesus Christ; and that he is this one, three, God. Perhaps, brethren, you are ready to stare, if you have not studied this subject from the scriptures; because it is to be feared, your fancies have oftimes painted in your view, three Gods. But no where in the scripture, where the true God is spoken of, is he called Gods in the plural. But when the Father, the Son, or the Holy Ghost is spoken of as God, each is called God, and the whole Trinity is equally called God in the singular; so these three are one God, and that one God is Jesus Christ. So mark well, what follows. The first we offer, is in Isaiah, 45th chap. and 22d verse: "Look unto me, and be ye saved all ye ends of the earth, for I am God, and there is none else." Is not Jesus Christ set forth in the scripture, as the only Saviour of men, and no other name given? Then he is God, and none else, nor is there any God beside him. The second, we offer: "The Father that dwelleth in me, he doeth the work." Then it follows that Christ has no distinct divinity from the Father; but the divinity of both, is the same in the body of Christ, doing the work. And all say the Father is God; then if the Father was in him, he was God, and not Gods; and take this text to help you: Colossians, "the fulness of the Godhead dwelleth in him bodily;" or in his

body; and here is another God, was in Christ, and another God, manifest in the flesh. And another, "I in the Father, and the Father in me;" and now let's put on the cap-stone: "Shew us the Father," (saith Philip.) "Have I been so long time with you, Philip, and hast thou not known me? He that hath seen me, hath seen the Father; for I and the Father are one." Yes, that one mysterious God, in three persons, is Jesus Christ; and none besides, in heaven or earth, the first and the last, the beginning and the end, by whom all things were created, and made. "And without him, there was nothing made, which was made." This God was the God of Abel, known by faith of his bloody sufferings; this God was the God of Noah, Abraham, Isaac, and Jacob, known by their bloody sacrifices; this God was the God of Moses, known by the like unto him; this God was the God of Israel; and of Shadrach, Meshach and Abed-nego, known by his likeness of the son of man, walking in the fiery furnace. This is the Christian's God, and has been in all ages, and they never knew any other, in any age of the world, but God, in Christ revealed; reconciled, by the blood of the man, "not imputing their trespasses to them," but unto that man, in union with God; through which God reveals himself a God of love and peace to their souls, through this man, Christ Jesus, this God. O dear brethren, we hope he is our God, and we hope you can say, this is your God; and he will be our upmaking portion, and guide, even unto death; and to the quiet enjoyment of that kingdom, he has prepared for you, in the mansions of God on high. And dearly beloved brethren in the Lord, is not this enough to strengthen your faith, in the Saviour, Jesus Christ: to trust and commit your soul to his hands, believing like Paul, "He is able to keep it, against that day;" when he shall come to take his ransomed home, to shew them his glory in heaven, beyond all thought, or expression, to the everlasting joy of your souls; and to be admired, as the only one, three, God, forever and ever, by those that believe.

Now it is well known to you, dear brethren, by your own experience, from your conversation to God, until now, you have been growing in the knowledge of our Lord Jesus Christ; whom to know, as God, is life eternal: And that in this advancement of your knowledge of Jesus Christ, your Christian happiness, and strength of spiritual life, have been renewed from time to time. And if you could now, comprehend this mystery, God, Christ subsisting in three persons fully; tell us when your future happiness would exist: But, oh eternity! will not be sufficient for your growth, and advancement to high degrees of knowledge, in this mystery. Then grow in grace, and in the knowledge of Christ Jesus, our Lord; and the more you thus advance, the more will be your peace; the more it will assimilate you, into his divine likeness: Thus thro' eternity, we shall be advancing to higher degrees of the knowledge of God, in which every Christian knows his happiness consists; and by which beholding of God, in the face of Jesus Christ, he is changed into the same image: But the unfathomable depths of this great mystery, God in Christ, and his eternal excellency, opens an unbounded field for us to explore; a field with new and sweet delights of joy, glory, and bliss, upon which even angels have not yet entered: And instead of unity, and trinity, being against the Christian religion, because it is so incomprehensible, by the most capacious souls; this inconceivable mystery affords a constant, new field of meditation, to saints of all ranks, in heaven, and earth; for even angels, with astonishment, joy, wonder and praise, in attempting to sound, with the line of their highest conceptions, the depths of this mystery of love, break forth in songs of "glory to God, in the highest, peace on earth, good will toward man," and desire to look into this mystery, God in flesh; the best of all mysteries for men: A mystery that must be believed, or die in our sins: A mystery that must be revealed, by the Holy Ghost, or none can say with an evidence, "Jesus Christ is Lord," or the true and living God: A mystery, a great mystery, that none can scan, until the spirit makes it plain, how Jesus Christ is God, and still is man: A mystery revealed from faith to faith, received by faith, and not by reason, or sense. A soul-sweetening mystery, for though Jesus Christ is man, and died upon the tree, yet still he is the God, the unit, and the three; he is the blessed Virgin's son, that whispers peace to me. It is from this mystery, our peace doth flow, for in this world we have none; then we must believe this mystery, or we shall be eternally undone. A mystery, dear brethren, which the devil is making a stumbling stone of, in this day to thousands, as well as in ages past; how Jesus

Christ can be God. And therefore, dear brethren, stand fast by faith, in the word of God, as revealed in the scriptures; and walk by faith, of this great truth, and not by sight, or reason. For if you give up this, you die in your sins, and make the gospel a mere fable; for suppose Jesus Christ be only a man or a creature endowed with the greatest capacities God ever made, in heaven or earth, what would this faith avail you? for is not every creature God has made, endowed with capacities to serve him, bound to do so, to the highest extent of their capacities; and when they have done so, they have only done their duty to God, for which they were made and endowed. And so, if Jesus Christ, is only man, he has only done his duty, and where is merit for you? You might as well believe in an angel for salvation. Then it follows, that those that deny Jesus Christ being God, destroy the efficacy of the whole gospel system; and each man must go to heaven, (if he gets there at all,) on his own merit: And we ask, where is the merit of children, idiots, the thief on the cross, and such sinners as you, or the chief of sinners? For all such, there is no hope, by their own merits; then cry out, Christ is dead in vain, if he be not God. And can you not see plainly, that he that denieth Jesus Christ is God, is antichrist; for, whoever denied that Christ is man? not even infidels, or Pharisees, his worst enemies. So then, when you hear supported by preaching, or otherwise, that Jesus Christ is not God, say like Peter, "damnable heresy, even denying the Lord that bought them;" or with John, that "he is antichrist, that denieth the Father, and the Son:" for, saith Jesus, "He that hath seen me hath seen the Father; and I and my Father are one." So Unitarianism is the doctrine of antichrist; and all its scriptural reasonings the plumes of satan, to deceive with damnable heresy, and trouble, and distract, the church of God, as in ages past; therefore beware, brethren, lest you should be led away, from plain scriptural truth, by the error of the false reasoning of wicked men; but rather credit, and maintain God's word, and stick to that, as the only lamp, to guide you aright in this truth, here in this dark world. For if you let go this, you will soon be sunk into the whirlpool of reasoning, on this mystery, and be drowned in the depths of speculative falsehoods. Then stand fast by faith, and believe it, because God has so revealed it. For if Jesus Christ is not God, where is the atonement? (for the mere creature could make none) And he that denies that Jesus Christ is God, gives the prophets, Christ, and the apostles, the lie. For it is a plain express truth from scripture, and all metaphysical reasoning can't make it otherwise. Nor are you to understand, brethren, that God was in Christ, by an impartation of this spiritual influence, as upon the prophets and apostles, to prepare them to work miracles, &c.: or that he was in Christ, in a greater degree, for this would not make Christ God, no more than it made the prophets and apostles gods, by God's spirit dwelling in them; but in a diferent way. Hence it is expressed in a diferent way, "the fulness of the Godhead, dwelt in him bodily;" this is not said, of any prophets, or apostles. Again, "God was in Christ." And again, "All power in heaven and earth, is given into my hands." And again, "The son of man has power on earth, to forgive sins." And who has power to forgive sins, but God? And again, "He hath the keys of hell, and death; shuts and no man opens." Hence he is the living God, not by practical influence, but really so, in essence, fulness of grace, and glory; and none beside, save this God, in Christ. And if Jesus is not God, the angels are mistaken, and guilty of right down idolatry; for they ascribe to him, that glory and praise, that is only due to a God: And if Jesus Christ is not God, God has robbed himself of the homage of his creatures, for "when he bringeth the first begotten into the world, he saith, let all the angels of God worship him."

And again, "He hath given him a name, above every name, that at the name of Jesus Christ, every knee should bow, in heaven and earth." And the clause does not except God himself, for every knee is mentioned; so Christ is worthy of the worship of all creatures, in God's esteem; and so he must be God, for what name is above every name, but the name God. But we are admonised, on this head, and will say, brethren, that this doctrine is set forth in the scriptures, more full, and plain, that Jesus Christ is God, than you have been (perhaps) aware of. In a great many places plainly expressed, and in an abundance, plainly implied. And it had need be so, as it is the very quintessence of the gospel system, upon which the salvation of the world is suspended. But perhaps some are ready to say, if the Father be God, and

the Son be God, and the Holy Ghost be God, then there are three Gods. No, dear brethren, this is the unfathomable mystery; how Christ is the Father, and the Father, Christ; as he says: "He that hath seen me, hath seen the Father," or that he and the Father were not two Gods; but as he says, "I and my Father are one:" or we should say, he meant one and the same God, though two persons; and so the Father, the Son, and the Holy Ghost, are but one God; as John saith, yet three; then how these three are one, and this one three, is left for faith to believe, and eternity to unravel: When faith shall be turned into sight, and hope into full possession; for we do not pretend to fathom this depth of infinity, but receive it, because we know it by revelation in part, being revealed by the Holy Ghost, that searches the deep things of God; and bears this record, in prophets, Christ, and apostles, in God's most holy word, as matter of faith, and not shallow reason. And none but enlightened angels, and men inspired or enlightened by the Holy Ghost, can join in the sacred song of universal harmony in heaven, and earth, and cry from heartfelt joy, "worthy is the Lamb, that was slain, to receive blessing, honor, riches, praise, power, majesty, and dominion, forever and forever:" because they are enlightened, by the Holy Ghost, to see him, both Lord and Christ, or God and man. And may we not then say to you, brethren, as Jesus said to his disciples, "Blessed are the eyes, that see the things that you see;" or as he said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you; but my Father which is in heaven:" or as Paul said, "No man can say that Jesus Christ is Lord, but by the Holy Ghost." O then, dearly beloved brethren, what a high calling of God is yours; thus to be shewn a way to the mansion house of your Father in heaven. While he has hid these things from the wise and prudent, of this world, yet has revealed it to you, though babes in Christ, to enable you to trust your souls in his hands, as the way, the truth, and the life, that leads to the Father's right hand; and beget in you, a principle of love, and desire, to maintain good works, to the glory of God, and the honor of the gospel of God; and thus by faith, and good works, fit you for heaven, by the operation of his spirit upon you; and at length take you within doors, of the house not made with hands, eternal in the heavens; to see his unveiled glory, as the mighty God, and everlasting Father of your souls: by creation, redemption, and regeneration; to the quiet enjoyment of your eternal inheritance. Wherefore, dear brethren, seeing you believe such things, and look for such things, strive to make your calling and election sure; by fighting the good fight, running and wrestling against flesh and blood, for the prize; that you may overcome, as did Christ, and set down with him, in his throne, and "grow not weary in well doing, neither faint in your minds, at the troubles of the way;" nor be slothful, in the latter part of the journey of life; but be up and a doing; urge on, your cold, backward, and dull hearts; knowing that he that would have limbs, must use limbs: so he that would have the comforts, and life of religion, must use the duties of religion: so let your lamps, brethren, be burning, and shining in good works, to the glory of God, and your souls comfort.

FOR THE PRIMITIVE BAPTIST.

Alabama, Russel county.
May 4th, 1842.

DEAR AND WELL BELOVED BRETHREN, who are scattered throughout this free and happy land: Grace and mercy and peace be multiplied to you all, through our Lord and Saviour Jesus Christ, who worketh all things according to his own will, and through whose mercy and goodness I am again blest with the opportunity of placing before you some of my scattered thoughts on the duty of Christians towards their pastor.

As I view it by the word of God, it is the will and appointment of the Lord Jesus Christ, the king and head of his church, that they his children should behave towards their pastor as his ministers who come in his name, bearing his commands and transacting his business, and who are to be treated in every respect in a manner that corresponds with their office. They are ambassadors for Christ, and are to be received and esteemed in a way that corresponds with the authority and glory of the sovereign who commissions them. Who ever slights, or insults, or neglects them, in the discharge of their official duties, disobeys and despises their divine master, who will keenly resent all the injuries that are offered them. No earthly sovereign will allow his messengers to be rejected and in-

sulted with impunity, much less will the Lord and head of his church. Those who entertain low thoughts of the pastoral office, and neglect its ministrations; who speak contemptuously, of their ministers, who excite a spirit of resistance to their counsels, admonitions, and reproofs; who endeavor to lessen that just reverence to which for their work's sake and on their master's behalf, they are entitled, certainly despise them; and not only them, but him that sent them also, and for such conduct will incur the heavy displeasure of Christ. Luke, 10 and 16. 1 Thess. 5 and 13.

But to descend to particulars. The duty of church members towards their pastor includes, first, submission to their just and scriptural authority. It is readily admitted, that the unscriptural and usurped domination of the priesthood is the root whence arose the whole system of papal tyranny; which springing up like a poison tree in the garden of the Lord, withered by its shadow and blighted by its influence, the plant and flower of genuine Christianity. And we should not be surprised, if a ceaseless jealousy should be maintained by those who understand the principles of religious liberty, against the encroachments of pastoral authority. It is the most detestable and the most mischievous of all tyranny, but when it appears in a pastor of a church, at once the elements of power and of majesty are the mere mimicry of authority. It is rather ridiculous than alarming, and is like the little croaking hopping animal of the pond did to the ox of the field, which his pride led him to emulate till he burst.

Still there is authority belonging to the pastor, for office without authority is a solecism. Remember them that have the rule over you, said St. Paul to the Hebrews, 13 and 7. Obey them that have the rule over you, submit yourselves, for they watch for your souls. Ver. 17: They addicted themselves to the ministry, submit yourselves to such. 1 Cor. 16 and 15, 16. There are inspired injunctions, and they enjoin obedience and submission on a Christian church to their pastor. The authority of pastors, however, is not legislative or coercive; but simply declarative. To define with precision its limits, is as difficult as to mark the boundaries of the several colors of the rainbow. The minister is to command, yet he is not to lord it over God's heritage. This is not the only case. There is the conjugal union, laid down in the same general manner. The husband is to rule, and the wife to obey; yet it is difficult to declare where, in this instance, authority and submission end.

It is my decided conviction, that in some of our churches the pastor is depressed far below his just level. He is considered merely in the light of a speaking brother, he has no official distinction or authority, he may beg, may woo, like a lover; but his opinion is received with no deference, his person treated with no respect. And in the presence of some of his lay tyrants, if he say any thing at all, it must be somewhat similar to the ancient soothsayers, for he is only permitted to peep and mutter from the dust.

Those persons who are anxious to strip their pastor of all just elevation, cannot expect to derive much edification from their labors. Church members should treat their pastor with distinguishing honor, esteem and love. Let the elders that rule well, be accounted worthy of double honor; especially they that labor in the word and doctrine. 1 Tim. 5. 17. Know them that have the rule over you, and esteem them very highly in love, for their work's sake, 1 Thess. 5. 11, 12. To prescribe in what way our love should express itself, is almost needless, as love is the most inventive passion of the heart, and will find or make a thousand opportunities for displaying its power. Love is also practical as well as ingenious, and does not confine itself either to the speculations of the judgment, or the feelings of the heart; it breathes in kind words, and lives in kind deeds.

But some members treat their pastor, as if he could feel nothing but blows They are rude, uncourteous, and churlish. But instead of this, let him see the most studious and constant care to promote his happiness and usefulness; when he is in sickness, visit him; when in trouble, sympathize with him; when absent from home, take a kind interest in his family; when he returns, greet him with a smile. And, at the close of the labors of the Sabbath, let the deacons and leading members gather round him in the vestry, and not suffer him to retire from his scene of public labors without the reward of some tokens of their approbation, if it be only one friendly pressure of the hand. Let him see that his prayers and sermons and solicitude, render him dear to the hearts of his flock.

What an influence is sometimes produced upon a pastor's mind and comfort, even

by the least expression of his flock's regard. Of this we have a beautiful instance in the life of St. Paul, on that important journey to Rome which was to decide the question of his life or death. He appears to have felt a season of temporary depression, when the imperial city presented itself to his view. In silent meditation he revolved not without some degree of dismay, his approaching appeal to a tribunal from which he had nothing in the way of clemency to expect; for a little while the heroism of this exalted man was somewhat affected by his situation. At this juncture, some of the Roman Christians who had been apprized of his approach, come out as far as the Appii-forum and the three taverns, to meet him; whom when Paul saw, he thanked God and took courage. From that moment, fears of Nero, of prison, and of death, all left him. He sprung forward with new ardor, and he prepared to offer himself in sacrifice on the altar of martyrdom. Now if these brethren in meeting of Paul did produce so happy an effect upon his mind, how certainly might the flock calculate upon a similar influence being produced upon the heart of their pastor, by even the smaller expressions of their affection.

Now, my dear Primitive brethren, if you don't like this scribble, lay it by. I have to send my remittance, and I have nothing else to write at this time. So I bid you all farewell. I think I love you all, and I wish to be remembered at a throne of God's rich grace.

JOHN BROWN, Deacon.

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P. S. For the Editors of our blessed little winged messenger, that is better than all the money hunters in the world, for it carries the truth with it; and the money hunters say, they are carrying the gospel. Did you never take notice, that a sheep would not go to the bleat of a goat; and you may take a goat and wrap a sheep skin all over his back, and he is a goat do all you can; and he can't bleat like a sheep, though they mimic it, but it is not the watchword. 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. Dear brethren, I am glad that I have lived to see the time, when the goats and the sheep have their own places, and each of them have their own shepherds; and if there is a sheep that is among the goats, I pray the Lord to bring it out and join it to the fold. *J. B.*

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 11, 1842.

FOR THE PRIMITIVE BAPTIST.

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Richland, Onslow county, N. C.
May 3rd, 1842.

Dear Brethren: Being driven, and that against my will, I send these lines for publication, if you think them worthy, in your valuable paper; from seeing how unmanly I have been treated by Mr. Finch, a man I never saw; and I regret it was so long before I could get his piece. I feel my incapability of writing against a man, whose head perhaps was rubbing against the college walls, while I was raised up in the new ground and at the plough handles; yet I believe the Lord, unworthy as I may be, has called me to the all-important work of preaching the gospel of my blessed Jesus, which I have tried to do in my broken way ever since said call, being in my nineteenth year. And O, brethren, the trouble I have had to encounter with, tongue cannot tell. Often I have been pressed down so low, I thought I should never rise again. But bless the Lord, he has raised me and preserved me until I am in the 38th year of my age. I have, and believe I do now, attend churches enough to demand travelling upwards of 2000 miles yearly; and now for a man to publish me, and that with falsehood, I think it is time to answer.

This noted man begins his harangue with falsehood, saying, "the White Oak Association is composed chiefly of churches belonging to the Neuse Association." Not so, eight of those churches belonged to the Goshen, and one to the Kehukee Association." But when the devil speaks a lie, he speaks of his own; and some of his lackies are much like him, and ever have been. I am telling the truth, don't get mad. O, Mr. Finch, you had better stayed in your hiding place, than come out in falsehood.

Again: he says, he procured a Minute of the White Oak Association, bearing date October, 1840; by searching which he finds I have written a circular, which, after the first sentence or two, is exactly the same, except the punctuation, in which it is somewhat altered and tortured, as a circular written by S. H. Cone, of N. Y. addressed to the Hudson River Associa-

tion, upon the subject of communion. I can prove by our whole body, that I did not write the circular, nor any circular found in our Minutes. As regards Mr. Cone's, I never saw it. Another of his falsehoods.

O, Mr. Finch, you had better stayed in your hiding place till you had learned to tell the truth. It is surprising that Mr. Finch appreciates his distinguished raising and noble acquired abilities, of which gadding Pharisees are apt to boast, no higher than to condescend through enmity to barefaced falsehood. And while I find it incumbent on me to educate my children, if I could know which branch in your literature aided you in falsehood, or forbid not your lying, I would wish them to escape that proficiency. While anxions to educate my children, I feel no obligation to educate yours. Will you remember that charity begins at home? Will you remember to mind your own business, and if that is lying, that the Lord has not called you to it, and that you are active in the business of the devil, and ought to be ashamed and get back into your hiding place, knowing that publicity is unmerciful to evil doers.

Again: Mr. Finch charges us with availing ourselves of the labors of one of the warmest missionaries, of transcribing tracts and sending them to our members as ours. As regards myself this is false, as will appear to the reader from the above. He holds us up for public scorn for our ignorace, and with concluding remarks cries out: O ye, Mr. Puckett, come out of your hiding place; you shall play no such game as this in this community."

Let the public judge, whether Mr. Finch had not better stayed in his hiding place, than tell or write such falsehoods. Ever so low in ignorance as we may be, may I keep the truth, for it will cut its way through a pile of devils as high as the Blue Ridge. And may education ever occupy its proper place as a blessing from heaven, and we must ever regret that Mr. Finch has not enough to keep him from lying and being so wise in his own conceit. The wise man said, see a man wise in his own conceit, there is more hope of a fool than of him. May the Load convert his soul, and then he will learn to tell the truth, and no more belie the White Oak Association nor me.

Mr. Finch said in his publication, that he would be glad for us to insert some of their tracts or publications in our Minutes every year. But I should be sorry to see such trash in our Minutes, if they are all as full of falsehood as Mr. Finch's is. But it is to be hoped that all are not as ready to write falsehood as he is. Nothing more.

P. PUCKETT.

TO EDITORS PRIMITIVE BAPTIST.

Brown's, Fairfield dis. S. C.
May 18th, 1842.

BELOVED BRETHREN EDITORS: Having to write to our friend George, the Publisher, I thought I would drop you a few lines to let you know that our blessed little messenger the Prim. comes tolerably regular, and never comes empty; but filled with glad tidings of great joy, yea, savory meat, such as my soul loveth; and is, or should be, food for every child of God.

But we are told, 2nd Tim. 2nd chap. 20th, 21st: But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, (i. e. from errors and false doctrines.) he shall be a vessel unto honor, sanctified, and meet for the master's use, & prepared unto every good work. And hence arises all the enmity and hatred against our little Prim. from the missionaries. 18th verse same chap.: Who concerning the truth have erred.

1st Tim. 6th, 5th: Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. And those that are among them that are heirs according to the promise, not having obeyed the injunction of him whom St. John described in the 1st chap. and 16th verse of Revelations: And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength. Not having COME OUT OF HER, nor withdrawn themselves, neither obeyed the command that says: Touch not, taste not, handle not the unclean thing, (doctrines.) and I will receive you. They must all be lumped together until they make it manifest that they are not of the world, by obeying the commands of God. For Jesus says: If ye love me, keep my commandments; and, why call ye me Lord, Lord, and do not the things which I say? And you are not of the world, even

as I am not of the world. 2nd Cor. 6th chap. 14th, 15th verses: What fellowship hath righteousness with unrighteousness! and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

God commanded Moses not to make a garment of linsey woolsey, but that it should all be of the same sort; and they should not plow the ox and the ass together. But it appears to me, that the missionaries of the day, strive to make the robe of righteousness of linsey woolsey cloth, (or of works and grace;) but as the iron and clay would not mix, neither will works and grace. For if it be of grace it is no more of works, otherwise grace is no more grace. But saving grace will always bear good works, and in receiving experiences adds the cotton and silk, if they have any silk at all in it. And in laboring in the vineyard of the Lord, as they call it, they not only plow the ox and the ass together, but add the horse and the mule; and even attempt to prepare some species for labor that have never been accustomed to the yoke. For they will try to mingle church and world together in all their societies, and have their titles of honor, (and no doubt of profit too;) instead of being as the apostles and Primitive Christians were, counted the filth and offscouring of all things.

And that the deed of charity may seem the greater, they will take a poor boy, that they see something special in, (I suppose that is of ready wit and willing mind,) and send him to the parson-making manufactory to study divinity; and when he gets through, he comes out starched all over; but is a poor man, and must be clothed in purple, (or something as fine,) and fare sumptuously every day. It is said, 1st Cor. 12th chap. 4th, 28th verses: Now there are diversities of gifts, but the same spirit. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, &c. But it appears to me, that they think that all their ticket boys must be wise master builders, whether God intended them for exhorters, or helps, or teachers, or pastors; and I think they have reason to fear the complaint of God against Israel, Jeremiah, 2nd, 13th: For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them cisterns, broken cisterns, that can hold no water. And I am persuaded that studying divinity as a science, (it being worldly wisdom,) can never prepare a man to preach the gospel of Christ; but will feed the pride of carnal men, who love not the truth. And God has said to the false prophets, you have run and I have not sent you, therefore you shall not profit my people.

But to those who have had their souls wrung for sin, and have been changed from nature to grace, and are willing to confess that you are fools, that the wisdom and power of God may rest upon you; who have been called of God, as was Aaron, to preach the gospel of Christ, not with wisdom of words lest the cross of Christ should be made of none effect, but in power and demonstration of the spirit of God; who have taken the word of God for the man of your counsel and the guide of your conduct, and would take the soiling of your goods joyfully, sooner than they would shun to declare the whole counsel of God (as far as in them lies) to a perishing world, and have separated themselves from the trash and isms of the day, I would say, stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. And to those Christians that are yet with them, I would say, why halt you between two opinions? proclaim your liberty, come out from among them, and aid not in the establishment of the image of the beast, emancipation, &c.

Brethren, the next setting of the S. C. Association will be held with the New Salem church, on Saturday before the third Sabbath in October next, in Darlington dist. S. C., at which time and place we hope to see brethren Yeomans and Bowers, and as many ministering brethren of our faith as can come. We wish information, either by private letter, or our Prim., when and where the Fork Shoal Association holds her next Meeting; as we have a delegation appointed to correspond with them. Brethren, farewell for the present. I subscribe myself yours in tribulation. *MARSHAL McGRAW.*

FOR THE PRIMITIVE BAPTIST.

We must be born again. C. M.

By night did Nichodemas go,
To hear our Lord explain:
And Jesus truly taught him so,
Ye must be born again.

In trespasses and sins we're dead,
So all our works are vain;
We must be truly taught and led,
We must be born again.

We are deprav'd in every part,
As such we're full of sin;
And so we cannot change our heart,
We must be born again.

Now may the Lord his grace impart,
And breathe on sinners slain;
And so bear witness in each heart,
That we are born again.

Come, sinners, all attend the call,
And so no more disdain;
For you will perish, one and all,
Unless you're born again.

Come, then, and so the truth regard,
And so no more complain;
For Christ the Saviour hath declar'd,
Ye must be born again.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Georgia,
May 9th, 1842.

Brethren Editors: We have some time been without the Primitive, and having been solicited, I have again consented to become agent for a few members, whose names I will give below; but shall offer a few thoughts on the all-important principle of holiness, which I hope you will publish, if you think it worthy your columns. This subject was brought on my mind from hearing a great man preach a few weeks since. He argues at length of works and grace, and I could not help thinking of a tale I heard once about a jackdaw, who was too proud and ambitious to be contented in his own sphere, but gathered some peafowl's feathers, and placed them about him and went in amongst those proud and pretty birds, who soon discovered him to be a jackdaw, and stript him of the stolen dress, &c. Now, brethren, you may carry out this figure to suit yourselves.

Now the gentleman to whom I allude, labored to set forth the duty of the sinner while in an unregenerate state; and proved that the whole human family would do something, and that it was as easy to do right as wrong, &c. And it would be, if they understood the mystery of godliness, I agree. Nothing more with regard to this gentleman at present.

Now, dear brethren, I am not a preacher, but I shall have to refer to the scriptures to prove my ideas. I now recollect the two first worshippers we have any account of were Cain and his brother Abel. And if it is or was as easy to worship right as wrong, why did not Cain offer an offering acceptable unto God? Now I am aware there are a variety of opinions on this subject. Some say, it was because it was of the earth, &c. but my own opinion is, it was because it was not offered in faith; for without faith it is impossible to please God.

Yes, brethren, Cain was an unregenerate man, had no knowledge of true godliness, and therefore could not offer an acceptable offering. But he would do something, he offered just as good an offering as he had. Now somebody may wish to know why this was so, and I will tell all I know about it. Now that man was made upright and so pleased in the garden, perhaps may not be disputed. But we hear Solomon saying, in Eccles. 7th, 29th, that man had sought out many inventions. Now says somebody, what inventions? I answer, in the language of God by the mouth of his prophet: They have forsaken me, the fountain of living waters, and have hewn out to themselves cisterns, broken cisterns, that can hold no water, &c. Now when Adam and his posterity were driven out of the garden, there were cherubims and a flaming sword set to protect the tree of life, which I believe to be the emaculate lamb of God; and the cherubims the angels of God, and the flaming sword the spirit or power of God. And now, O sinner, though it may seem strange, yet is it true, that though you may dress yourself in the raiment of a saint, though you may leave off your out-breaking sins and practices, and take shelter under the protection of Christ's church, and put on a garment of professions, it no more makes you a Christian, nor fits you for heaven, than the peafowl's feathers made the jackdaw a peafowl. For behold the lamb of God, in the midst of the garden, and cherubims and flaming sword, the angels and power of God, all set to protect him.

O, brethren, how joyful may all who have an interest in this tree of life, sail through this tempestuous world, while he is in the midst of his church, and all the hosts of heaven arrayed to protect him. And O, brother sinner, let me beg you do as little harm as you can, but know of a truth, that though you may do all the good in this world you can, unless you are clothed with the righteousness of Christ, you are an unregenerate sinner, and have made just such an offering as Cain made. For

Christ having died to save his own, he has a right to have mercy on whom he will, and whom he will he hardeneth.

So, dear brethren, I close in a short way. And may all God's people travel smoothly along through this world of trial & trouble, until they reach the banks of final deliverance, and sing the song of Moses and the Lamb. *JOSHUA S. VANN.*

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, McMinn county,
April 24, 1842.

DEAR AND WELL BELOVED BRETHREN EDITORS: It is with reluctance that I for the first time have undertaken to write a few of my scattering thoughts for the world to gaze on; and as I am but weak in them, I will try to compose my mind, whilst I give a few of them.

It was in the year 1836, if I do not mistake, the great convention wind got in full operation here; and it caused a considerable excitement amongst the Baptists in this section of country. And it got into the church, and we had it Sampson like, hip and thigh, for twelve months. And the Association and church declared non-fellowship with the convention and all of its kindred institutions, in the year 1837; and we have measurably been at peace with each other ever since Coldness abounds with us, but we lay all of these feelings to neglect of duty.

Brethren, permit me to say a few things about the New School, or Arminian Baptists, in the Hiwassee country. They at the outset professed that they were very sorry for the poor heathen, they would beg money and tell you, that the heathen were dying for want of the gospel, and tell what great good had been done in such a place by giving money; they would tell it with such an air, that they would deceive the elect if it was possible. But as soon as they got their god, money a plenty, they would go right off to the wealthiest neighborhood they could find, and there beg more of their god money, as they say, hunting the destitute places, in a populous and wealthy section of country as East Tennessee. They did flourish for some time in this section, it made me think about the beast spoken of in the scripture, that had seven heads and ten horns, and all the world wondered after the beast. But they are getting in the back ground a little, they are getting confusion amongst them, so that they don't attend their meetings as they used to do.

Brethren, at the time of the separation they took from us every thing that belonged to the church, and would brag how charitable they were, and that looked like it. But as I stated, they were getting in the back ground a little; it is because the main spring of their machine has nearly evacuated our land, I mean filthy lucre. Brethren, I could say much more on this subject, but I deem it useless, for I have read in the Primitive for going on three years, and abler pens than mine have tried to describe them and have failed. I will just say, from what you have wrote about yours, they must be brethren, for no man could have described them here better than they have been described, unless you had named them brethren.

I feel desirous to give some hint at some things that are of more importance. I was born in South Carolina, in the year 1808, and in early life my father moved to Georgia. And in the year 1827 I came to this section of country, and in the same year made a profession of the religion of Jesus, and have been a sort of a stumbling Baptist ever since. Brethren, from the time I joined until the year 1836, the church seemed to travel on as usual, having her trials as is common. But the convention came, and until we got rid of it, times were but tolerable. But since that time, it seemed that we got along tolerably well, owing to our situation. We have no ordained minister to attend us, but we have three licensed brethren. We have divers kinds of doctrines advanced to us here—some will say, do you want to get religion? If you do, come, now is the time. And down he falls, and in a short time he will rise shouting, and then they will say, now take care or you will fall from grace. They never thought of the place where it says, you are kept by the power of God through faith unto salvation; and, we are dead and our lives are hid with Christ in God; when Christ who is our life shall appear, then shall we also appear with him in glory. The Lord is compared to a strong tower, and the righteous been put into it and are safe. And he gives us eternal life and we shall never perish. These are the most industrious people we have, for they live by their good performances.

And we have another sect here that tries to vindicate the doctrine of an election. This sect is every where spoken

against. This sect are few in comparison with the other sects we have around us. I think we are of that number that the Saviour said: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. I would give some of the faith of this sect, but O, the shortness of my sight, and the length of the goodness of God to poor fallen man. I am made to shrink, when meddling with such sacred things. We believe that God saw the children of men, and their eyelids were playing before him, before he fashioned Adam's dust to man; and that wisdom's delight was with the sons of men before the dust of the earth was laid, and that God viewed his church complete in Christ before the seas and land were separated.

I must come to a close, but one thing I do desire, that all the Christians that are scattered over these United States, would be earnestly engaged with God that the wheels of Zion once more might travel; for when Zion travels she brings forth. The prayer of the righteous availeth much. Dear brethren, pray for the Sweet Water Association, and in particular the church at at Eastonaula. So no more. Farewell, brethren.

ROBERT R. CALDWELL.

TO EDITORS PRIMITIVE BAPTIST.

Coosa county, Alabama,
28 April, 1842.

TO ALL THE DEAR BRETHREN SCATTERED ABROAD: Grace, mercy and peace be multiplied unto you from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, who hath called us from darkness to the marvelous light of the gospel, and to glory and virtue. We should take courage, brethren, though we occupy the lowest seat as a professing people in the eye of the world, and remember, that if we are on the Lord's side the world will hate us and cast out our name as evil. For the world knoweth us not, because it knew him not; and the foundation of God standeth sure having this seal, the Lord knoweth them that are his. And he knoweth how to deliver the tempted, and to keep his people from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth. But to you that hold fast his name, (and his name is called faithful and true, and the word of God; for he is the way, the truth, and the life; the Lord our righteousness, to us of God, wisdom, righteousness, sanctification and redemption;) to you he saith, I will make him a pillar in the temple of my God and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem. And I will write upon him my new name, and he that overcometh shall inherit all things, and I will be his God and he shall be my son. Our Lord says, fear not, I have overcome the world, therefore, brethren, he that overcomes the doctrines of the world and the traditions of men, is born of God and is not of the world; therefore the world hateth them, for the world knoweth them not. But greater is he that is in you, than he that is in the world. What is it that overcometh the world? Even our faith, a holy spiritual grace, the gift of God that dwelt in the godhead. For God is faithful that calleth you, and it is the faith of God's elect, once delivered to the saints at Jerusalem on the Pentecost, when the Holy spirit descended upon the apostles, and inspired them with great power and burning words to speak, to preach, and to write all the words of this life. This spiritual, eternal life, which is Christ in you the hope of glory, which is the confession of your faith; therefore, hold fast the profession of your faith. For as there were false prophets of old, even so shall there be false teachers among us, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: & many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Peter, 2 chap.

This know as so, that in the last days perilous times shall come, for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent fierce despisers of those that are good, &c. having a form of godliness but denying the power thereof, from such turn away. 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, and be turned unto fables.

But, beloved, we hope better things of you, and things that accompany salvation, though we thus speak; for the sheep know the voice of the shepherd and they follow him, and a stranger will they not follow, for they know not the voice of strangers. And I, says the good shepherd, give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand, for my Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand. Therefore, brethren, all might is in Christ, the grace, the gift, the wisdom, the word, the righteousness, the power, the truth of God. And to reject the doctrine of grace, sovereign grace, is to deny the word, the Son; and he that denies the Son, denies the Father also.

Brethren, contend earnestly for the faith. So farewell. Yours, in hope of eternal life, which God that cannot lie hath promised before the world began.

BENJAMIN FOSCUE.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Copiah county, }
January 14, 1842. }

DEAR BRETHREN: I am about to write this one time, and perhaps some will say, you ought not to write any more, let men of more wisdom and better judgment write. Yet, brethren, permit me to say, I am well pleased with the Primitive Baptist. When I hear so many brethren telling their experience, how the Lord dealt with them, what temptations they endured, and how the Lord delivered them, I feel comforted in my soul to hear such things. There are but few of the Primitive order in this part of the world. Brethren, I call myself a predestinarian. I believe that salvation is by grace, and not of works. There are a few that believe the doctrine contained in the Primitive, and are saying, they wish to continue taking them.

Dear brethren, there is very little said or done in the churches in this country, concerning missionary or anti-missionary; yet there are some that do not give into the present institutions of the day. When we read the words of Jesus where he says, I am the way, the truth, and the life—and that no man cometh to the Father but by the Son, neither can any come to the Son but whom the Father draws—therefore, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

Dear brethren, when I read the words of Jesus where he says, the ancients taught for doctrines the commandments of men, so I think it is in a figure in this our day with the missionary institutions, such as Sunday schools, temperance societies, with theological schools to teach men to preach. When God has taught them and told them to go preach, the convention or board say they must go to school to learn how to address the congregation and speak with man's wisdom. Wherefore, the Lord complains by the prophet: Forasmuch as this people draw near me with their mouth, and with their lips do honor me; but have removed their heart far from me, and their fear towards me is taught by the precept of men. Isaiah, ch. 29, verse 13. Read the 14th, 15th, and 16th verses, and see what the Lord says concerning such teachers. But Jesus says, not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Dear brethren, I cannot see how men that profess to be born of God, and taught by the spirit of life, how they can teach the doctrines of men or devils; for I always thought the spirit of God was like God, and that the spirit taught truth and not error.

Dear brethren, I would not write a word for the Primitive, only because I wish to inform you, that I with those that are reading your papers are pleased with them, and desire to read them another year. Brethren, while I am writing, many things crowd my mind, that I cannot write; but permit me, brethren, to say a few things. It hath been said in this State, in the up country, by some of the great missionary preachers in their doctrine—did I call it doctrine? they call it so—that God wanted thirty thousand dollars to convert the heathen; and that for the lack of money, thousands of souls are now in hell that might now have been in heaven. Brethren, I have never read a word of any such doctrine in my Bible. The apostle calls it a free gift, and that without money or price. Brethren, I do not believe that God's people were ever redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

Now, brethren, if money could save

souls, Christ need not have died; and I believe that one soul is worth more than all the money in the world. And if money would have answered the plan of redemption, Jesus Christ would not have left his high abode of glory, and come down to this earth to endure temptations of devils, persecutions of men, and to die on the cross and be laid in the grave, if any thing short of this would have redeemed his people from under the curse. But it was the counsel of heaven, that he should come and suffer to redeem them; and the apostle says, the blood of Christ redeemeth us from all iniquity; and again, the blood of Christ cleanseth us from all sin. And now, brethren, if I am not saved by the blood of Christ, I never shall be saved; because I have no holiness to offer, no money to bring; therefore my little hope is placed on the merits of Christ, although I often fear that I never knew the Lord aright.

And now, brethren, permit me to say a few things more, although some may call me iron side, some may call me antinomian; but, brethren, I am willing to suffer for Christ's sake. And I will tell you what I believe. I believe that God the Father gave to his Son his children before the world was made, and that they were saved in the covenant of redemption; but as they were in Adam when he sinned, they fell in him, came under the curse—the children being flesh and blood, he, Christ, took part of the same, that he might be a merciful high priest in things pertaining to God. And now, brethren, I believe that all the elect will be saved, and not one of them will be lost. Jesus says, as I live ye shall live also; and Jesus will live eternally, and his children cannot die; although some say they may fall and go to hell, this is not true.

Brethren, excuse my awkward way of writing; I am a bad scribe, I never went to school to learn to read nor write. So I come to a close by saying, may the Lord direct you in all you do. Brethren in the Lord, farewell.

JOSEPH B. LEWIS.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida,
May 15, 1842.

DEAR EDITORS: Please to send me one copy of your valuable paper, the Primitive, for I am delighted in reading them. And I wish they would be read more, for they contain what I call sound doctrine, and that will stand when all things else decay.

I do not think it my duty to take up much room in your paper, but I have one request to make of all my reading friends, that is, to pray the Lord to give us a spirit of prayer, that you may all pray for sinners wherever they be, and poor u s in Florida. Nothing more, so farewell.

HARTWILL WATKINS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
April 29th, 1842.

DEAR AND BELOVED BRETHREN: I have got subscribers enough to send you five dollars. Thus, brethren, are my neighbors much delighted with the tho'ts of reading the Primitive, though many in this country are disposed not to read them. I am a bad hand to write, and worse to dictate; though I have had a thought of trying at some time to describe our situation in this country as to religious matters, and sending it for publication.

I will close by saying, with a feeling sense as I hope of our brotherhood, brethren, go on, faint not; and the word says, you shall reap. Yours in tribulation truly.

D. K. THOMAS,
A member of Cawikee church.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, JUNE 25, 1842. No. 12.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Madison county,
January 22nd, 1842.

BRETHREN EDITORS: I have long wished to see something in your paper respecting Close Communion; and I here send you a piece, wrote by one of my neighbors, a very worthy brother, that I think ought to satisfy every candid mind on that subject. And as I have not troubled you with many of my weak productions, I therefore hope you will give this a place in your columns as soon as possible. As it was with much persuasion that I prevailed with the brother to transmit the following piece to you for publication; I should be very sorry if you should neglect it. So sending you a piece made up of truths so sublime and unequivocal in their application, I forbear saying any thing more myself. So I subscribe myself yours in gospel bonds.

DAVID JACKS.

DEAR BRETHREN: Having been for many years associated with the people called Baptists, and having experienced, with them, seasons of reviving and comfort; and also, of affliction and sorrow; and feeling as I hope and believe, identified with them in something more than the mere name; and being desirous, if it is God's holy will, to live and die with them; I therefore, cannot but feel a lively interest in their happiness, and a sincere desire for the advancement, and triumph of those principles, which distinguish them as a peculiar people: and by which, they are separated from the nations of professing Christians. Because those principles, as I believe, are contained in the holy Bible, the charter of our religious rights, and the foundation of our eternal hopes.

But notwithstanding we have, a thus saith the Lord for our principles of faith and practice to rest upon; yet, many unlawful weapons have, from time to time, been levelled against us; even to calumny, and misrepresentation. And this alone, dear brethren, must be my apology for the following lines; in which, it shall be my humble endeavor to answer two particular charges, often reiterated against us, viz: that we make baptism a Saviour, or else act inconsistent in making it a bar to communion. In order to give my views clearly on these points, I have selected the case of leprosy, together with the laws, and rites instituted for its cleansing; which you will find recorded at length, in the 13 and 14 chapters of Lev.; and further illustrated by our blessed Saviour, when he, actuated by that pure spirit of benevolence, which did not strive nor cry, nor lift up its voice in the streets; had stretched forth his commiserating hand, and healed the poor leper. Mat. 8. And I would call the attention of my brethren, especially, to the charge there given, namely; that the subject who was healed, should tell no man, but go show himself to the priest, and offer the gift which Moses commanded, for a testimony unto them.

In relation to the leprous person I would remark, that two special occurrences took place with them, after they were pronounced leprous, and shut out of the camp, viz: 1st, healing, or curing the disease, by which they underwent a change from disease to health; and 2nd, cleansing, by which they were pronounced clean, and admitted to the assembly, or camp of Israel. The

first of those changes was radical, affecting the vital principles of life; the second was ceremonial, affecting the condition of the subject, with respect to visible, or external privileges, pertaining to the national church. Healing then, gave to the subject, new principles of vitality; cleansing, gave to the same subject, new principles with regard to communion, and fellowship in the church. Healing always went before cleansing, and none were allowed the rites of cleansing, until they were first examined by the constituted authority, and pronounced to have the disease cured; nor, were any, though healed, or cured, admitted to the privileges of the church, or congregation, until cleansed.

As some are not willing to submit, even to an institution of heaven, without some reason being first given for it; such may feel disposed to inquire, why the subject of leprosy after he had been healed, should have been called upon to offer a gift, and submit to the rites of cleansing? To such I would answer, in the words of our Saviour as above; that it was required, for a *testimony* unto them. (The priests, and the congregation through them, as being their public representatives at the altar.) A testimony of what, some may be ready to ask? To which question I reply, that the subject thereby bore public testimony, to his having had the foul disease of leprosy, and as such, was justly, and legally shut out of the camp of Israel. And 2ndly, their having experienced the divine mercy in being healed of that loathsome malady; and thereby, being entitled to the rite of cleansing. And 3rdly, a principle of obedience, and an acknowledgment of the divine authority in constituting the laws concerning leprosy. And lastly, it testified to all Israel, that the priest had lawfully discharged his prerogative, as well as the subject's having discharged a commanded duty.

These points when summed up, constitute the evidence, or fruits of faith; which is obedience to God's holy laws and ordinances.

I come now to point out the resemblance, which this law relative to leprosy and its cleansing, bears to the subject, and mode of baptism: Remarking, that my object is, to show, by this analogy, the difference between being born of the spirit, and made a member of Christ's mystical body; and that of being born of water, and made a member of his kingdom. Or, that of being united to Christ by faith, and that of being united to his church by a practical subjection to the ordinances of his house.

In order to do this, I will 1st, notice briefly, the natural disease called leprosy; 2ndly, the antitype thereof, which is sin; 3rdly, show who has this disease, and as a consequence thereof, are shut out of the church; 4thly, the change which takes place in healing, by virtue of which they are entitled to the rite or ordinance of cleansing; and lastly, I will notice those ordinances, and compare them.

1st, natural leprosy was a loathsome, contaminating, and fatal disease; deep seated in the flesh, and pervading the vitals of life; and ending in death, unless the subject experienced the divine favor in being healed. 2ndly, I remark, that the spiritual leprosy, the antitype of this fatal disease, is sin, and that sin is the transgression of the law. But what is the law, it may be asked? I answer, it is a revelation of the will of God for the government of his creatures; and, like its divine author, it is holy, just and good. Sin then, is that wicked and rebellious principle which opposes the will, or law of God; hence, wherever wilful opposition to the known will of God is, there is sin. And that man, or woman who consents willingly, and voluntarily, to pursue a course known by them to be contrary to the will of God, is under the dominion of sin, and condemnation of the law: For it is written, "cursed is he that taketh pleasure in *unrighteousness.*" And I ask emphatically, is not this the deplorable condition of all Adam's numerous sons and daughters by nature? And I answer without hesitation, it is. This then brings me to the 3rd point, viz: to enquire who has this loathsome disease, and I have already said, that all men by nature are defiled therewith. But to the law and the testimony on this point: For, says Paul, we have before proved, both Jews and Gentiles, that they are all under sin. There is none righteous, no, not one: There is none that seeketh after God. They are all gone out of the way, for all have sinned, and come short of the glory of God. Ro. 3rd. For by one man sin entered into the world, and death by sin; and so death passed (in the past tense) upon all men, for that all have sinned. Ro. 5. And every imagination of the thoughts of their heart, is only evil continually, Gen. 6 and 5, and as such are enmity to God, not subject to the law or will of God, neither can be. Ro. 8.

Without multiplying scriptures, I take for granted, that I have given sufficient to prove the fact, that all men by nature are sinners, and have its foul leprosy contaminating the whole man, from head to foot having no soundness in them. The whole heart, the seat and fountain head of life, being full of its deadly poison. And herein it agrees with the natural leprosy as above described; not a mere superficial disease, no deeper than the skin, as some would have it; for such did not constitute leprosy. For, it was a deep seated, radical disease, bidding defiance to human skill—this was leprosy; and this is its antitype sin; and this will every truly awakened soul feel, and acknowledge his state to be. Thus diseased they are all shut out from the congregation of the Lord, or gospel church; which is the Israel of God. In this situation no man has any more scriptural right, to the ordinance of heaven's appointment for cleansing, than a leprous Jew, with that deadly virus prevading his system, could have had, to demand admission to the camp, or congregation of Israel, by the rite then appointed for cleansing, before he was healed.

This then is the condition of all men by nature, but God who is rich in mercy, has not passed them by in this hopeless state, without a remedy; without providing an efficacious antidote—a healing balm, for even the loathsome leprosy of sin! Neither has he left them without an ordinance wherein they bear public *testimony*, to the sovereign efficacy of this antidote; which antidote is Jesus Christ, and him crucified, the way, the truth, and the life. The propitiation for sin, in whom Israel are saved with an everlasting salvation, and called with a holy calling: which saving, and calling, constitute the healing of this spiritual leprosy of sin, which brings me to the 4th proposition, viz: to notice the change which takes place in the soul, in being healed, and thereby fitted to bear public testimony in the holy ordinance of baptism, to the way of salvation through a crucified, and risen Saviour.

I have before shown, that the disease to be healed was that wicked and rebellious principle of opposition to the law, or will of God, which is inherent in the nature of fallen *man*; and I will now add, the cure of this disease, consists in a radical change of that nature, whereby the soul instead of saying unto God depart, for I desire not the knowledge of thy ways; is made to acquiesce in his divine will, and to delight in his Law. Ro. 7. This is a death unto sin, and a resurrection unto holiness. (I speak of the inner man) by virtue of which, the inherent law of our fallen nature is subdued —the strong man disarmed, bound, cast out, and his goods despoiled. And that heart which was a habitation of dragons, and a cage of every unclean and hateful bird, is regenerated, and created anew in Christ Jesus; so that instead of being the willing recipient of such companions, and living in harmony with them, they are not only turned out, but abhorred, opposed, hated and despised; and instead of being welcome guests, they are irreconcileable enemies forever. And the highly favored subject of this change, having the law of God written in his heart according to the divine promise, (Heb. 10 11,) both loves and serves him, and longs for him, even as the hunted hart, after the water brook; and has a sincere desire of soul, to love him with the whole heart, and to serve him with all the strength; and an humble dependence, or trust in him, for grace and mercy through Jesus Christ, to help in every time of need. And also a praying to him for the precious gifts of his holy spirit, to enlighten, to comfort, and to guide them unto all truth, and to preserve them from the snares of sin, and work in them both to will and to do of his good pleasure.

The soul that is under these exercises, is pronounced by the constituted authority, (Jesus Christ and his holy apostles, in his word) to be healed, and cured of the leprosy of sin—reconciled to God through Jesus Christ, "by whose stripes they are healed," (1 Pet. 2. 24.) and love him they once hated, and serve him against whom they were rebels; and although the leprous spots may be seen in the skin, (or flesh or outward man,) it has no seat in the heart, or vital principle of life; hence how can they that are dead to sin live any longer therein? Here is a faith of which Jesus is both the author and finisher! Yes, by the name of Jesus Christ, through faith in his name, the soul has perfect soundness, leaps for joy, and praises God!

Having briefly endeavored to point out the change which the soul undergoes in being healed or cured, I come next to ask an important question; that is, whether the soul thus changed, is by virtue thereof, made a member of the visible church, and entitled to full communion in the house of

God? To this important question, I must answer in the negative: for, notwithstanding the favored subject of this change is born of God and holds sweet communion with the most high, and may have a seat in the affections of Christians, he is nevertheless required, by divine authority, to submit to the ordinance of baptism, before he can claim a right to church privileges. But, as this answer is at variance with the refined reason of modern days, I must crave the indulgence of my brethren, for once more bringing to view the case of leprosy in the ancient Israel, or typical church, in order to show a harmony in the divine government of the church. And should I fail to convince the gainsayer of the propriety of this government, I shall at least, show from the testimony of the word of God, that the Jews of old, had as good ground to find fault with the institutions of heaven relative to leprosy; as the moderns have to find fault with this use, and law of baptism, as above contended for.

In consulting the ancient law of leprosy, we find, that when the leper was supposed to be healed, the priest went forth to him without the camp; and after examination, if the fact was established, the priest commanded an offering to be brought for him, which with other sacrifices when offered restored him to the communion of Israel, and the worship of the holy sanctuary. These rites were indispensable, as may be seen from the advice of our Saviour as above quoted; so that notwithstanding the leper was healed of the loathsome disease, and his life secued against its fatal tendency; he was still shut out from the congregation, until the required offering was brought, and he was legally cleansed by the priest. I note here, that for healing, the leper was dependent on the mercy of God; but for his union or restoration to the camp, he was dependent on his own voluntary choice in bringing the offering required, and submitting to the rite of cleansing. This is beautifully illustrated by Paul, in his address to his brethren at Philippi: work out, says he, your own salvation, &c. for it is God that worketh in you, &c. God wrought a good work in the poor leper, in healing him of an otherwise incurable disease, and then the leper was to do an outward work, in testimony, or acknowledgment of that great work. Here, my brethren, is twofold testimony; God working within, and the subject bearing witness to that work without. But yet methinks an objector may say, why shut out of the camp a brother, an Israelite, acknowledged to be healed, and renovated in the vital principles of life by God's own sovereign act of mercy? why exclude such from intercommunion with his brethren for lack of a mere external rite, which all acknowledge confers no vital principle; and which can effect no radical change in the subject? To this objection I will reply in the words of divine inspiration, who art thou, O man, that replies against God? Has he seen meet in the plenitude of wisdom, to institute laws and ordinances in his militant kingdom, for the observance of his people as obedient subjects? Who then will call in question their propriety, or utility; or sit as a tribunal, to overturn their divine authority? Especially so, when the lawgiver and king in Zion, has set an open door which none can shut; except the subject in disregard of his sacred duty, as the subject of mercy, and in violation of the mandates of heaven, shuts it against himself. But shall one who has experienced the divine favor, stand and parley with regard to the propriety of an ordinance instituted by that same authority by which he enjoys that favor; or refuse to bear public testimony to the way of heaven's appointment, to the divine efficacy of that remedy, which God alone has, or could have devised? surely not! has he friends; yea, fathers or mothers, brothers or sisters, in the camp, with whom he desires communion? shall his natural affections triumph over his duty to God, who has done great things for him which none of these could do? and as such should it not be his first, his highest duty, to show his obligations to him by yielding obedience to his commandments? Through which he has set an open door, by which he can enter, and have sweet communion and fellowship with his brethren in Israel!!

Surely there is nothing unreasonable in all this; unless it is unreasonable, for one who has received the greatest of all favor, to testify his gratitude, and obligation to the giver of that favor, by a public acknowledgment of it, according to the rules, or laws instituted by the author of every good and perfect gift. But whether men will hear, or whether they will forbear, it was nevertheless an ordinance of heaven; and I repeat, that had every man within the camp of Israel, together with the leper without the camp, have united in their pe-

titions to have the leper, though healed, restored to the congregation and worship of the sanctuary, without his being first cleansed by the lawful rites then established; it could not have been done, without a flagrant abuse of the precepts of heaven, and a wilful trampling under foot the revealed will or law of God, and a public disregard of his divine authority. Not that the rites of cleansing conferred on the subject any new principles of vitality, for this he already had by virtue of his being healed; but it was a public duty ordained of God, wherein he bore testimony to the divine mercy in his healing, and acknowledged his obligations to God, and subjection to his government. In like manner the subject of the spiritual leprosy of sin, which I conceive the true antitype of the natural disease, may be healed and the soul raised in newness of life, and made to rejoice in this happy change; yet, they are not in a state of visible union to the church, nor can they enjoy its privileges, and communion, until they comply with the ordinance which God has appointed, for their cleansing. This ordinance is baptism, or immersion *in* water; by which they publicly declare, their faith in the death, burial, and resurrection of Jesus Christ: "Who is declared to be the Son of God with power according to the *spirit* of holiness, by the resurrection from the dead. (Rom. 1.) 1 Cor. 15.

So then, to be born of God, justified by faith—renewed in the spirit of the mind—delivered from the law, and put under grace, which is implied in being healed of the leprosy of sin; places the Christian, with respect to the gospel church, precisely where the leprous Jew, after being healed, and previous to his cleansing, was placed, in relation to the congregation or church of Israel: That is, qualifies or fits him for the ordinance, as a public testimony of their being healed. And, on this point, rests two important facts: 1st, That baptism in water is not regeneration; but so far from it, that regeneration is indispensable to fit the subject for baptism; so that none can have any right to this ordinance, but those who are born of God; no more so, than the leprous Jew, with the deadly disease raging in all its violence, could have had to demand the rite of cleansing from the priests of Israel; which would have been rebellion against God's holy word. 2ndly; That although baptism is not regeneration, yet, it is essential, nay indispensable to church fellowship, or communion; even as cleansing the leper was, in the ancient church indispensable to their restroration, or union to the camp of Israel. Hence the harmony in the divine government over the church, both under the old, and new dispensation, which I promised to show, while introducing this last article. And permit me in closing this point, to remark, that those who would endeavor to reason away, or break this connexion, between the work of God's holy spirit on the heart, and the obedience of the creature, in bearing public testimony to the power of grace, do thereby endeavor, not only to destroy the natural union between cause and effect; but also do mar that harmony, which heaven has established in the divine government over the church.

I come to the last proposition, (viz:) to show the analogy conceived to exist, between those two cases: 1st, the natural leprosy as above remarked, was a deep seated, constitutional disease; affecting the vital principle of life, and the subject was dependent on the mercy of God for healing. Num. 12. 12. 2 Ks. 5. 7. and 27.

So also, sin is a deep seated disease, in the heart, affecting the vitals of soul and body, and none can heal, or cure it, but God alone. Isa. 1. 6. Jer.

2nd, The leper was utterly shut out of the camp, as being unclean, and disqualified to dwell in the camp.

So are men in nature shut out from the gospel church, as unprepared to dwell in the house of God.

3rd, The leper had to be healed by the power of God, before he could be entitled to the public ordinance appointed for his cleansing: Num. 19, 20. Deut. 24, 8.

So also, the soul must be healed of the malady of sin, and reconciled to God through Jesus Christ, before he can have a right to the ordinance of baptism, the gospel appointed for his cleansing. Acts 10. 47.

4th, The leper though healed, was still shut out of the camp until he was legally cleansed. Lev. 13. 45 and 46. So is a saint, though born of God, still shut out from the church, until cleansed, or baptised. Ju. 3. 5.

5th. The leper when healed, underwent an examination by the constituted authority, that the fact might be ascertained: So also, those who profess to be gospelly healed, undergo an examination by the church, or ministry, in which they are required to

give, a reason of the hope that is within them.

6th. The leper was pronounced healed, when the signs of leprosy were confined to the skin merely, though he were covered with such signs: So is the soul declared to be healed, when the affections, and desires are after God and holiness; who inwardly hate, and abhor sin, and fly from it; notwithstanding the flesh be unchanged, and carnal; the disease being confined to the flesh, or outward man; while the spirit, or inner man, is free from it. Ro 7.

7th. The leper was commanded to shave off his hair, and wash his clothes, and all his flesh in water: The penitent soul is also required as an evidence of repentance towards God, and hatred to sin, to reform, and do works meet for repentance, and thus manifest the genuineness of its faith, by works, or obedience to God.

8th. The leper when *healed*, and *cleansed*, was then admitted to full fellowship, and communion in the camp; and had free access to the worship of the holy sanctuary: So a saint, when born of God and baptised in the name of the Father, and of the Son, and of the Holy Ghost, in pure water, is admitted to full fellowship, and free communion in the church of Christ.

Thus far the analogy applies chiefly, to the state, or condition of the subject: I come next to notice the analogy existing in the rites, or modes of cleansing. And 1st, The priest after examination and finding the leper healed, commanded to be brought for his cleansing, two birds alive and clean; one of which was to be slain, in an earthen vessel, over running (or living) water; and the other after being dipped *in* the blood thereof, was to be let go into the open air, toward heaven--some of the blood was then put on the ear, the thumb, and great toe of the leper. I shall here take the liberty of offering a few thoughts, on the figurative import of this ceremony. (I speak unto wise men, judge ye what I say.) In the first place, the slain bird was typical of Jesus Christ, who died for our sins, and by whose stripes we are healed and whose blood cleanses from all *sin*. The earthen vessel, shows his humanity in which he suffered, and made reconciliation for transgression, and put away sin by the sacrifice of himself. The running water, represents the Holy Spirit, through which he offered himself without spot to God; and by which he renovates, cleanses, and sanctifies his people, and makes them meet for the service of God in this world, and qualifies them to enjoy his glory above. The living bird, I think, represents the leper who was healed. Its being dipped in the blood of the slain bird, and let go in the open field, shows that the leper was cleansed, and set free in Israel, by virtue of the blood of the slain bird, which was Jesus Christ figuratively—for he [illegible]h redeemed us by his *own* blood, which is the life of all flesh. The bird being let go in the air, in the open field, shows a divine elementation of mind, soaring towards heaven, and freedom to live in the fields of promise made to Israel. The blood being put on the right ear, shows the bars of unbelief to be broken open, so that the joyful tidings of God's mercy through Jesus Christ, has penetrated the understanding of the soul—and that on the right thumb, the exercise of faith in laying hold on this mercy in Christ—and that on the great toe of the right foot, shows that by virtue of this divine faith, (which works by love and purifies the heart,) the subject walks according to godliness: For this is the victory which overcomes the world, even our faith.

Having touched this ordinance briefly, (for a word to the wise is sufficient,) I come next to notice baptism, the gospel ordinance of cleansing. This ordinance, consists in being immersed, or buried in pure water, in the name of the trinity. The administrator is one ordained of God, through the church, to administer the ordinances of his house. The subject is one who is healed of the leprosy of sin, and united to Christ by faith. But as I know this last assertion is one greatly controverted, I must bespeak the indulgence of my brethren, for digressing from my subject in order to reason a little on this point. The reflections I design to offer, have occurred to me from a scripture I do not recollect to have heard explained by any, viz: John verily baptised with the baptism *of repentance*, &c.

The preposition *of*, signifies property, or something belonging to: Christian baptism then is the right or property of, & belongs to repentance; & to give it to the impenitent, is both robbery and fraud, as much so in its nature, as it would be to take the property of br. Lawrence, and give it to br. Bennett, or any other person. Can then infants have repentance, which alone can give them property, or right to baptism? certainly not, for agreeably to the opinion

of some, they have nothing to repent of; and all acknowledge them incapable of repentance, and so it is impossible for them to be baptised with the Christian baptism; or for any others to be, who have not repentance towards God, and faith in our Lord Jesus Christ. This repentance is not reformation, but the cause of it; and is known to the subject of it, by a revelation of the love of God shed abroad in the soul; which is the only sure evidence to him, of the genuineness of his repentance, for the spirit beareth witness with our spirit, that we are born of God, and as such are true penitents. 2nd. It manifests itself to the church, by a declaration of the above facts by the subject; and by reformation from sin, and a desire to walk in obedience to the commands of God. This is the subject who is prepared and has a right to claim the baptism of repentance. But to return. He that is baptised as above, has his sins washed away scripturally; and is thereby cleansed figuratively, and brought into visible union, and free communion in the church.

The figurative import of this ordinance, is, first, to show the death, burial, and resurrection of Christ; and 2ndly, that the subject is dead unto sin, and alive unto God—dead to all hope in himself under the law or covenant of works, and resurrected to a new hope in Christ—dead to the old husband, or ministration of death, and wedded to Christ under a dispensation of mercy, or ministration of righteousness. And the body being in this ordinance subjected to the purifying power of water, figuratively shows that the soul is the subject of the purifying influences of the Holy Spirit: 3rd the subject being buried beneath the cleansing tide, or watery element, from the world, shows his separation from it; he having parted with its lusts and pleasures, and henceforth having his conversation in heaven. And finally, it shows his faith in the resurrection of the body at the last and great day of judgment. I come now to compare them, or notice the analogy between them.

The slain bird in the earthen vessel represents Jesus Christ, the incarnate Son of God, as a lamb slain from the foundation of the world: So also the burial of the body in water shows his death and burial; for a burial is demonstrable evidence of a previous death, therefore the saints are planted together (in a church state) in the likeness of his death. Ro. 6. 5. 1 Cor. 15. 29. The raising the body out of the water, shows, not only the resurrection of Jesus Christ from the grave, who is thereby declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead; but also the resurrection of the soul from this grave of sin, and finally that of the body from the tomb. So in like manner the living bird being let go in the open air, shows, not only the resurrection and ascension of Christ, but also that of the leper who is now healed of the deadly malady of leprosy by virtue of his atoning blood, and raised from under the ministration of death, to the ministration of life. Rev. 15. 2 and 3. John, 1. 17.

Again: the subject of baptism on rising from the watery grave, shows his having become dead to the world, and that he is now a new creature, living a new life, having new affections, under a new dispensation of the Holy Spirit, represented by the water in which he is immersed; that he is washed from his sins, and united to the household of faith. The same things were represented by the running water over which the bird was slain, as well as washing the whole body of the leper in water: Not a part of the body, (mark that;) but the whole body—all the flesh, &c. Lev. 14 9. by which his position was changed from under the law of leprosy, which shut him out with the unclean, to that of communion in the camp of Israel.

Lastly, whoever is buried with Christ by baptism, signifies that he died with him, or in him virtually, and also rose with him; (for the dead men shall live; together with my dead body shall they arise,") and that he walks in him by faith, and obeys him. So also the blood, on the right ear, the right thumb, and the great toe of the right foot, signifies the same things as before remarked. What shall we then say to these things? if God has established a holy connexion between faith, and its fruits; may we not say, what God hath joined together, let not man put asunder? If he has ordained ordinances for the observance of his children, by which they bear public testimony to the power of grace, and the efficacy of redeeming love; shall we therefore say, that because grace is saving in its nature, that obedience on our part is non-essential? and thus *divorce* faith and obedience, which God has joined together in holy union; and published and declared the same, not with an angel's

tongue; but with the voice of him that spoke, as man never spake? Shall we thus sin because grace abounds? God forbid: Nay, let us rather invoke the soul-inspiring words of our ascending Lord, "he that believeth and is baptised shall be saved"—"Go ye therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, and lo I am with you alway."

And may I once more ask, who among the saints are prepared to disregard this injunction of the blessed Redeemer, and say to the king of kings, that baptism being but an external rite, is therefore non-essential, because his grace can save without it; and thus seek to evade a positive command, and break as it were a golden link in that divine chain of benevolence and love, revealed through the mediation of Jesus Christ, from the glorious throne above, to this poor world of sin and misery? Surely none should be found thus to fight against God! Let me say then to every one, who has felt the life giving power of the love of God shed abroad in their hearts, and who are still standing without the congregation of the Lord: "Arise and be baptised, and wash away thy sins. Acts. (Figuratively.) The priests, bearing the holy ark, or word of God, have been standing in the midst of Jordan from the days of John the Baptist until now, waiting for Israel to enter the promised land, (the gospel church.) Be not slothful then to go in and possess it. For the obedient shall eat the good of the land; (I mean the visible church) and obedience is better than sacrifice; they only shall be called the brethren of the Lord, who hear his word and keep it. Whatsoever therefore thy hands find to do, do it with thy might; and while you have the light, walk in it; lest for your trifling with the commandments of heaven, darkness happen unto you.

But if you will reject the council of God against yourselves, by refusing to be baptised; then blame not the church because she in obedience to the voice of her king and lawgiver, shuts up the doors of her communion against you; or rather, because you will obstinately shut them against yourselves. Therefore, instead of bringing a charge against the church, because she has obtained mercy of the Lord to be found faithful to the trust committed to her charge; have the magnanimity of one of old, on a different occasion, and say, we only have sinned, but as for these sheep, what have they done? They have but maintained the ordinances, as they have been delivered to them; and who shall charge them for so doing? or who will call them sectarian, bigoted, or uncharitable, merely because they endeavor to obey God in all the worship of his house; rather than to accommodate themselves in their religious worship, to the feelings, and prejudices of men? Or who will dare accuse them of marring the unity of the saints, because they have none other, nor will admit any other rule of faith and practice, than the holy and unchanging word of God? On this immoveable foundation—this sea of glass, they stand; and open wide their arms to welcome all who will come, and unite with them; in showing forth his glory and praise who hath called them from darkness to light, and from the power of satan unto God. And shall they leave this hallowed foundation, for human tradition, human invention, or human prejudice? Surely not! For if this foundation be removed, or destroyed, what shall the righteous do? Therefore, let me say to all who desire the unity of the church, that the word of God constitutes the only foundation of that union; a foundation which all the disorganizing revolutions of time can never shake: for it is the foundation of God, and therefore sure. And if ever this world is destined to witness, the glorious sight of a complete union of all the saints in a church state, it will be when a supreme regard for the word of God shall predominate over all the traditions, prejudices, prepossessions, and pride of men. Where all the carnal inventions of proud nature, to smooth the way to heaven, and avoid the errors by conforming to the popular prejudices of this world, shall vanish before the benign spirit of the gospel, like the shades of night before the splendor of the rising sun! and the cross of the Redeemer shall be sought as an ornament, and worn as a wreath of glory! Then will there be one body, or church; one faith, as a principle of union; one Lord, as the object of that faith; and one baptism, by which the visible rites of this holy union are solemnized. And then may it be said with propriety, behold how good, and how pleasant it is, for brethren to dwell together in unity! And may I ask, who desires this union more than the Baptists? What do they contend for, or desire, but a free communion upon the principles of a scriptural *union*!! and in refusing it, upon any

other principles, they but conform to the holy precepts of the scripture; "for how can two walk together except they be agreed?" Then why should they be called illiberal and unkind? Is not this foundation broad enough, to contain all Christians who are willing to be governed by, or conformed to, the precepts of the Bible? and must they be stigmatized, because they conscientiously refuse to adopt the interpolations, or conform to the inventions of men, as auxiliaries to the plan of salvation revealed in the Bible? A plan, broad, and deep, and high, as the purposes of redeeming love: a plan conceived in infinite wisdom, wherein the means are infallibly adapted to the ends; and both harmonize in the glory of God, and salvation of his people.

But one may be ready to say, that it is unsocial, and unfriendly in us to separate from those whom we hope are Christians, even though we do differ on some points of religious practice. Let us for a moment consider this objection; and in order to see who is most illiberal, I will illustrate the practice of both parties, by reference to a plain circumstance. Suppose then, for instance, that myself and two other individuals, were invited by the President of the U. S., to repair to Washington city, in order to receive a legacy, and plain directions given, respecting the route we were to take. While in the act of starting, I point out to my two friends, the road in which I am directed to pursue the journey; telling them, it is the only one named in my bill of direction, and refer to it for proof. But they in reply, tell me, that I am mistaken, for although they agree with me, that the road I have pointed out, is indeed a right one; yet say they, there are two others, equally right. But I reply and tell them plainly, that I cannot see any other in my way bill, and as such feel conscientiously bound to pursue the one there named; but at the same time, tell them there need be no controversy, or separation between us, for, as they acknowledge my way to be right, and equally good as theirs; (except it may not be quite so much travelled by the great and the noble) then without any violation of conscience, they can walk with me, though I cannot walk in the paths pointed out by them, without violating mine. But instead of complying with this reasonable request, they refuse to bear me company, though they confess me to be in a right path; and then turn round and accuse me with being unfriendly, because I refuse to violate my conscience, for the sake of their company; when they could have had mine, had they desired it, without any such sacrifice. Query? which of us has given the strongest proof of a willingness to unite in the journey? Or rather, which of us has proved, that such a union was not desired at all?

Another objection is, that although all sects and denominations agree, that baptism, as administered by the Baptists, is certainly right, and valid; yet, say they, we are as conscientiously baptised as you; what right then have any to judge another man's conscience, since he stands or falls to his own master? To this it is replied, that the Baptists judge no man's conscience; but they think according to the common proverb, that, that must be a bad rule in this case at least, which will not work both ways; and if others contend for a conscientious baptism, they certainly will be liberal enough, to allow the Baptists a conscientious communion? and if they say, that sprinkling, or pouring a few drops of water on the subject, constitutes to them, a conscientious baptism; the Baptists say to them, exercise, without molestation, your right of conscience; but at the same time tell them, that from their views of the scriptures, they feel conscientiously bound to admit to their communion, none but those who have been immersed, on a profession of their faith; nor dare such justly complain of the Baptists for exercising the very same privilege, for which they themselves contend, and which the Baptists never have, nor never will deny them.

In closing my remarks on this point may I be permitted to say, that notwithstanding the many, and oft repeated changes against the Baptists, of being a bigoted, intolerant sect, wishing to lord it over the conscience of others; yet, when the impartial records of history are appealed to on this subject, they are found to have occupied in all ages, the enviable position, of being the very first, and foremost to plead for, and defend this sacred and inviolable privilege, the right of conscience. And they may boldly defy the voice of truth, to point out in any age or country, one instance, wherein they have as a denomination, sought by any other means, than those of argument or exhortation, to control the conscience of others. But on the contrary they can show from authentic history, that their ancestors from

the apostles downward, have nobly vindicated this right, both by argument and suffering, even into blood.—Witness our Waldensian fathers, who for the sake of this heaven born principle, sought refuge in the valleys of Piedmont; and who, while there engaged in their peaceful avocations, were hunted up by the spirit of higotry, and shamefully put to death; not for interfering with the rights or consciences of others; but, for refusing conformity to antichristian innovations in the worship of God. The same spirit of bigotry in the clergy of New England, drove our old br. Roger Williams, an exile to the forests of Rhode Island, to seek among savages that toleration which the theology of the schools could not teach! And there, in the bosom of the wilderness, he planted the cedar of religious liberty, and invited all men to sit under its shadow, and peaceably worship God according to the dictates of their conscience!! This tree under the benign care, and protection of our heavenly parent, has grew and spread abroad its branches to the distant shores of our happy land; and should ever the spirit of intolerance and bigotry, (those offspring of a man made, and theologically taught ministry,) stretch forth their unhallowed arms to mar those fair branches; then the Baptists, as they were the first to plant, will be the first to defend it. And just as long as there is on earth a Primitive Baptist, so long will there be an advocate for religious toleration. For though it is unhappily the case, that the majority of professed Christians differ from them in their views of the gospel church; and while they feel bound to maintain the ordinances as they were delivered to them, they yet accord to all others the undisturbed privilege of worshiping God according to their own views of propriety; and only ask the favor, to be left in the peaceable enjoyment of the same privilege. And should the time arise, when all Christians shall see eye to eye, and speak the same things, none will hail the auspicious day of a universal communion and fellowship more than they.

I now submit these remarks, which I hope have been made in the spirit of that charity which rejoices in the truth; and if the brethren think them worthy of publication, let them be puhlished; if not, throw them aside. They were written at first for my own amusement, without any intention to publish them, (as I never wrote one line for any public press,) and transcribed at the request of my worthy brother Jacks, whose praise is in the churches of Christ.

Finally, dear brethren, farewell: Live in love and peace, and put on that charity which is the bond of perfectness—contend earnestly (not violently) for the faith delivered to the saints—and may all our actions and conversation in the world be a living epistle, known and read of all men—so that they may be put to shame who would falsely accuse our good conversation in Christ. Let us not render railing for railing, but on the contrary, blessing; knowing that we are thereunto called, that we should inherit a blessing. And may the Lord of his infinite mercy give us that faith that overcomes the world, and that spirit that suffers joyfully for Christ's sake.

HOLLOWAY L. POWER.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 25, 1842.

TO EDITORS PRIMITIVE BAPTIST.

Columbia, North Carolina,
May 24th, 1842.

BRETHREN EDITORS: The Primitive Baptist is a welcome messenger in our section. I think it loud preaching to drooping Zion. The darkest time of the night is just hefore day, and the day star has arisen and the light of the morning is about to break forth. Then it is, my brethren, the altars that are broken down by Baal's prophets will be repaired, and spiritual sacrifices will he offered thereon.

I have the pleasure to say to you, that brother G. W. Carrowan has heen among us, and was joyfully received by all. He had large and very attentive congregations. He was so well beliked, that some of the members of other denominations would publicly say, they saw it their duty to be baptised.

Brethren, while on your knees pleading with Jesus to have mercy on yourselves, your children, your neighbors, and their children; please to remember those widows near the seaboard whose husbands are dead, and their families are scattered for the want of a husband, a head to lead them, to tell them what to do. Seeing these things are so, pray ye the Lord of the harvest to qualify and send forth more laborers into his vineyard, such as may prove a terror to evil doers, but a praise to them that do

well. For I think the Lord has much people in this section of country, therefore, brethren, if you can't come over and help us, write on in the Primitive, for your epistles are sweet and pleasant as apples of gold in pictures of silver to this people. I am oftimes made to thank my blessed Jesus for this union of correspondence, that we have existing amongst us; and I pray God, that the writers therein may continue to write with an eye single to the glory of God and the worth of souls near their hearts, so that all controversy may be drowned in the sea of forgetfulness. Then brethren will see eye to eye, all speaking one and the same thing, having all things common to the glory of God. Otherwise, brethren, our correspondence will be broken, which the enemy of souls has been trying to do ever since this medium has been in circulation. Then we may expect to be rode rough shod over, like we have been in days past.

So no more at present, but yours as ever to serve. *ISAAC MEEKINS.*

TO EDITORS PRIMITIVE BAPTIST.

Bullardsville, Virginia,
June 1st, 1842.

DEAR AND WELL BELOVED BRETHREN IN THE LORD: I take my pen in hand to inform you of the times in this part of the world, concerning religion. I have seen one of your papers, called the Primitive Baptist, and I am so well pleased with the doctrine it contains, that I wish to become a subscriber for the paper.

Dear brethren, I must inform you that we are much surrounded with the institutions of the day, and are much beset with temptation and fiery trials; and often made to doubt and fear as David did in days of old, that he should fall one day by the hand of Saul. But still there is a remaining spark of hope, that keeps my soul alive in the midst of the furnace of affliction. This spark is often kindled when I can hear from my distant brethren and sisters, that in like manner are persecuted and surrounded with the schemes of the day.

There are but few of the Old Baptists in this part of the vineyard, but they appear to be stedfast on that rock of ages, where all the gates of hell can't prevail against them. We are at peace among ourselves and appear to lean on the promises of the Lord, who hath said, he will not leave his children nor forsake them. These promises are to my soul as the drippings of the honeycomb taken out of the rock; and doth refresh my soul in my pilgrimage through this howling wilderness of sin, through which I have been travelling these many years.

I have been a Baptist ever since I was 22, and I am now in my 74th year; and I can say with old Jacob, when he was asked by Pharaoh how old he was: Few and evil have been the days of my pilgrimage. And I sometimes think I can see the end of my journey, and I know that I have no continuing city here; but I know that when this earthly tabernacle be dissolved, we have a building of God, eternally in the heavens, that never shall fade away. And this hope keeps my sinking spirit from falling beneath the wave of persecution, for which I feel thankful to my heavenly Father, who hath bestowed it on me through the merits of his dear Son Jesus Christ; to whom every knee shall bow, and every tongue shall confess to God.

Yours in the bonds of Christian love.
SALLY MILLER.

TO EDITORS PRIMITIVE BAPTIST.

Fort Valley, Houston county, Ga.
March 9th, 1842.

DEAR BRETHREN: If I may use that phrase—I am yet pleased with your paper, because I think that the Lord has directed the brethren to communicate to us the promises of God by those way worn pilgrims, that have been clothed with the righteousness of God, or his Christ. Though it seems to be a cold time with us at this time, I thought that I would make some remarks See Matthew, 7 ch. 5—12; Therefore, all things that ye would that men should do to you, do ye even so to them. For this is the law and the prophets. See Romans, ch. 13. 5—10: Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.

From the above quotations, in connection with many others we might mention, we should in all our dealings with each other, in mind place ourselves in the same situation with each other, and then decide for both. We should study the interest of each other in word and in deed, we should visit the afflicted both in body and mind, and minister to their necessities, pray with and for one another, admonish each other for good, watch over each other for good, so that we might grow in grace and more

in the knowledge of the truth; and to endeavor in all things to act with brotherly love and gentleness, and to avoid vain babbling and backbiting. O what a good thing it is for brethren to dwell together in love. And here let me say, love is the golden chain that binds the happy souls above. And he is an heir of heaven that finds his bosom glow with love. But that I don't feel as much of as I wish to feel, the trials that I have to encounter within this life are many, and I feel that if I am saved it will be free grace. But I desire the prayers of all, that my last days may be my best days; that when I am called away, that I may be received to Abraham's bosom, to praise God for redeeming grace and dying love. And when meditating on those things, those words present themselves to my mind: O that my heart could dwell aloof from all created things, and learn that wisdom from above whence true contentment springs.

Courage, my soul, thy bitter cross,
In every trial here;
Shall bear thee to thy heaven above,
But shall not enter there.
The sighing ones that humbly seek,
In sorrowing paths below;
Shall in eternity rejoice,
Where endless comforts flow.

Then if I be one of those, I shall see those that are gone to rest, and praise God in his bright abode. And as I don't know that I ever may write again in the Primitive paper, farewell.

ANTHONY M. THOMPSON.

FOR THE PRIMITIVE BAPTIST.

The goodness of God through the past year. L. M.

The year again has roll'd around,
And we are still on praying ground;
The Lord is good, his love is strong,
And we've been safely brought along.

Through dangers thick we have been led,
And by his loving kindness fed;
And now we've met to preach and pray,
And try to walk in wisdom's way.

The hearing ear is thine to give,
And now may sinners hear and live;
O give the understanding heart,
Thy graces, Lord, we pray impart.

In vain Apollos sows the seed,
O Lord, we look to thee indeed;
A Paul may also plant in vain,
Unless, O Lord, thou sends the rain.

We also know the power is thine,
We own the work is all divine;
And so 'tis thine the work to do,
This gracious work, O Lord, pursue.

May free and sovereign grace abound,
May this a time of love be found;
May sinners hear that they may live—
Make this a time, O Lord, to give.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Black Hawk, Carroll county Miss.
May 19, 1842.

DEAR AND VERY DEAR BRETHREN, of the Primitive order. scattered through the world. If I know myself, I love all that love our Lord and Saviour in sincerity and in truth. I can tell my brethren, when I get a Primitive and read my brethren's experience, it revives me; for they speak my feeling. and it makes me weep and rejoice. And when I hear from a distance, and hear that my brethren have hard times and cannot escape the persecutions of the wicked, it makes me believe they are the heirs of his kingdom. For it makes me remember the Saviour's words, for he said, that he was persecuted and his followers would be persecuted also; for they hated him without a cause.

My brethren, I believe these hard times are right; because it makes the sheep bleat as well as the lambs, for they all have to be fed or they must suffer. They must be chastised, for if you are without chastisement, you are bastards and not sons. So bear these hard times like good soldiers.

I have to inform my brethren, that we have the coldest kind of times; but we are in peace as to sentiment, but our good works are scarce. But I believe we have the gospel preached to us in its purity, and without mixture, by our beloved brother Simpson Parks, who attends us this year.

My dear brethren, unworthy as I am I feel like I wish to admonish you to go on in the strength of the Lord; and 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 feed the dear children of God with the bread of life. Bind up the broken hearted, confirm the strong, support the weak, and give to each their portion in due season. May the God of all grace bless you all with the most precious things of heaven.

Finally, brethren, reprove, rebuke with much long suffering and doctrine, until he will take you away into his kingdom of eternal glory. And now, my brethren, I crave an interest in your prayers, that

God would enable me to earnestly contend for the faith once delivered to the saints. Amen. *THOMAS MATTHEWS.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county,
February 14th, 1842.

BRETHREN EDITORS: Being afflicted in body so that I cannot go to meeting, I have concluded to write a few more lines for your consideration; and hope not to be in the way of abler communications, nor to be wearisome, by my oft coming. But believing that the Primitive or O. S. Baptists are the only sect of radical worshippers of God, and are every where evil spoken against by the pharisaical, hypocritical gang, who work for hire and divine for money, and are greedy dogs that are never satisfied, as says Isaiah: who worship God through slavish fear, for fear of being sent to torment, which prove conclusively to me, that if there was no hell there would be no worshipping of God by them; therefore, a form of worship not acceptable, being not based upon a principle of love, as do the Christians. For the Christians worship God from a principle of love, and if hell was blotted out, if I may thus speak, they would worship, reverence and adore him. Now some one of them pharisaical gang may say, how do you know that, Dumas? Answer. By your works you are to be known, says the dear Redeemer. For by their fruits ye shall know them. For you hold to the doctrine of do and live, instead of live and do.

And, my dear Primitive brethren, you know these to be facts; you that are as well acquainted with them as I am, know that when they preach, that it is not gospel, but a sort of law religion, which they pour down from Sinai's Mount like red hot thunderbolts, and tell the people they must get religion, and to do it now, or they will all go down to hell together. And if all this kind of preaching will not scare them into measures, they will then tell them about dead fathers and dead mothers, dying and are gone to hell or heaven as the case may be, and get them in a mighty uproar. And then they will place them upon anxious benches in their altar, and then give them a whispering spelling lesson, by standing and whispering in their ear something, what, God only knows; and they will slap, stamp, and raise a powerful wind, and after a few exertions of this sort, they then receive them into the church, &c. &c.

But, dear brethren, this sect of radical worshippers afore named; this sect that are every where spoken against, Acts, 28 chap. and 22 verse. This sect that worship God because they love him, not because they fear that he will send them to hell if they do not worship him, which would be slavish fear—no, but they wish to conform to his doctrine and ordinances, and their great desire is, to be like him their Redeemer. Though at times they may fear that they are deceived in the matter, and doubt their religion, and backslide far from him, and receive the chastising rod for it; this is what the Christian is afraid of. But their Redeemer reclaims their wanderings, brings them back to the pathway of duty, and they are made to rejoice in their great and kind benefactor for all his benefits. Though at the same time I will remark, they have at different times been led astray through the sympathies of the flesh, or universal charity, as Huntingdon calls it; and have been drawn away by the Arminians to the country of Moab, as did Naomi, because there was a famine in the land, or church. A very good figure, brethren, of the old Baptists; that when there was no travel in the churches and a famine appeared to pervade, they then like old Sarah to hasten on the work of the Lord, put Hagar in the bed and took up the institutions of the day. And away they went to the land of the Moabs, or Arminian gang, and there lost her husband and her children, and were constrained to return to the land of Canaan, or true church of the living God, or church of the first born. And their journey has caused them much distress, and they can say with old Naomi, call me not Naomi, which is of the Hebrew dialect, and means beautiful or agreeable, &c. But call me Mara, which means bitterness. This sect, or true church, like unto Naomi, she went out full, but returned back and came home empty and in great trouble, and saith like Naomi, the Lord hath afflicted me much for it.

But, dear brethren, thanks be to God, they have returned in the time of barley harvest, and shall glean after the reapers or ministers, who are to let drop some handfulls on purpose for them, that they may eat and not die; which I think, brethren, to be a good figure of the food this sect receives, and they like it wonderful well; which food consists in the doctrine of the

covenant, eternal and particular election, the final perseverance of the saints through grace, &c. &c. Although, dear brethren, they have been led away full by those false teachers, and into their false doctrine and ordinances very far into the Moabitish dominions, and bereaved and distressed and have again returned empty, cast down but not destroyed, so hold up your heads, ye drooping sect, and rejoice, for you have yet a very new kinsman, our spiritual Boaz, who winnoweth barley and will blow away all your chaff; and has also commanded you to keep close by his reapers, or ministers, and to drink of the water that they have drawn from the wells of salvation, as Ruth was commanded to do. And also you are commanded to keep close by his maidens, (the word of his power, which shall guide you in the way of truth.)

And this Ruth, my brethren, I think to be a figure of the Gentile church, under the gospel dispensation; in as much as she was not of the seed of Abraham and wedded to Boaz, out of whose loins came Obed, the father of Jesse, the father of David; out of whose loins came the Messiah. And you know, brethren, the Messiah on one occasion in conversing with the Jews says, other sheep I have, which are not of this fold, (Jewish fold,) them I must also bring, &c. So I reckon you can catch my ideas on the above, in figuring Ruth to be the Gentile church, that should be brought to a knowledge of their inheritance, that could not be intreated to return back, as did Orpah; which I think will apply very well to the false church, or false disciples, that followed the Redeemer for loaves and fishes, who understood not the sayings of our Lord Jesus Christ, and said on one occasion, it is an hard saying, who can hear it—and turned and walked no more with him. And he turned to his twelve disciples and said, will ye also go away? And they said, Lord, unto whom shall we go? thou hast the words of eternal life. Like unto Ruth, could not be intreated to go away, &c.

And now, my dear brethren, as my sheet is nearly full, I must hasten to a close; and in conclusion will say to you, by way of exhortation, let us all endeavor to live as becometh the oracles of God, and to let our prayer ascend up to him, that he would enable his servants to thresh out and give us the genuine barley, clear of chaff; and that he would again bless his Zion with the pouring of his spirit, and the incomes of his grace. And let us all endeavor to softly lay ourselves down at the feet of our spiritual Boaz, as did Ruth, as humble worshippers, and cover ourselves with his skirt, by putting on the breast plate of righteousness, and to take the helmet of salvation, that we may be able to withstand the fiery darts of satan. So I conclude. Grace be with you all. Amen.

EDMUND DUMAS.

TO EDITORS PRIMITIVE BAPTIST.

Chambers county, Alabama,
26 May, 1842.

BRETHREN EDITORS: Some time has elapsed since my name has appeared in the Primitive Baptist, and from inability and continued bad health I have thought that I should cumber your columns no more; but having my little remittance to make, I will give you some of my weak ideas.

I heretofore have informed you, that I was afflicted and lingering under a fatal disease, and contrary to my expectation I am yet, through the mercy of God, alive, though reduced very low. The Lord is good and gracious, what he does is right. David said, it was good for him to be afflicted. I sometimes find the Lord precious to my soul, then in delightful anticipations my soul soars aloft, and with patience I wait my appointed time. I rejoice to see that our paper continues to be ably conducted and supported, and acquires strength and respectability in its progress, notwithstanding its many slanderers and predictors of its speedy extinction. I do believe that our paper has been a means in the hands of God of accelerating the separation from the wild schemes of the day, and bringing us from under the modern church yoke of aristocracy, in herding the flock, and aiding the great unanimity of sentiment and action which has prevailed, and which was so necessary on that important occasion. I rejoice and feel thankful for the peace and brotherly love that seem to abound in our churches. Peace in our individual families is a great blessing, but with what unremitted fervor and intenseness of desire should we unitedly and prayerfully look up to the giver of every good and perfect gift for a continuation of these blessings in the house of God.

We should endeavor to profit from past experience; and I think we will generally agree that in times past our doors have been opened too wide by Arminian and hireling shepherds, that had crept in among us una-

wares; much danger may be apprehended from this source. Churches therefore should act with great caution in the choice of a pastor. Without this necessary caution, which is the parent of safety, an enemy to our peace may put on the sheep skin and worm himself into the care of a church, and sow the seed of discord and dissention before we are aware of it. Church discipline is an important thing in respect to our peace and prosperity; and as we profess to take the scripture as our only rule of faith and practice, let us not in the smallest degree depart from scriptural discipline, for a small departure may beget large ones, and thus lose our union of action, and bring in general confusion. We should deal with a member who has gone into error in order to reclaim, not to cut off; every possible effort should be made to reclaim, cutting off is the last alternative, agreeably to my understanding of the gospel. Wealth begets power and influence, too often I fear with little regard to merit.

In time past I fear I have seen too much anxiety to draw men of property into the church, and when there, if not prepared of the Lord, they are dangerous actors in his house. Yet I believe there are many poor feeble saints, that have so little confidence in themselves, and are so fearful they are deceived, that they really need counsel and encouragement from the church.

This is a populous section of country, different sects of professors mixed together in point of location; Methodists, New School Presbyterians, missionary Baptists; snd of all the Arminian sects that I have any knowledge of, the missionary Baptists are the most inconsistent people. In the front of last year, William Lacy, a missionary Baptist preacher and writer in the Christian Index against us, applied to one of our churches in this county for membership; giving satisfactory reasons, he was received and called to the care of a church, and published his recantation in the Primitive Baptist. In the first of this year he expressed some dissatisfaction, and has gone back to the missionary Baptists. Where will he be found next year? I do believe that the Primitives are blessed here with an undeviating gospel ministry, a Blackstone, Pearson, Lloyd, Swint, Jackson, and others, whose doctrine and deportment prove by the gospel standard, that they are called, qualified and sent of the Lord, not by man or money. I heard old brother John Blackstone preach in Georgia upwards of thirty years ago, and he is now the Pastor of Lebanon church, where my membersip is; in him there has been no annual summersets, there has been no variation or shadow of change in him. Arminians despised and slandered him then, and so they do now.

I would now exhort the friends of our Primitive Baptist paper to continue to it a liberal support, for it is a source of profit and satisfaction. Great caution should be used to make it profitable and acceptable. I am sorry that the two seed doctrine was ever agitated in our papers, yet I can't see that it can do any body any harm or good. Also, with some regret, I mention the writing against usury, though I approve the sentiments, yet, perhaps, it had better been kept out. I was seriously afraid it would get into the churches, as Mr. Self is a member, and he is hard to govern; but that question seems now to be at rest, and I would by no means wish to interrupt its repose.

Brethren, the fear of an error should not drive us into one. Our preachers in low circumstances are not properly provided for, and I do hope this case will be better attended to, than what I think it is in this part of the country. The scripture and justice enjoin it on us, and let each one, according as God has blessed him with the goods of this world, impart to his needy preacher so far as is necessaery. It is not in my opinion, obligatory or right in a person in needy or indigent circumstances to impart of his little to a preacher in affluent or easy circumstances; but let the person in easy circumstances give to his preacher in like circumstancs, as seemeth him good.

Brethren, in much weakness I have communicated to you something that seemed to lie on my mind, and in all probability it is the last you will hear of me. My present low state of health admonishes me, that I shall soon experience the realities of another world; but God only knows, his will be done. Brethren, I desire your prayers for me and mine.

Accept of my good wishes for your happiness in time and eternity, and may the Lord be with the ministers of his gospel in all they say and do, and guide us as a church in the way we should go, and protect and defend us from our enemies. Amen. *CYNTHIA WHATLEY.*

Whatever purifies, fortifies also the heart.

AGENTS,

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of her, my people."

VOL. 7. SATURDAY, JULY 9, 1842. No. 13.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Mount Love, Yalobusha county, Mi. 20*th May*, 1842.

BELOVED IN THE LORD: In my last, I proposed, in my next, to examine the mission principle that asserts, that the commission of our Lord to preach the gospel in all the world and to every creature, was not given to the apostles as such, but to the church. This principle, constitutes the foundation of missionism; and is publicly avowed from pulpit and press. Mr. Howel, in his letters to Dr. Watson, makes the following assertion:—

"Whom did Jesus Christ command to do the whole work of preaching the gospel to every creature, with the promise, and blessing, upon their labors? Did he command the apostles and their successors to do it? or, did he command the church to do it?" Letter 3d, page 12.

This interrogatory is answered affirmatively in the same letter, page 14, in the following words:—

"To them, therefore, as the church of Christ particularly; and not alone as apostles, or ministers, the commission was given; and the work of enlightening the world became theirs."

Our pulpits resound with this sentiment, and our collection sermons are based upon it; and if this sentiment, or principle, be true, the modern mission system in all its ramified departments, and begging inventions, is correct. For it is an obvious matter of fact, that the church in her constituted and organised capacity cannot "Go into all the world," nor can she in that capacity expound the scriptures, and preach the gospel to every creature. Therefore, what she cannot do by nature, grace, and gifts; she is taught by means, according to the system. Hence it is, that we hear preachers say, "I have no other call to preach than from the church." And again, "It is the duty of the church, to seek out promising young men for the ministry, and prepare them with a suitable theological education." Yes, and a sufficient number of them must be prepared; not only for the supply of the churches and country at home: but a good surplus, for foreign mission stations. And the church is further taught, that she must be the more zealous in the execution of this part of her commission, as the millenium draws nigh. Yes, she is told that by a bold effort, she can hasten that glorious day. (One half is not told) of the great work growing out of the church's commission of enlightening the world. But is the principle true? I unhesitatingly pronounce it false. And to prove it false, I shall lay it down as an axiom, first, that the ministry have in all ages, and under every dispensation preceded the church in the order of time; that the ministry have ever been first raised up, qualified, commissioned, and sent forth of God; and that the church is the product of their labors instrumentally. Consequently, the commission was not to the church as such.

Secondly, all the revelations, communications and instructions, for the benefit of the church, were made to the ministry, (following the commission) and through the ministry to the church. These two facts outweigh all the scholastic sophistry that was ever offered to the reason of man, by all the money lovers, and money beg-

gars, that now infest the land. But I have yet a cloud of witnesses to offer against the system of fraud practised upon the world. These witnesses shall be taken from that list, made out by Paul, Hebrews 11th—and shall begin with Moses, who was faithful in his house as a servant. This man was chosen of God, (for his parents discovered that he was a "proper child" in his infancy,) called and qualified for the work assigned him before the Israelites had knowledge of him as their deliverer, judge, and minister. Here then is a case where the commission was not given to the church; for as yet the church was not organized, nor assumed her visibility. And so far were that people from lending their aid in the good work, that they thrust Moses out and said, who made thee a ruler and a judge over us: Acts, 7th, 25th, 27th. Yet it was through the instrumentality of this ministry, viz: Moses and Aaron, that God's chosen Israel was delivered from Egyptian bondage, led through the Red Sea, the wilderness, and to Mount Sinai; and it was there they received through the ministry, a covenant, government, laws, ordinances, officers, and a system of worship, by which they became a church, according to the axiom first laid down. And it was through the ministry, instrumentally, that the church in the wilderness drank water from the rock Christ, was fed with bread from heaven. In fine, they were led from Sinai's fiery mount, to their promised Canaan.

And I ask, was this miraculously delivered church zealously and devoutly engaged with the ministry in the good work all the wilderness through? No. They were a stiff necked, murmuring, rebellious church; that Moses could not leave scarcely a stone's cast, but they must have a golden calf to go; not into all the world, but back again to Egypt. At another time they murmured against Moses and said, "Ye take too much upon you?" Num. 16, 3d. "Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in this wilderness: verse 13th. Nor did this national church manifest a better zeal in after times for God, his cause, and kingdom on earth; but were continually falling away into superstition, hypocrisy, idolatry, rebellion, and witchcraft. While it was the arduous work of the ministry to reclaim, and restore them to their deliverer God, and his worship, and had for their wages, tribulation, persecution, and death.

Out of the many cases of this kind I must be allowed to notice Jeremiah. In the first chapter of his prophecy it is said of him, that before he was born God knew him, sanctified him, and ordained him a prophet to the nations. Was this the commissioning the church, or commissioning the prophet through the church? It was neither the one nor the other. As proof, the church actually persecuted the prophet for his faithful delivery of his messages. Once by putting him in the stocks (pillory) in the high gate of Benjamin. Jer. 20th, 2. At another time, the church cast him into a loathsome dungeon, where the mire was to his neck, and where he continued for twenty-four hours. 38th chap. 6th verse. And at last this faithful prophet was pursued into Egypt, whither he had fled at the breaking up of Jerusalem, and the captivity of his nation by the Chaldeans, by a remnant of his people; who stirred up the Egyptians against him for some predictions by him against that people, and he was stoned to death by the Jews and Egyptians jointly, according to Dr. Gill. Missionary, is this the fruit of your commission to the church? or, is this the work of a commissioned church? Will you yet hear the lamentation of your Saviour, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee."

But I rejoice to know, that the case was far different with the church under the gospel; but yet the rule is not without its exceptions, even there. And I shall be able to glean abundant proof from thence, that the commission of our Lord was not given to the church as such; but to such, and such only, as God, and not man, has called, qualified, commissioned, and sent "into all the world." And in presenting this proof, I shall commence at the dawn of the sun of righteousness, and shall first notice the harbinger of Christ. And surely all the Baptists, however they may differ in other matters, will agree in this, that John was a gospel minister, commissioned and sent from God. But if so, where was the commissioned church? There was none, for as yet the church was not in being as such; for the materials were in the crude state of nature, consequently no church constituted, no church organized, no church commissioned. And yet, the gospel was preached, gospel ordinances administered,

and the kingdom set up without hands. Here again the ministry preceded the church, and the proof is clear and conclusive, that the commission was not to the church, but to the ministry, and the church the product of the ministry instrumentally. But to proceed with the proof.

Christ called, qualified, commissioned twelve apostles, and sent them forth; and commanded them that they should 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; provide neither gold, nor silver, &c. &c. Matth. 10th. Mark, 6th. Luke, 9th. Luke, 10th, &c. Mark, missionary, Christ called twelve apostles as such, not church; for your guide, Mr. Howel has said the church was not organized, nor visible, until the night of the supper, and yet the gospel was preached, gospel ordinances administered, John 4th, 1st, 2nd, and the king dom advancing, &c. But where is your commissioned church? It is yet not to be seen. But I must call the attention of my forgetful missionary, to another part of Christ's commission to the twelve, and that is, that they were not to carry gold, silver, raiment, &c. for their journey. And I must tell him, that this is not only a part of that commission about which he speaks loud and often, but is of equal force and validity with that which says: "Go into all the world," "preach the gospel to every creature," and "baptize them that believe." Yes, it is the same commission, without addition or diminution, differing in nothing except it be in that it was restricted to the lost sheep of the house of Israel before his passion, afterwards to all the world.

But to the list of witnesses for further proof, and from that list I shall select a case of the greatest importance of any that has occurred since the world began; except the atonement of Christ. The case alluded to, is the opening of the door of faith to the Gentile world. That the Gentile nations should not only have been passed by, but absolutely denied the blessing of, and shut out from the lights of revelation, is not only a melancholy event, but one that is well calculated to draw forth the sympathies of a benevolent Saviour To this event the prophets looked with anxiety, and spake with rapturous song. May we not then reasonably suppose, that if the church was commissioned, it would be on that occasion: And that if ever the church as such was actively engaged in sending the light of truth, the word of life to any people, it would have been to the Gentile nations; and particularly as the church was yet blessed with the company and instructions of the twelve apostles and the Holy Ghost. Yet how stands the case? It stands thus, that, as "Simon Peter, a servant of God, and an apostle of Jesus Christ," passed through all quarters, he came to Lydda, and from thence to Joppa. Acts, 9 ch. 32—39th. It was to this city that Cornelius was directed by a vision of angels to send and call him; and it was in this city, that Simon had that remarkable vision, in which was couched, the great vessel: or, covenant of eternal redemption, that contained all the elect Gentiles of all nations. This view of the complete and certain salvation of all Christ's sheep that were not of this fold, with the special orders of Christ, made not to the church, nor to any convention or board of managers for foreign missions, but directly to Simon Peter, made him ready as much as in him was, to preach the gospel to Cornelius and his household. It was in this way, that God commenced the fulfilment of those glorious prophecies, that went before on the Gentile part of the church.

And what part did the church take in this momentous affair? None at all. She knew nothing of Peter's visits to Lydda, Joppa, and to the house of Cornelius: no, she did not witness the gift of the Holy Ghost as he fell on the Gentiles, nor was she ready to extend the hand of fellowship to the Gentiles, and thereby receive them into the gospel, gospel ordinances, and the gospel church. As proof, when Peter returned to Jerusalem, the church called him to an account and contended with him, "saying, thou wentest into men uncircumcised, and didst eat with them." And their charge was urged with such force, that Peter was compelled to rehearse the whole matter in his defence. Is this the conduct of a commissioned church, to preach the gospel in all the world. I assert no such commissioned church does now, nor never has existed.

Time will fail me to go over all the list of witnesses. We might name that chosen vessel of God, Saul of Tarsus, who was converted at a distance from the church and near Damascus, in which city he commenced his ministry; thence to Arabia, then he returned to Damascus, then three

years after he went up to Jerusalem, and was unknown by face to the churches in Judea; and that he received not his ministry from man, nor was he taught it, but by the revelation of Jesus Christ; and that he conferred not with flesh and blood; and that he received his orders while in a trance in the temple, in these words. "Get thee far hence to the Gentiles." To all this good work the church was a stranger, and absolutely refused to receive him, until Barnabas took him and declared he had seen the Lord and spoken boldly in his name. Again, at a certain time when he came to Jerusalem, they would have the multitude called together and a tumult raised, because they heard he did not preach the law, and walk according to the traditions of the elders. This is the conduct of the Primitive church, and much more to the Primitive ministry.

The conclusion of the whole matter is, that God and not man has in every instance called, qualified, commissioned, and sent out his own ministry; and in every instance has called his servants by name, as Abraham, Abraham, Gens. 22 ch. 11 verse—Moses, Moses, Exodus, 3. 4th—Samuel, Samuel, 1st Samuel, 3. 10th. Son of man, I send thee to the children of Israel. Eze. 2. 3rd. Saul, Saul, &c. And no where has the Lord said, church, I this day ordain thee a prophetess to the nations; church, this day I set thee a watch upon the wall. And no where has Christ said, church, "go into all the world;" church, "preach the gospel to every creature;" church, baptize them that believe; church, I send thee to ordain elders in every city; church, do the work of an evangelist. No, God has not said so; and the very reason is, that he has said by his servant Paul, that he "suffered not a woman to teach nor usurp authority over the man, but to be in silence." 1 Tim. 2. 12. Again, God found fault with the church at Thyatira, because she suffered that woman Jezebel "to teach and to seduce my servants." Rev. 2. 20th.

Ah, yes, I have hit upon it at last. It is Jezebel and Babylon, that are commissioned to teach and to preach another gospel in all the world; and all the world will wander after her whose names are not written in the Lamb's book of life from the foundation of the world. Yes, it is Babylon, that sits and holds a golden cup in her hand, by which she intoxicates and makes drunk the kings and wise men, and theological men, and all the men-made preachers of the day. Yes, she can seduce them, for gold and silver have a powerful influence over the priesthood.

But some objections must be answered. And first, it is objected that the gospel day in which the scriptures were written, was a day of miracles. It is granted, that all the Bible was written in view of, and confirmed by miracles. But does this glorious fact lessen its divine authenticity? I think not; yea, it confirms it. Again, I ask, is the Bible in consequence of that fact, to be rejected as a rule of faith and practice? Yes, with the missionaries it is; for they have already said, that the apostolic age was a day of miracles, but this is a day of means; and what was done then by the power of God, and the teachings of his spirit, must now be accomplished by *money* and *education*, and this is what the church is commissioned to do. And I shall not dispute that point, but shall deny that God gave her any such commission. Now if God never did commission the church to enlighten the world by preaching the gospel to every creature by the use of means, (and I have proved most conclusively that he has not;) it follows as a matter of fact, that the Christian world has been robbed, plundered, and taxed: and that by the clerical gentry. And the effects, the sad effects of this robbing, plundering, taxing system is, to fill the country with swarms of men-made preachers, disgorging themselves of their Arminian stuff, that they have learned at theological schools, and carrying into completion their proselyting schemes, at the camp meetings and anxious benches; taking care to keep one eye out the while among the fair sex for a fortune. Yes, it is these, and such as these, that the commissioned church and the world have made, that have rent churches, divided Associations, and separated very brethren; and poured distress and confusion through all the Christian world. Yes it is these, missionaries, that you are encouraging by your approbation and your money. Yes, *money*, is the cause of the modern system of missions. Money, the main spring of action in the mission cause. Money, is the missionary's zeal to preach; for no longer pipe, no longer dance. It is from the love of money, that we see pastors, or professed pastors, leave their church and congregations, and accept the call of the church that can pay a better salary; or leave the care of all churches and

accept a professorship, or presidency, in some literary institution; or, as Luther Rice did, leave his mission station, and accept the presidency or agency of the Columbian College. These are the men you are paying your money to; if not directly, theirs are the second, third, fourth, or fifth, hands into which it lodges; and these are circumstances, which make it doubtful whether it goes further. I close by saying, that they that support such a system, are as guilty as those that execute it. Farewell. *FRANCIS BAKER.*

Transcribed for the Primitive Baptist.

THE NAKED TRUTH.

The credit of *infant sprinkling* is much disputed about in the world at present; some say it is an honorable thing, and some say it is ridiculous. But the best way to know the certainty of its credit, is to find out its pedigree; for some say it is of good parentage, and others call it a *bastard.* But for my part I cannot say it is of good parentage, neither can I say it is a bastard; but this one thing I can say, the *whore of Rome* is its mother and the devil is its father. But I cannot say it is a bastard, because I think that the devil and the whore of Rome were married a long time before it was born into the world. Nor can I tell who was the administrator, when they were joined in wedlock. I will not pretend to say their marriage was lawful, but he got her and she proved a faithful wife to him, and they have nourished their child and tried to keep its credit in the world unto this day, whether it be a bastard or not. So I leave the father and mother of the child there, and least some should try to find out a better parentage for it, I will do this one thing, I will endeavor to show that Christ and his apostles never claimed any kin with such a little imp of hell as it is.

For John, the good old Baptist, was baptising in Jordan such as confessed their sins, and brought forth fruits meet for repentance; and that is what an infant never did. And John baptised Jesus in the river Jordan, and not out of the river Jordan. And John told the people, that he baptised them *unto* repentance; but Christ should baptise them with the Holy Ghost and with fire; which was accomplished in a miraculous manner in the day of miracles, and convinced the world of Christ's great power and authority, and then ceased. For it is certain, we can't see the Holy Ghost fall on any of the people now as it did then; though it is certain that the salvation of the soul depends wholly and alone upon the mighty working of the Holy Ghost, which makes them fit subjects for baptism. Acts, 2. 38: "Repent and be baptised, &c." Acts, 10. 47: "Can any forbid water, that these should not be baptised who have received the Holy Ghost as well as we?" Acts, 8. 12: "When they believed Philip preaching of things concerning the kingdom of God and the blessed Jesus Christ, they were baptised both men and women." Rom. 6. 4: "We are buried with him by baptism." Col. 2. 12: "Buried with him in baptism, wherein also ye are risen with him." 1 Peter, 3. 12: "The like figure whereunto baptism doth now save us; not the putting away the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Mark, 16. 16: "He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

We are likewise informed, that John was baptising in Ænon, near to Salim, because there was much water there. John, 3. 23. But we have no account of infant sprinkling in all the scriptures, therefore the devil must be the *father of it*, and the whore of Rome the *mother of it*; and I think that the old jade has nourished it and kept it alive a great while. But some will say, it is a wonder that infant sprinkling keeps alive so long, if it is of such a bad birth and breeding. But I answer, the reason is this; there is a cursed creature in our land whose name is *self;* and he is a very near kinsman to the old whore, and he dwells in the hearts of the idolatrous—priests trying to maintain the rights of infant sprinkling, with lucrative views; and this was one great evil in the churches. After the revolution from popery, they kept that part of infant sprinkling, and bound their parents to raise them up in that way, thinking that it would be a means of weakening popery, and make the number the stronger to maintain the clergy. But alas! poor things, instead of weakening popery they were only building it up again as fast as possible, and soon exercised the same authority of the great beast, aiming to get a great many people into their way, and the more people the more expectation they had of a great name,

and a great deal of money to pay the clergy.

And since that, some arose and their aim was chiefly the building churches of the unconverted souls; which is contrary to the word of God. But it appears like a very easy way to make money, to take people in their infancy and sprinkle them; and whatever profession the sprinkling priest is, that the child must needs be And when the child that was sprinkled comes to be eight or nine years old, and hears talk of different professions, the parents tell it that it belongs to this or that profession, saying, that it is your profession, honey; do you stick to your profession, honey; which helps the proud nature of the child to be still more exalted, and it gets almost as proud as the devil wants it to be. And the proudest people love to have the greatest name, and they pay the priests very highly, for they are determined that their profession shall not be behind others.

Thus the abominable idolatry of sprinkling infants is upheld by the deception of priestcraft, for I am persuaded that if the priests would quit preaching it for a little while, that the people would search the scriptures and the dispute would end. For there is no account in scripture of any water baptism but that of dipping believers; and I would as soon undertake to prove by scripture, that it is a man's duty to gnaw every door post wherever he goes, as to prove infant sprinkling by scripture; for I am sure it is as easy to prove one as the other to be a duty. And there would be a wide odds in the transgression, for a man that gnawed every door post he could only hurt his teeth and foolishly slave himself; but those that follow sprinkling of infants are imposing upon others and sinning against God in different ways.

1. They are imposing on the poor infant, and cannot show a just cause why they do it.

2. They who do sprinkle such, do lie in saying they baptise it.

3. They call on the name of the Father, Son, and Holy Ghost in vain; and God will not hold him guiltless, that taketh his name in vain. Exo. 20. 7. But alas! they do not only call it in vain, but they call it to a falsity; for the priest says that he baptises the infant, and it is not baptism, for he only throws or drops a little water in its face.

4. Their sin must be great in that, they undertake to make the infant a member of the church, and it knows nothing about Christ; and according to the word of the Lord, Rom. 14. 1: "Him that is weak in the faith should be received in the church, but not with doubtful disputations." For the poor infant is received into the church against its own will, without any faith at all; and when it grows to be of age, it being informed what has been done, is often fed up with the opinion, that there is something done for the benefit of his soul; which is very dangerous to the soul and dishonoring to God, and a grief to the dear children of God. And in so doing they show themselves to be the people that are spoken of in Ezekiel; for they are building a wall of unhewn stone, and daub it with untempered mortar. And the parents with the priests, use the child very ill, in that they choose a way for it, and that contrary to the freedom of its own will. Deut. 27. 18: "Cursed be he that maketh the blind to wander out of the way." And thus instead of proving a blessing, they prove a curse to the people, and build churches as they call them, and administer ordinances to the unconverted, who rage against the truths of heaven; and instead of following Jesus Christ, they follow antichrist.

Thus it appears that sprinkling of infants is not only a foolish thing, but it is a very heaven-daring sin; for all unrighteousness is sin, and without faith it is impossible to please God. Therefore, to do that which God hath not appointed is sin, and that against God. Isa. 1. 12: "Who hath required this at your hands?"

But there is one particular reason why the people are so easily led by the priests to that idolatry, and that is getting clear of the cross and upholding pride; for it has been called an honorable thing to be called a Christian, ever since the devil and the whore of Rome joined first in wedlock, and the spirit of the Lord spake very plainly in Isaiah, 4. 1: That in the gospel day seven women should take hold of one man, saying, they would eat their own bread and wear their own apparel, only to be called in the name of Christ, to take away their reproach.

Those seven women must be seven daughters of that old whore, who is the mother of *infant sprinkling*. Consider what they say, they will eat their *own bread*, not the bread of life; they will wear *their own apparel*, not Christ's righteousness, only let them be called in the name

of Christ, that is, called Christians, to take away their reproach. They do not care about having that righteousness, or about eating the bread of life, but they want the name, to uphold their pride. Therefore, while the true ministers of Jesus are preaching repentance and baptism, like good old John the Baptist; there are others preaching *infant sprinkling*, and offering to receive men and women, old and young into society. And there they get the name without repentance, without the cross, without laying their honor at the bottom of the creek or river, as Christ was. Therefore it plainly appears, that it is pride that makes many men and women so easy led by the priests in their order of popish sprinkling; and that there are many of the dear children of God who are in such societies, and shrink at the cross to the wounding of their own souls.

But my soul feels encouraged at the sight of the great increase of religion that has been for two years past, for I hope that the time is at hand which is spoken of in the 20th chap of Rev. when the great and mighty angel shall come down from heaven, and bind the devil the father of infant sprinkling, and fasten him in the bottomless pit. And I likewise have great hope, that the time is at hand when the Mystery of Babylon, the mother of harlots, that old whore of Rome, the mother of infant sprinkling, shall be utterly overthrown. Rev. 18. 8. Therefore shall all her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God that judgeth her.

Therefore I exhort, that Christians take the consel that God gives, Rev. 18. 4: "COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues." And I exhort every minister of the Lord to draw the sword against the devil, the father of infant sprinkling; and against the old whore of Rome, the mother of the same; and against her several daughters, and against the idolatrous priests and manfully fight, till God shall call you home.

And now I come to a close, having written that which lay heavy on my heart to do these three months. If the readers find fault with what I have written, let them contend with me.

JAMES MORGAN.

CONCLUSION.

Delusion is the devil's club,
With saints for to make war;
And when they're at the lowest ebb,
For battle he draws near.

Deluded souls like sheep appear,
And make the cheat still worse;
We ought of such to be aware,
They prove a dreadful curse.

They outwardly do seem quite mild,
The poison reigns within;
The souls of men for to beguile,
That satan there may reign.

They to the creature ascribe praise,
Though it doth none deserve;
For satan doth try many ways,
God's holy truth to swerve.

Let satan's priests wear their own clothes,
And never dress like sheep;
Then saints would better know their foes,
And have less cause to weep

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N. B. I should have prepared and sent this piece for publication, immediately after my notice in the 5th No. present vol. page 72; but sickness in my family has prevented me until now.

WILLIAM GARRETT.

Tucker's Cabin, Ga. May 30, 1842.

Poplar Spring, Fairfield district, S. C.
March 31, 1840.

DEAR BRETHREN: The weakest true believer in Jesus, has more grace than ten thousand of the greatest hypocrites that ever lived. And the tendency of the New School course is to increase hypocrisy—to multiply the cases of this detestable counterfeit of religion. The missionaries go for getting all into the church, both saints and sinners, and having them all contributing their money for missionary purposes, i. e. to make more hypocrites. For if you get the natural man into the church you make a hypocrite of him. You can no more make a saint of him by that means, than you can make a sheep of a wolf by enclosing him in the fold with the flock.

And in fact the missionary course is to bring persecution into the church. While the wolves are out in their lurking places in the swamps, they will not do half the injury to the sheep that they will, enclosed in the midst of the flock: and every false professor is but a wolf in sheep's clothing. And when the number gets greatly multiplied, they will not thrust with side and shoulder, but bite and devour the flock of God. Cain never slew his brother until he, as well as Abel, brought an offering unto the Lord, and he saw that the Lord

had respect unto Abel and his offering, but not unto him and his offering. Then it was "that he rose up against Abel, his brother, and slew him." Persecutions have always been worst within the church. And it is the most grievous when the persecuted have to say with David: It was not an enemy, that is, an avowed enemy, that reproached me; then I could have borne it: —but it was thou a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. Psal. lv. 12, 13, 14.

And this state the domestic missionaries and the Associations that are sending them out to proselyte the country and bring them into the pales of the visible church, are hastening about. Natural men hold that men are moral agents, and can believe as they please, and, of course, they will persecute those that do not believe as they believe, when they all get into the church. The dragon, it is true, persecuted the woman that brought forth the man child, and even cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood. The ten persecutions under the pagan rulers of Rome were grievous enough—a brief recital of the particulars would be shocking enough to the feelings. But they are all nothing in comparison with what the woman (the antichristian church) sitting upon a scarlet colored beast, full of names of blasphemy, has done. To be sure she appeared very gaudy. And in this, she was something like our modern missionaries and those whom they exert themselves mainly to get into the church:—she was arrayed in purple, and scarlet color, and decked with gold, and precious stones, and pearls. But if we pursue the description of her a very little further, we shall find something not so very winning; for the beloved disciple immediately adds, "having in her hand a golden cup full of abominations and filthiness of her fornication;" and a little after, adds that he saw her drunken with the blood of the saints, and with the blood of the martyrs of Jesus. She, like our New School brethren,* claiming to be the true church, was for putting out of the way all that differed from her in sentiment or practice. If they could not see with her eyes, she considered them not worthy to see the light of God's sun—and so, put them to the most excruciating deaths that human ingenuity or cruelty could invent.

And, brethren, the very New School sentiment that you can see with what eyes you please—that you can believe as you please, and can do as you please, i. e. live the life of a Christian if you please, is calculated to lead to persecution. But I am persuaded that the doctrine of sovereign grace is opposed to persecution—that it is a doctrine of love, of lenity, and of sympathy for the morally impotent and helpless. But that the Arminian, the Pelagian and Semipelagian doctrines are very different in their genius and character, in this respect; and that none but what we call Freewillers are persecutors for conscience sake.

However unwelcome these tidings or sentiments are to our New School brethren, God knows they are true. I appeal to reason and to the history of the Christian church, for the confirmation of what I assert. I appeal to common sense and to the judgment of the weakest real saint upon earth, whether or not I have not reason and common sense on my side. If I believe that the allwise God governs the universe—that he exercises a particular providence, and that whatever he does or permits in his providential dispensations, is decidedly for the best and conducive to his own glory, I shall look to him, only in his appointed ways, to turn men's belief, and to turn their hearts; and not resort to fire and faggot or any undue means. But if I believe in Arminius' or Pelagius's doctrine, that all men can save themselves if they will, that external means and measures alone are sufficient, I may, being guided by that principle, use all the external means I have in my power—not only resort to theological institutions and the making of parsons by human means, but to torture and burning, to the inquisition, to crusades and pious frauds, and whatever else God in his providence may have put within my power or at my command. If human means are to accomplish so much, it is somewhat consistent to employ all the means we have at command. And those who depend on the word and spirit of the living God accomplishing every thing for the church will be found to be the only people that will go for wielding no other weapon than the sword of the spirit. I am,

*I have seen it stated in a new school paper that the Old School principles were of quite recent origin—that they were, in a manner but lately started. Thus the new school imitate holy Mother.

dear brethren, as ever yours in gospel bonds. *JONATHAN MICKLE.*

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 9, 1842.

FOR THE PRIMITIVE BAPTIST.

Lapland, Buncombe county, N. C.
May 11th, 1842.

MY DEAR AND WELL BELOVED PRIMITIVE BRETHREN, who are scattered abroad: I now address you in the language of God our Saviour, that is, to stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

Dear brethren, are not the people of this delightful America truly worthy of iron fetters, or in other words, a yoke of bondage; who have sold their birthright, buried their talent, gone a whoring with the daughters of the Ishmaelites and Ashdods, and have mixed and mingled with the strange nations that God has forbid? Yes, dear brethren, the people of America have given up the sweet and delightful earthly Canaan, the blessed land that flowed with milk and honey; the land that our forefathers waded as it were through fields of blood, to purchase for their rising generation. My dear brethren, in the name of God never let it be said that we their sons, have dishonored the blood of our forefathers, who spilt and stained the land with their blood, while many of us were in the laps of weeping mothers, and the gray hairs of mourning parents were sinking down to their graves in sorrow; yet their sons, undaunted as lions, stood by their trusty bull dogs their cannons, and out of their mouths came the thundering sound of victory, while the earth seemed to give way and tremble beneath them. But undaunted as so many lions, they stood by their brave generals until God gave them a complete victory over their enemies. Yes, that all-conquering nation Great Britain, with all their cowardly tories, were conquered by a few brave heroes, and now in this day of darkness who will believe me when I tell them, that the captain of our salvation has called on Joshua Lawrence, and a few more of the brave sons of thunder, to turn out and face all hell with her legions of missionaries, and all the false societies on earth?

Yes, ye men of Israel, there is a little army that men cannot conquer, nor hell cannot conquer, nor earth cannot conquer, nor devils cannot conquer. If you want to know why they cannot be conquered, with pleasure I will tell you. The reason is, king Jesus goes in front of the battle, conquering and to conquer. When God Almighty is thundering his almighty voice through the tenements of clay, those sons of thunder, I say men and devils are made to stand and tremble. For when the lion roars, the beasts of the forest stand and tremble; so when God Almighty is preaching his own everlasting gospel by the mouth of his ministers, I say wicked men and devils rage and tremble.

Brethren, I know these are hard sayings, and I know few are able to bear them. Those fence-straddlers that are continually crying out, bear a little longer; brethren, I am well acquainted with those gentlemen, they are as afraid of good sound doctrine as the devil is of the river of Jordan. You know every thing to its own element, and as fire is the element of the devil, of course he cannot bear water; neither can a missionary, nor his friends those sneaking fence-straddlers, bear the truth, the whole truth, because it is not their element. They can bear truth and lie all mixed together very well, like their father the devil preached to Eve; you will find he preached more truth than lie, so it is now. If the devil and his ministers can only mix truth enough with their lies to deceive the people, that is all they want.

I will here remark and say to my brother Rorer, of Virginia, my native State; I say, if a missionary treads on your toes, if a little kick won't do, I say give him a little punch with it. For I do know, that God never designed for his people to make a bridge of their necks for devils to trample on. I am now an old man, I was born the twelfth day of December, in the year of our Lord 1777, so you can count my age; and the greater part of my life has been spent in the war, and I expect to die on the field of battle. For there is nothing but wars without and fightings within, we have not only to war against principalities and powers, but spiritual wickedness in high places. So fight on, dear brethren, we shall ere long win the day. I am ever yours in defence of the gospel till death. *ISAAC TILLERY.*

As the above piece has been written a long time, I concluded I would not send it,

because I thought I was taking too much room, and might hinder abler pens. Another reason is, I have no doubt but what there are at this time more than one hundred communications lying at the press, for I see and hear of a great many agents and subscribers, and I would be glad there were a hundred to where there is one, or ten thousand. And perhaps this may be the last time that ever I may write for the press again, as there are so many abler writers than I am; but if there is any need or lack at any time, just fetch a whistle and here comes old Tillery with his old club axe again. Whenever there is any need of cutting and scoring, you can call for such men as I am; and when there is no need of any but plasterers and painters, then there is no need of me. Remember, I am finding no fault; I expect every one does as well as he can. God knows I have written the sentiments of my heart every time I have written. I consider this no time for flattery, so I say go ahead, brethren, and whatever the Lord puts in your mind to write, I say write it. Now is the time that Gog and Magog are rallying their forces against us, and I pray God to load us his cannons with balls of truth, so that we may take good aim at our enemies, and not let a single load be shot in vain.

A few words to the agents and subscribers for our valuable paper. I say, dear friends and brethren, try and use every industrious honest means that you possibly can, to keep our communications in circulation; for they are like clusters of choice fruit to the weary pilgrim in a desert land. To me they have been like the sun rising on the head of a benighted traveller in a pathless desert. Dear brethren, the ship, the church, is yet in the tempest; pray use industry, stretch every sail to the breeze and look well to the pilot, and we will land her safe on Canaan's shore yet. If we only work by the orders of the pilot, all the blasts and storms and hurricanes that wicked men and devils can blow against us, never can keep us from the shore; for our enemies cannot stand before our cannon balls of truth, for they will break down and open their ranks, like so many forked streams of lightning darting down from the skies, and scattering the thick clouds of darkness before them.

Brethren, while I am thus writing, my soul seems to be stretched out on wings of love to God, for the blessed privilege I this moment enjoy, to think I am now speaking to brethren and sisters that I never saw in the flesh, as well as many I have seen and had sweet union and communion with. My dear old brother Randolph, I this moment wish I was with you, for you feel near and dear to my soul. Yes, and there are old brother Hill and old brother Smith, that my soul loves. Yes, brother Witt and brother Anderson, you are to me like the oil that ran down Aaron's beard, even down to the skirts of his garment. Brother Lawrence and brother Moseley, I have never seen you, with many others of the precious brethren; I can only say, God Almighty bless you, hoping that God may be a staff for us old grey headed pilgrims to lean upon in our old age.

A word to you, my young preaching brethren. Be sure in all your church discipline to keep your eye close on the word of God, as the seaman does on the compass to steer the ship by; just for want of this has brought all the distress in the Primitive church. Had the pastors of churches and the deacons always worked by this rule, there never would have been a missionary in our churches to this day. Some claim the name missionary, some the name anti-missionary; for my part I disown both, becuase I never saw either of the names in my old book, which is the Bible. There the rule is laid down for me to work by, and God forbid I should work by any other. And any profession or society that has no thus saith the Lord for it, I for one have nothing to do with it, only to weigh it in the scale of truth and there condemn it before the world. Then if the people will receive it after it is condemned, and that from the mouth of God, I then consider nothing but hell will be their portion. Brethren, there never has been one word spoken from the days of Adam to this day, but what is truth or lie; and the truth is, man is to live not hy bread alone, but by every word that proceedeth out of the mouth of God, not the mouth of the devil nor his ministers. For he the devil is transformed into an angel of light, and his ministers even as the ministers of righteousness; so the more truth they preach and mix with their lie, the more they deceive.

So my dear brethren preachers, remember the trumpet on Mount Sinai, when it blowed louder and louder; so I pray God to enable you to blow the two silver trumpets that are of a whole piece, which is the

law of God and the gospel of Jesus Christ, with all the life and power that God has given you. My dear beloved brethren, pray remember this one thing; that is, for the sake of cursed mammon the pretended followers of Christ have sowed the seeds of hatred even in the hearts of savages.

So my dear brethren and sisters, I must come to a close by subscribing myself your poor unworthy old brother in gospel bonds until death. May God Almighty ever be our guide and comforter, while we are here exposed to the dangers of this mortal life; and then to hand us down to our graves in peace, and finally receive our souls into everlasting glory; where our praises will ever be ascribed to the Father, Son, and Holy Ghost, world without end. Amen. Farewell, farewell, ye much beloved saints, farewell. *I. T.*

FOR THE PRIMITIVE BAPTIST.

Heaven and Hell. S. M.

There is a heaven above,
A truly blessed place;
A place of joy and perfect love,
A throne of sovereign grace.

There God the Father dwells,
In realms forever bright;
His greatness all our thoughts excells,
He sheds his rays of light.

There perfect peace abounds,
And love a constant flame;
There God the Son he shows his wounds,
And blessed be his name.

There is a hell, a place,
A place where devils dwell;
Beyond the reach of thought to trace,
The horrors of this hell.

A dark and dismal place,
A place where horror reigns:
Beyond the reach of sovereign grace,
There rebels lie in chains.

Now death it lets us in,
To heaven or endless pain;
Come, sinners, now forsake your sin,
That you may grace obtain.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Evergreen, Conecuh county, Ala.
June 6th, 1842.

DEAR EDITORS: I have looked over a few copies of your papers, and they appear to suit my taste or disposition. They speak a little of imputed righteousness and election, and as there is a goodly number of persons in this neighborhood that are opposed to that doctrine, I think it would be nothing amiss to let them read some of your Primitive papers. And I will say, that there are a good many missionary Baptists in this country, and it looks as though they have robbed the Methodists of their Arminian principle, or doctrine. Some of them have concluded that the Calvinistic doctrine is too hard a doctrine; they have some of them boasted, that they are more successful fishing with Methodist bait than they are with their own bait.

I will give you a few items of my unsettled mind upon missionary support. I think the missionary need not be afraid to go and preach to the destitute part of Alabama or Florida, if God has called him to preach to them; for God will rescue them from danger if there be any danger, and he will also support them and their family; and if he has any neighbor, he will be willing to help such a one's family. While laboring for the benefit of lost souls, I will assure you that the preacher will be fed on the best the poor can afford; for our Alabamians are not so much of brutes, as to let a servant of God starve.

And I would say, that the missionaries progress finely in Alabama and the northwest corner of Florida; they have baptised two hundred souls and upwards, since the year 1837. Come, missionary, why do you lie still, or why do you desert poor churches? As long as you can save souls, you do commit the unpardonable sin if you can save souls and won't do it. If I could in all of my imperfections save a soul or souls, I would not let one soul go to hell that I could get to. I reckon they are ready to say, they can't save souls; but if they can't save souls, why are they making all this ado about money to educate their young men to preach, and why are they making such a parade about those heathen? And there is not one hundredth man man that knows any thing about those heathen, and is not willing to know without a thousand or fifteen hundred dollars a year; and then who knows but what he spends his time in sitting about or lurking about villages or cities, drinking liquor and smoking segars, as it is so common with those fine broad cloth dressed, silver-tipped spurs, bridle and stirrups. I don't know, mission supporters, if you might not find your missionaries in worse business than that, if you were to see them in New Orleans or Mobile; as you know what houses all those fine-dressed upstarts put up at, I

will leave it for you to guess what houses I allude to, as you know that there are base houses in all cities.

But what is the most astonishing to my weak ideas, they say the heathen are brutish and know nothing about a supreme being. I don't know any thing about those heathen they speak of, that are not on the American continent; but those Indians that we have in the United States are termed heathen, and if you do them an injury whether they know any thing of a supreme being or not, they will seek revenge and will obtain it if it is possible; and if they were brutes, they would know nothing of revenge.

As I have been saying a little about the imperfections of missionaries, I will endeavor to say a little more about it, as I have room yet. We will ask, what makes the poor man a missionary? I can't account for it no way, unless it is because he wants to be countenanced by those rich missionary preachers. For we know they are not able to pay them those fifty and hundred dollars a year, and they think if they only have the name that the preachers will go home with them a night or two. But oh, poor missionary, if you have any brother that is in little better circumstances than you, the preacher will feast with him; you will be destitute of prayer in your family that night, without you pray yourself, so then you are deceived. And moreover, if there is a missionary preaching for a church that is poor, if they like him they will want to make a choice of him about the meeting before the last; and if there is any wealthy church that is likely to be destitute, he will raise an objection and say, oh, brethren, don't be in a hurry, it is time enough to choose your preacher. And he will by the next meeting have been forty or fifty miles to some meeting, and made an engagement to preach for them; but we will not say how much he gets, as you know the customary price of missionary labors.

I will endeavor to come to a close by saying, your unworthy brother in Christ Jesus. *LEROY PURIFOY.*

TO EDITORS PRIMITIVE BAPTIST.

Unionville, Monroe county, Ga. }
April 13th, 1842. }

I, Vachal D. Whatley, with my own hand write to the scattered Israel of God. Grace, mercy and peace be multiplied to you ward, from God the Father, and from our Lord Jesus Christ. May you all abound in the riches of his grace, and participate (at last) in the glories of his kingdom is my prayer.

Dear brethren, it is now half past eleven o'clock at night; my little family have all retired to rest, and my cabin is as silent as the house of death, and no doubt most of you are now folded in the sweet sleep of repose. But sleep has departed from mine eyes, and slumber from my eye-lids; and now, in order to give vent to my feelings, milk out and discharge a full breast, I will offer you a few of my scattering thoughts upon the doctrine of the sins of the elect children of God being imputed to Christ, the elect head of the church. And what I write in great haste, you can peruse at your leisure; and may you draw nourishment, strength, comfort and consolation therefrom, even that spiritual refreshment that emanates from God, the inexhaustable fountain of all good. The book of books shall be my governing point—

"This compass true shall guide me right,
"To walk by faith and not by sight;
"Thus will the measuring reed and square,
"Point me towards the polar star."

The first thing that we shall notice is, the meaning of the term impute, or imputation. This word signifies the attributing any matter, quality, or character, whether good or evil, to any person as his own, having direct reference to what was not antecedently his, but became so by virtue of such imputation only. Now if we have got at the proper definition of the term, we will commence work; and in order that we may hoe the row clear out, we will go back to the place of beginning, where man first began to sin against his God.

When God created Adam our federal head, he was in a state of uprightness; God his creator gave him a law, and in that law a positive command, that if he (man) violated the law, that death should be the certain result. I will here remark to you, that the law was an infinite law; it emanated from an infinite God, and of course was an infinite law. But notwithstanding God's positive commands, man disobeyed God's law and became a transgressor and fell under the curse of the law; and the law being an infinite law and man a finite being, he was wholly unable to render satisfaction to infinite justice; and by and thro' his disobedience and falling under the curse of an infinite law, sin was imputed to all his

posterity. (But prove that, says some body.) David said: Behold I was shapen in iniquity, and in sin did my mother conceive me. Psa. li. 5. The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Psa. lviii. 3. One more text to the point, that in the mouth of two or three witnesses every word may be established. I could prove this position by a thousand passages of sacred writ were it required, but two or three witnesses are enough: Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. v. 12. Hence you see how it stands with poor, frail, sinful man, born under the curse of an infinite law, and goes astray, speaking lies as soon as he is born, adding sin to sin; and thus would rush onward down to the gates of hell, was it not for redeeming grace.

Dear brethren, I again shall refer you to the covenant of man's redemption, which was with the Father and the Son. I am aware that repetition is not commendable in modern writers; but as I have none of the polish and gloss of grammar in my composition, I shall not in any wise be governed by fashion, nor offer any apologies for my own drollery. Suffice it for me to say, that there was a covenant between God the eternal Father and God the eternal Son entered and agreed upon, and that before the highest parts of the dust of the earth was laid, and ratified in heaven by an oath. Read the lxxxix. Psalm, commencing at the 3d verse: I have made a covenant with my chosen. I have sworn unto David my servant. 4 v. Thy seed will I establish for ever, and build up thy throne to all generations. It is unnecessary for me to stop here and prove that, that was spiritual David, the Lord Jesus Christ, with whom the covenant was made and confirmed by an oath. 14 v. Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face. 27 v. Also I will make him my first born higher than the kings of the earth. 28 v. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. 29 v. His seed will I also make to endure for ever, and his throne as the days of heaven. Thus you see that his seed is to endure forever in unlimited space, and his throne to remain as the days of heaven. 30 v. If his children forsake my law, and walk not in my judgments. If they break my statutes, and keep not my commandments. 32 v. Then will I visit their transgression with the rod, and their iniquity with stripes. 33 v. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. 34 v. My covenant will I not break, nor alter the thing that is gone out of my lips. 35 v. Once have I sworn by my holiness, that his seed shall endure for ever, and his throne as the sun before me. Zech. ix. 11 v. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Hence I consider I have proved beyond the possibility of a doubt, that there was a covenant of redemption between the Father and the Son. And I will here remark, that all the elect children of God, or in other words, the church of the living God, the virgin company, the bride, the Lamb's wife, was given to Christ, the elect head of the church, in the covenant of redemption. And she (the church) being in bondage by reason of sin, ten thousand talents in debt and nothing to pay, in a state of bankrupt insolvency, abiding under the curse of the law; in this condition Christ saw his bride, and he loved her and gave himself for her, that he might sanctify and cleanse her; that he might present her to himself, a glorious church, not having spot, wrinkle, or any such thing. Eph. v. 26. Thus he became her surety by stepping in her law room and stead, and hence he was bound in a four-fold sense to redeem her from bondage: 1. As her head or husband he was bound to redeem her. 2. He was bound by covenant engagement to pay her debts. 3. He was bound by suretyship to pay all demands against her. And 4. He was bound by honor as the god-man mediator, to redeem his beloved bride from under the curse of an infinite law; and as the head and husband of the church her sins were imputed to him.

Dear brethren, my sheet is full and I have scarcely got at the subject yet. If the Lord will, I shall continue it.

VACHAL D. WHATLEY.

NOTICE. All letters and papers and communications of every description addressed to me, should be directed to Unionville, Monroe county, Georgia. *V. D. W.*

Fairfield, Jefferson county, Iowa,
May 29th, A. D. 1842.

DEAR BRETHREN: This is to inform

you, that I have removed my residence from Ohio to Iowa Territory, and such are my present embarrassments, that I find myself unable to pay for your valuable Primitive, which to me has been a messenger of comfort and consolation. And not wishing to take a paper at the expence of the conductor or printer, I am therefore reduced to the necessity of requesting you to discontinue my numbers; not because I find any fault to the Editors, or the contents of the paper, but because of my inabilities to compensate the laborers for their labor.

So my brethren farewell. My former acquaintance with you through the medium of the Primitive, has brought you so near my heart, and formed such an union in my soul toward you, that time cannot erase, nor men or devils destroy. May you endure hardness as good soldiers of Christ, fight the good fight, war with Mystery Babylon, until the last badge of antichrist is removed from the fair habitation of Zion, and Zion appear in her primitive glory. And may the God of Israel be your strength, shield and buckler, and give you the victory, is the prayer of your unworthy but affectionate brother in gospel bonds.

JOSEPH H. FLINT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county,
June 19, 1842.

DEAR BELOVED BRETHREN IN THE LORD: I for the first time have taken my pen in hand, to address you a few lines for the Primitive Baptist. I have been taking the Primitive ever since I became acquainted with it, which was the 3d volume and 9th No. I am well pleased. I can inform you, that there has been much difficulty here in this section of the country; but we are told, many are the afflictions of the righteous, but the Lord will deliver him out of them all. I think that the Lord is delivering some out of difficulties, in showing them the right way; whilst many seem to be opposed, and say as they did anciently, these are hard sayings. But we will refer to the prophets, finding in these times of wars and tumults, as it was in the days of the prophets, when they said, Lord, they have killed thy prophets—and that God has reserved to himself some that have not bowed themselves to Baal, or the new inventions of men.

I am no preacher, nor have ever taken my pen in hand to write before to the public; but I am so well pleased with your paper, that I take this method of communicating to you that when your paper first came to me, many were so opposed to it that they did not think it ought to be read. When I received the first number, I was at meeting. The preacher saw it, and went home with me that night, and prevailed with me not to take it. He said it would cause a split in our church, and if I wanted to take a religious paper, take the Christian Index, that was as harmless as a dove. I told him I had sent on for it, and intended to take it if it pleased me. And some seem to be so yet, whilst many rejoice at the reading of them with delight, and crave their spread.

So no more, but may the grace of our Lord Jesus Christ be with you, and all the children of God here and elsewhere, is my prayer for Christ's sake. Amen.

BARTLY UPCHURCH.

FROM THE SIGNS OF THE TIMES.

Cool Spring, N. C., Dec. 16, 1841.

DEAR BROTHER BEEBE:—Not having heard from you through the Signs of the Times for better than twelve months, until a few days ago, I received a package from you, (which was joyfully received,) I scribble you a few lines. I have many trials and temptations, and if I am one of God's children, surely I am one of the least of all; but by the grace of God I am what I am, and none of us have anything but what we have received; therefore, boasting is entirely excluded, and those that are so happy as to gain the haven of eternal rest, will have to exclaim, *Not unto us, not unto us; but to thy name be the everlasting glory.* Boasting being entirely excluded, and works out of the question, they will have to be saved wholly of grace. The Lord God is a Sun and a Shield; he will give grace and glory, &c.: his plan was laid in eternity; it cannot be frustrated; he works like a God, and his purposes shall be accomplished, although the world, the flesh and devil oppose. Who can wrest his almighty power? And by his arm will accomplish his designs; his glory he will not give to another. Vain and presumptuous man, who cannot depend upon the goodness and prudence of God in this life for protection, in the salvation that Christ has wrought out for his chosen, the Bride, the Lamb's wife, the

elect of God; but must endeavor by his puny and fleshly arm to rob God of his glory, by forming plans and designs of human inventions, not warranted by the word of God, to aid him in his glorious work.

Brother Beebe, I am a poor, sinful creature, and dependent daily on the mercy and grace of God, and sometimes, and often fear that I profess what I do not possess, and I hope against hope: in these dark and gloomy times we have to live by hope, and not by sight. But notwithstanding all my despondency and fears, your package came to me as a bundle of love, and in reading many of the communications therein contained, they were to me as water to a thirsty soul, and thereby I was buoyed up, and by faith my mind was carried beyond this vale of tears, over the Jordan of death, to take some faint view of the heavenly Canaan. Let us trust in the Lord: "Who is among you that feareth the Lord, that obeyeth the voice of his servant; that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God." I am very much pleased with your bold and fearless manner of defending the truth, and the doctrine of the gospel of Christ (as I consider it;) you seem not to confer with flesh and blood, but with your sling, smooth stones, and shepherd's bag, relying upon the living God for aid, you appear to defy the armies of the aliens. Go on, my brother, in the strength of the Lord, and may Israel's God be your Protector, Defender, and guide and uphold you in this unfriendly world, and may you come off more than conqueror at last. I do not feel worthy in a Christian point of view to sit at your feet, but I would suggest one thing for your consideration; you know the true church of Christ in all ages of the world has been small, compared to antichrist; and she should endeavor, as much as possible, while in the present mode of existence, to harmonize, and be as near a unit as she can, while remaining in this tabernacle of flesh. I should regret very much for either of the Old School periodicals that I am acquainted with to be discontinued, I think they are doing much good towards the edification of the body of Christ; especially the scattered and disconsolate ones; those whose names have been defamed and cast out as the off-scouring of the earth, by antichrist, I say to such, your papers and such, are welcome visiters.

According to human appearance, the present would seem to be an alarming crisis in the Christian community; Mystery Babylon appears from indications exhibited to be endeavoring to unite her forces in one common phalanx; and it is true their forces will be formidable, and if *truth* had to be sustained by human power, and had to depend in any degree on an arm of flesh she might despair; but all things are working right—God works all things after the counsel of his own will, and will do all his pleasure.—But I am getting off from what I intended.

I think our Old School papers should be for a medium of communication amongst ourselves, and to defend us against antichrist. I have often thought of Joseph's advice to his brethren, after he dismissed them, *See that ye fall not out by the way.* The same holds good to the present time, the Old School Baptists I should think if they consulted their own happiness and the good of Zion, would endeavor to cultivate friendship, brotherly love, and tell each other of their trials and difficulties while travelling thro' this vale of tears, & aid each other on their pilgrimage & not let any little matters mar or molest their peace; and if they have difficulties with each other, endeavor to settle them in a private way, and not let any litigation amongst Old School Baptists come into the papers, until every effort had been made to settle them, and as long as they remained on the old platform, I think litigations in the papers should be excluded.

JAMES S. BATTLE.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, JULY 23, 1842. No. 14.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Written by Elder Joshua Lawrence for the Kehukee Association, held at Morattock m. h. Washington county, N. C. Oct. 1830.

DEARLY BELOVED BRETHREN: We, the representatives of the several churches composing the Kehukee Association, having been permitted through a kind and indulgent providence, to meet in our annual Association, it seemeth good unto us, at this time, to address you by this our epistle, on the all-important subject of the ATONEMENT made by our Lord Jesus Christ, for and in behalf of sinners; and the more so, because we hear that there are divisions among you, dear brethren, about this doctrine, so essential to salvation. And believing as we do, that there is nothing more important to the peace, fellowship, harmony, happiness, and prosperity in the several churches of God, than a union and oneness of sentiment in members of a church, and in ministers of the gospel more particularly, as respects doctrine, ordinances, and discipline, in order to their happiness, and joint exertions to further and promote the Redeemer's kingdom in the world. We design therefore, to lay before you our views from scripture, on the doctrine of the Atonement, for your consideration and comparing with the word of God; in order, if possible, that you may all be of the same mind, and speak the same things; and that there may be no division among you, dear brethren, a thing so destructive to the happiness of God's dear children, and the social union of ministers of the word of life.

Knowing as we do, dear brethren, the dreadful strife and discord, that the doctrine of general atonement and special application has caused in the Baptist churches, in the States of Kentucky and Tennessee, we wish if in our power that you should avoid falling into such a whirlpool and peace-destroying contention and discord, as to set aged saints and ministers of Jesus Christ by the ears, and destroy the peace and harmony of the Kehukee Association. Since a universal atonement, without a universal application, makes the eternal state of sinners no better, however plausible to men, such a doctrine, whether general, or universal atonement: but, as our limits are short, we can only touch on the subject, and for the balance must refer you, dear brethren, to a careful and prayerful examination of the word of God.

We are far from believing with Doctor Priestly, that there is no such thing as the atonement, because it would do away the idea of God's showing mercy to sinners; but on the contrary, that it is by and thro' the atonement, that God shows and manifests saving mercy to the chief of sinners. Without which atonement, holiness, truth, law and justice, would forbid its being shown; or in other words, the mercy of God shines with refulgent splendor, in providing by his foreknowledge the atonement, and then triumphs in manifesting the forgiveness of the sinner's sins to him, through the atonement made by Jesus Christ, when brought by the effectual working of the Holy Ghost to believe on Christ. Then the atonement is only the medium or channel through which saving mercy is shown, manifested and felt, in the hearts of sinners, by faith in him that ato-

ned for them; which the v. and 11 of Romans shows: "But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Mark that word: "By whom we have received the atonement"—as showing the atonement, and by whom it was made; to wit, Jesus Christ.

Atonement signifies a reconciliation made between two parties, offended; and the price or ransom paid for an offender's deliverance, or a satisfaction made for sin, by Jesus Christ. And this word atonement, occurs in between twenty and thirty places in the scriptures. And the certainty of Christ's atonement in the fulness of time, was surely set forth by the offering of Abel's firstlings of the flock, as by faith it was done, and not by sight. Noah's clean beast, and Abraham's Isaac, of whom it was said he received him in a figure, as a figure of whom but Christ; and all the bloody sacrifices of the Jews under the ceremonial law, their priests, &c. &c. must surely point as intentional figures, ordained of God, to set forth the great and bloody atonement which should be made by Jesus Christ, in the fulness of the time on Calvary's hill, for sinners. The sin offering, the trespass, burnt, peace, with all other offerings of a bloody nature; as well as the beast led to the door of the tabernacle, on whose head the priest laid his hands and confessed the sins of the Jewish nation; all bear evident marks of God's intention, and preached to the Jewish nation the great atonement of Jesus Christ in these shadows; who should in the fulness of time bear the sins of men in his body on the free, and by his blood purge their consciences from dead works to serve the living God, and obtain eternal redemption further. Of which truths, dear brethren, we believe you have no doubt; and therefore shall come to the matter often in controversy, as the atonement is pretty generally on all hands acknowledged.

And first: Did Jesus Christ make a general, an universal, an equal, and sufficient atonement for all mankind, from Adam to the end of the world? Or, was his atonement limited to a special and particular people, say the elect only? Or, are there any different degrees in this atonement, by which it is effectual for one sinner, and not for another? Or, if sufficient for all, are the exertions of the sinner to make the difference? Or, if equal for all, and only effectual for those sinners to whom the Holy Ghost will apply it? On one of these questions, we think, the whole truth must turn.

And as to universal atonement, it must be absolutely made for all, or conditionally made for all; if absolutely, by decree or covenant engagement, Christ has died for all men's sins; then why and wherefore are not all saved? It must be, because the sinner will not seek it, or the Holy Ghost will not apply it. Which is it? If it rests on the exertions of the sinner, then not all of grace. If on refusal of the Holy Ghost to apply the atonement made by Christ for the sinner, then you must say these three are not one in will and purpose to do the same thing for the sinner beloved. And if an equal atonement for all mankind, then works must make the difference why one sinner is not saved as well as another, or all saved; which will be contrary to the scheme of grace, and contrary to scripture. "By grace are ye saved." "And by his mercy he has saved us." And again: "Not according to our works, but by his purpose and grace given us in Christ before the world began, we are saved and called." And if the atonement is sufficient for all, it will but depend on the same, to wit: the sinner's exertions, or the application of the Holy Ghost; so turn it which way you will, all must rest on these two pivots, grace, or the works of the sinner; to make the difference, or the atonement effectual to the salvation of one sinner, and not another.

Now there are some scriptures, which seem to show an universal atonement; such as, "He gave himself a ransom for all, to be testified in due time." "Who is the Saviour of all men." "Who will have all saved." "He died for the ungodly." "He came into the world to seek and to save that which was lost." "He tasted death for every man"—with a number of others. Now admit these all show that there is an universal atonement, and that the thing is really so, you cannot believe according to the scripture, all will be saved; nor according to some men's conduct neither, for both show some men will not be saved. And why? not because there is not an atonement, but because the sinner will not seek it, or the Holy Ghost will not apply it; one of these grounds you must take, if an universal atonement. And will any dare say, the Holy Ghost will not make the application, as far as the remedy is provided? We should say not. Then if an

universal atonement, all must rest here; the works of the sinner must make the difference in men's being saved, whether the universal atonement be absolute or conditional. But it so happens, that the tenor of scripture is against this idea; such as, "The Father seeketh such as worship him in spirit and in truth." "They shall be all taught of God." "Every one that hears and learns of the Father, cometh to Christ." "Made willing in the day of his power." "Found of God and led about." "Led in paths they have not known." "Darkness made light." "He gives the blind sight, the dead life;" "writes his law in their hearts, and puts them in their minds;" and, "no man cometh to Christ, but by the drawing of the Father"—with a number of others, which all show, whether the atonement be universal, or not, it is the sovereign work of God on the hearts of sinners that maketh the difference, why one sinner is saved and another not. There is one thing yet, and that is, if this universal atonement be on conditions, what are the conditions on the sinner's part? It will be said, good works, or repentance towards God and faith in the Lord Jesus. With the first he cannot comply, before the tree is made good; the two last are the gift of God, according to scripture. So that whether universal or not, all will end here: "By grace (or the gift of God) are ye saved." So that it matters not, whether the atonement be universal, equal, and sufficient for all mankind; as it cannot be by the sinner applied to himself, but the application is wholly dependent on the sovereignty of the Holy Ghost. And we can see no use nor advantage for an atonement, without an application; or that it betters the states of sinners to whom the Holy Ghost refuses to apply it.

So that we conceive, dear brethren, the truth lies here, according to the general tenor of scriptures; that God, by his foreknowledge of man's fall, and the helplessness of his posterity, chose and determined, before the world began, that Jesus Christ should be the Saviour of the world; and then chose a people in him, before the foundation of the world; and that there can be no choice, where the whole are taken. And to these chosen he gave grace in Christ before the world began, and purposed their salvation; and that he, by his foreknowledge, chose them, predestinated them to a conformity to his Son, appointed them to obtain salvation by Jesus Christ, ordained them to eternal life, and loved them with an everlasting love, and predestinated them to the adoption of sons by Jesus Christ, to the praise of the glory of his grace. And that these special objects of divine foreknowledge, love, choice, and predestination, were given to Christ in covenant, to be raised up at the last day; and for which object of divine love, Christ gave himself in covenant to redeem them from all iniquity, and purify to himself a peculiar people, and chosen generation; a royal priesthood and particular people, on which God will make known the riches of his grace by the forgiveness of their sins through Jesus Christ. Because he has afore prepared them unto glory, by choice, predestination, purpose, ordination and appointment, to obtain salvation by Jesus Christ; and therefore he gave them to Christ, that he might raise them up at the last day. And gave him power over all flesh, but restricted eternal life to as many as he had given him; and therefore Christ says, "all the Father giveth me shall come to me;" and none of this gift will he cast out.

This choice in him, and this gift to him, are the people he represents; of these he is the head, the representative, the mediator. These are the purchased, glorious church, that he might present, without spot, or wrinkle, or any such thing; for these he was born, for these he lived, for these he died, for these he rose for justification, for these he prays, for these he maketh intercession, for these he is a propitiation. Hence he says, "I lay down my life for the sheep, the good shepherd giveth his life for the sheep, and other sheep I have which are not of this fold, (that is, not of the Jewish fold,) them must I also bring." Thus he calls them sheep, before they were brought. And he says, "Speak, Paul, and hold not thy peace, for I have much people in this city." His they were by gift and purchase, before converted. And to some Jesus said, "You believe not, because you are not of my sheep."

And so the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads. If all are ransomed, in the full sense of the word all, by the Lord; or, he gave himself a ransom for all, that is, all mankind, then the promise happens not to be true. Tho' the promise says, the ransomed of the Lord shall come, yet we see all do not come. Then will it not be most correct

with scripture and observation to say, that these alls, are to be taken in a limited and restricted sense; as we know a great many in scripture must, to harmonize truth or scripture. So we shall say, God's chosen in Christ and God's gift to Christ before the world began, are all he died for, or could represent, and are the all ransomed. And these all shall come to Zion, shall come to Christ, shall obtain everlasting joy; they have their names written in the Lamb's book of life from the foundation of the world, and had a kingdom prepared for them at the same time, and it is the Father's good pleasure to give it to this little flock. And whosoever's name was not found written in the Lamb's book, which we say contains the gift of the Father to the Son, was cast into the lake of fire.

Hence these special and particular people are spoken of as such, throughout the Old and New Testament, and a thousand promises made to them, even while in an unconverted state; such as, "I will bring the blind by a way they have not known; the dead shall hear the voice of the Son of God," &c. &c. These are the wheat among the tares, the seed, the children of the kingdom, the thy children, the treasure hid in the field; and hundreds of other places their speciality and particularity is spoken of. Hence they are said to be redeemed from among men, redeemed from the earth; and again redeemed to God, by thy blood, out of every kindred and tongue, and people and nation. If all were redeemed by his blood, how could it be said, redeemed out of, or from among men, which shows all were not redeemed by the blood of the Son of God? Hence the speciality of the atonement does equally plainly appear. "Redeemed by thy blood out of every kindred;" "I lay down my life for the sheep;" "you believe not, because you are not of my sheep." Then if there were any that were not Christ's sheep, and he laid down his life for the sheep only, there are some then for whom he did not lay down his life.

Again: "The Lord's portion is his people;" that is, his given and purchased people. Again: "All that came before me were thieves and robbers, but the sheep did not hear them." And again: "He shall divide a portion with the strong, and the spoil with the great; because he hath poured out his soul unto death." And again: "They are not all Israel which are of Israel, but in Isaac shall thy seed be called." And again: "Though the children of Israel be as the sand of the sea, a remnant shall be saved." And why? Because, "The Lord will finish the work, and cut it short in righteousness; for a short work will the Lord make on the earth." And again: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." Again: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." Again: "Feed the flock of God, which he has purchased with his own blood." Again: "Having predestinated us unto the adoption of his children, by Jesus Christ, in whom we have redemption through his blood, the forgiveness of sins." Again: "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." Let this be the cap stone: "But God who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath he quickened us together with Christ, by grace are ye saved." With a hundred other scriptures to the same point, showing the speciality of persons, and the atonement; and special provisions for their time, and eternal welfare. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren; moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

What shall we say then to these things, but that the whole scheme of man's redemption, and regeneration of his soul, and eternal glorified state, are of God's grace, from the foundation to the top stone? And is any man so blind as not to see in the above text, that the same special them, runs through this golden chain of God's purpose from his foreknowledge, to the special sinner's glorification; and that predestination is the effect of God's foreknowledge, and the calling or conversion of the sinner, is the effect of God's having predestinated him to a conformity to his Son; and that justification is the effect of God's calling the sinner by his Spirit, and making the application of the atonement of Christ for his justification by his blood; by the application of which, the sinner feels himself

clear and acquitted of his guilt? And that glorification in heaven is the effect of justification, or being forgiven, we think none will deny.

Now if these things be according to the scriptures, of which we have no doubt, what will an universal, or an equal and sufficient atonement, avail for any, if not foreknown, if not predestinated, if not called, if not justified, nor glorified? We can see no profit such a universal atonement will be to the balance of mankind. For we find a special them foreknown, a special them predestinated, a special them called, a special them justified, and the same special them glorified. Then it is God that justifies these, and Christ that died for these; and who shall lay any thing to the charge of God's elect, (or chosen?) For these the world was made, for these the world stands; and if the Lord God had not have left us this seed, we had been made like Sodom and Gomorrah. On these he maketh known the riches of his grace; these vessels of mercy, these foreknown, these beloved, these chosen, these predestinated, these appointed to salvation, these ordained to eternal life, believe; these foreknown sheep believe; these called, these justified, these shall be saved to the Lord by his atonement, (the whole tenor of scripture shows,) with an everlasting salvation; they shall not be ashamed nor confounded, world without end. Yet all this, does not supercede the necessity of God's means to accomplish his ends, for the means is as much ordained and appointed of God, as the rest. And although there are many scriptures that seem to be so expressed, as to mean an universal and sufficient atonement for all mankind, yet we believe the atonement was special for the elect, or God's chosen people only; for we cannot believe that God made his Son to be sin for a man, and that, that man might be made the righteousness of God in him; and yet that man be lost. Nor can we believe it can be consistent with the justice of God, to punish a man's sins in Christ; and then send that man to hell, and punish him in hell, for the same sins for whom Christ died, when it is expressly said, "he bore our sins in his own body; he was made a curse for us; he died the just for the unjust; and when he had by himself purged our sins, he set down at the right hand of God." That although these scriptures are expressed in the general terms; for all were unjust, all had sins to bear and purge away; yet there are other scriptures which limit the atonement; such as, "this is my blood of the New Testament which is shed for many, for the remission of sins." And again, "so Christ was once offered to bear the sins of many." And again, "so by the obedience of one, shall many be made righteous." And many more of the same import; while this one text may give us an idea of the manner in which the scriptures are written: "Jesus Christ came into the world to save sinners," mark well the text; Paul don't say Jesus came into the world to save all sinners; if he had, he would have contradicted the scripture and observation: nor did Paul say, Jesus came into the world to save some sinners; if he had, we should have now been disputing as much, what sinners, and what sort of sinners, he came to save, as we are now about the universality or sufficiency of the atonement. Even so by this, and a great many scriptures, "he came to seek and save that which was lost;" he don't say all the lost, nor some of the lost: "he came to call not the righteous, but sinners to repentance;" he don't say all sinners, or some sinners to repentance: even so, "he died the just, for the unjust;" he don't say all the unjust, nor some of the unjust: so by a hundred other scriptures. And should not this method of preaching, and writing, by Christ and his apostles, teach us, that we are to preach the gospel to every creature, to all sinners in general? Should it not teach us, that it is a secret with God, for whom Christ died? Should it not teach us, that we are to preach the gospel to sinners in the general, and leave it to God to make the application to the persons he has chosen, or when and where he pleases? Should it not teach us, that we know nothing about the length and breadth of the atonement, but as God applies it, and sets the sinner free? Should it not teach us, not to be wise above what is written? Should it not teach us the vanity of all our arguments, and that we cannot know the truth of it, until it shall be more fully revealed? Should it not teach us, to do each one his duty, and leave the event to God? Should it not teach us, no not fall out as brethren on mere speculation, but bear and forbear, since all are infected with this disease, more or less? Therefore, dear brethren, we think all contention on this secret and mysterious subject only calculated to gender strife and sow discord, and disunion among brethren, and to be fully

fraught with strife, about words that can end in no profit to saint or sinner; but distress to our churches, of which we all must feel the painful effects, less or more.

For supposing Christ has made an universal and sufficient atonement for all mankind equally; you are still forced to say, "they must be born again, or born of the water, and of the spirit, before they can see the kingdom of heaven; or be converted, and become as little children, or be renewed in the spirit of their minds; or created in Christ Jesus, or repent, and believe in Christ;" before the atonement can avail them any thing, though it be universal. And without which requisitions, the atonement profits no man any thing Why and wherefore then, should brethren fall out about that, that cannot profit no man any thing for believing, or disbelieving; since with an universal or special atonement all must believe in Christ, or be damned; to this all hands must agree: then it is a dissention and strife, among us to little profit, all may see. For suppose a man believes in a sufficient atonement, for all mankind, on condition the sinner seeks it, and he don't seek it; why it profits the sinner nothing: and suppose an universal atonement, and then the spirit won't apply it, why you are forced to say, it profits no man any thing, to whom it is not applied; thus we should be taught moderation, to respect the opinions of others, as well as our own, knowing we are also in the flesh.

Then after all the strife, dear brethren, that may arise in contention about the speciality, or universality, or sufficiency of the atonement, it will all turn on this pivot; that whether we believe in a sufficient or special atonement, there must be faith in Christ, to save the soul; or whether we seek it or not, or whether the spirit apply it or not, all ends here: "he that believeth and is baptised, shall be saved; and he that believeth not, shall be damned" Can any one say then why he should keep up strife in the church of God for that, that cannot profit any man, or make the state of sinners better. But the devil has always made use of these hair-splitting, mysterious doctrines, to destroy the peace and fellowship of the church of God, by means of speculative minds. Witness free will, free agency, consubstantiation, transubstantiation, &c. &c. what havoc they have made in times past, among saints, in destroying their peace; while we would recommend in brotherly love, that such persons have great reason to suspect they have entered the wide and dangerous field of speculation, and without due care, they at last will lament, when too late, as many others have done before them; for the field of the word of God has been explored in part, by other minds perhaps as large as theirs; and thousands have brought up on this ground, and stood unshaken during life, that God for a purpose of his glory, did elect a certain number of angels, and men to eternal life, and that this election is particular, eternal, and unconditional, on the creature's part; and for these, Jesus gave himself to redeem them from all iniquity; and for these he died and atoned, and rose for their justification; and that these shall be called, sanctified, and persevere in holiness, to eternal salvation, and never fall finally away; all of which is fully established by the word of God. We would therefore, dear brethren, that you should stand fast in the faith; & contend earnestly for the faith once delivered to the saints, always abounding in the work of the Lord, for as much as you know your labor is not in vain in the Lord.

And now, dearly beloved brethren, to conclude, if an universal or sufficient atonement made the state of sinners better, without an application, then we should not blame men for contending for such a doctrine; but as all is dependent on the sovereign application of the spirit of God, we see at present no need of the strife we hear of; but that we should preach and enforce as the scriptures say, "repentance towards God, and faith in our Lord Jesus Christ;" and that, "Jesus came into the world to save sinners, and that ye must be born again, or not see the kingdom of heaven:" and leave the issue to God, when we have done our duty severally or jointly; and thus harmonize in important truths, and not fall out on that which we cannot determine, or if determined, would avail nothing, without an application to a sinner's heart, to cleanse him from all sin. Therefore, brethren, farewell; be of one mind, love one another, contend not for trifles to create strife, do every man his duty, live in peace, and the God of love and peace shall be with you.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Bullock county,
June 16, 1842.

DEAR BRETHREN IN THE LORD: Who are so earnestly engaged in this the holy

war, where them unholy warriors resort, the missionaries. When I first saw brother Lawrence go down yonder in the garden of nuts, to see the fruits of the valley, see Songs, 6th v. 11, there he has got equipments from the quartermaster general, I mean the spirit of the king Emanuel. He sits yonder in Corn Neck, sends a messenger to Georgia for brother William Moseley to go to the stronghold, see Zecheriah ix. verse 12, like another prisoner of hope. There is a well of living water, there is bread that came and keeps a coming, from heaven, see John, vi. v. 36. This magician is stored in abundance, with every material suitable for this war, and the weapons are not carnal, but mighty through God, to the pulling down every stronghold, that exalteth itself against God, &c.

I must leave off quotations, look for yourselves. I think I see the holy soldiers, every one with a true desire to excel in this war, as far as paper and ink can or will do. I do pray Almighty God to continue his spirit in all my brethren. Oh, may you continue your soldiership. Brother Lawrence, let fly another 24 pounder, at the devil's magicians, that my sweet brother Moseley may see the hole your ball has made in the great king's bulwarks, that he the devil made with men's inventions against the little city, the church. When my sweet brother Moseley sees the ditch or canal you have caused to appear in this city, Mystery, Babylon, he will be for trying to draw your last shot; and if he should not draw your shot, I shall be looking again for my precious brother in old Virginia. I think him the closest with small arms, to shoot them fowls of the air, that lodge in the branches of that great tree. Now, brother Rorer, roar again; do not dirty paper, with sneaks, for it is his delight to see, that you notice him. Oh, Lord, stir up your soldiers in Tennessee. Send them spiritual Gideons, fill their pitchers and their lamps, that they may storm the devil's camps.

Dearly beloved in the Lord, since I wrote to you before, and finding you gave me a place in your mysterious tell truth; that is, to those that love the truth as it is in Christ, I thought to send you a few lines of the Lord's dealings towards us, in this wiregrass, and lightwood knot country. In this Association, there have been more churches constituted since I wrote; one at Deloach's Mill, one on the 15 Mile Creek, one on Scull's Creek, and this coming Sunday, another is to be constituted in Emanuel, on the Ohoopy waters, which will give us 29 churches, in the Canoochie. And although the missionaries call us their black sisters, the Lord makes us fair by his comeliness turn. It is the blood of Jesus that takes out all stains, or hides sins.

We have ten promising young preachers, rising with the signs of Aaron's rod; which shows the work to be of the Almighty God, &c. There are two of those born blind, and one never read the first word; these are gifted men in the mysteries of grace, and have great recollections, and are of great use in conference, and are called divines, and have never been polished with the Grecian files. John Buie and Cornelius his brother, were born blind, they were raised amongst us. And Elisha Coalman, never read a word. And these brethren can memorise nearly all the leading doctrinal scriptures. Then James Miller, William Miller, Nathan Roberts, William Williams. John Williams, and David Williams, Edmund Brannan, Benjamin Aycock, are the most promising gifts that I spake of in my first letter. Now some of these are ordained already, the others are not called to a church. This is our comfort, there is not a missionary in all these young Sampsons; they go head and heart, hand and foot, against them uncircumcised Philistines. And if the time be near when Zion's light shall come, this great Goliah, or beast, that the world so wonders at, and staggers after, will lose his head, by some stripling, David-like, with a most smooth stone, out of the book, or spiritual brook. And then the sword of Goliah will be in the temple near the ark, and the golden pot that holds the spiritual manna. Oh, Lord, hasten that glorious day, when that beast shall be taken, and cast into the bottomless pit, with all the false prophets. Amen and Amen.

I shall give you an item of the progress of the Primitive in our neighbouring counties. To wit, Scriven, Effingham, Chatham, and Bryant; that is to say, two churches of the Hephzibah, and three of Sunbury Association, to get clear of the mark of the beast and the number of his name. And know his number is or was six hundred threescore and six—a bad fix. And this is the number of a man, yes a man of sin, which is come to full age, I hope to be revealed; and is so well bred, that the sons of God and daughters too, may see that he is of his father the devil, for his

lust they will do. I hear that them instruments of iniquity are hiring men with their own money, to be members of this invention for thirty dollars yearly, and for 100 dollars paid down, he shall be a manager through life. Don't you see the slope, how the devil is dragging up hope; or will you not see till it will be too late? Awake, awake, before the smoke of the pit is so strong that you cannot see how you can get out, and there will be no help. See what is done abroad. Oh, look to God for his protection, and ask of God to grant you grace to guide you in the paths of peace.

My well beloved brethren in the Primitive, stand to your arms; oh, keep the munition watch, be each one on his tower, and Jesus will reveal his love in power. O, pray for poor me, that God may keep me in his garden till I die. Grace and mercy, peace and truth and love, abound with you all. Amen.

ROBERT DONALDSON.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 23, 1842.

FOR THE PRIMITIVE BAPTIST.

THOUGHTS AND RESOLUTIONS,

For the consideration of the churches composing the Kehukee Association.

Resolution the first:—Whereas, I understand that the Chowan Association at their last session have consented to appoint eight delegates of her body to meet with eight delegates from the Kehukee Association alike appointed, to see if the two Associations cannot settle differences of opinion and come in fellowship, union and correspondence as in former days—the Kehukee Association I have no doubt feels willing to consent to every overture of the Chowan Association, where positive scripture faith and apostolic practice is not perverted, by the great Book.

2nd. Resolved, That the Kehukee Association appoint out of her body eight delegates, such as in her wisdom she may choose, to meet with the eight appointed by the Chowan Association, to see if they can effect a reconciliation and union of the two Associations, by any possible effort short of the violation of plain express scripture. If she choose so to do.

3rd. Resolved, That the said delegates meet at Sandy Run meeting house, the Friday before the second Sunday in November, as the place designated by the Chowan, for their meeting in year 1842.

4th. Resolved, That no personal reflections shall be cast on either side by any delegate composing the meeting.

5th. Resolved, That the delegates from both Associations shall have full liberty to discuss their principles on both sides, to the full extent of their wishes, proving their arguments from express scripture.

6th. Resolved, If a union cannot be effected, that the delegates part in peace and friendship without anger or bitterness of spirit.

7th. Resolved, That as the Kehukee Association was the third Association formed and founded on her present principles in the United States, and that her principles on which she was first founded brought her peace and union among brethren and churches and Associations throughout the then States for 60 years, that she cannot nor will not give up those principles for any man or set of men on earth.

8th. Resolved, As the Kehukee Association was the third established in the then thirteen States, and the mother of the Virginia Portsmouth Association, and the Chowan, and the Neuse, and the Raleigh, and the Cape Fear and Contentnea Associations in the greater part—that she thinks she would disgrace herself to submit to the whims of her daughters, who have gone a whoring after other gods our fathers knew not—and thus violate her original principles of apostolic doctrine, ordinances, and ancient practice. Let her daughters return with penitence and acknowledgment to original chastity, and the mother's bosom feels free to forgive.

9th. Resolved, That every man has a right to do with his own money as he pleases, to give it to any man or set of men or to any society he pleases.

10th. Resolved, That a union between the Chowan and Kehukee Associations is easily effected, by the Chowan Association abandoning all the schemes of the day, and returning to the principles, doctrine, ordinances, and practice on which the Kehukee Association was first founded; and on which principles, doctrine and ordinances, the Chowan was first constituted. Nothing else can bring the two Associations in union, fellowship, and correspondence; for she the Chowan has swerved from original practice and not the Kehukee.

11th. Resolved, That the Kehukee As-

sociation cannot submit to the practice of amalmagating the church and world together in any religious society form whatever, to beg money for the ministry, sell memberships in various societies, fleece the people, and thereby make money to fill the pockets of ministerial hirelings, since Jesus says: My kingdom is not of this world —be ye separate—come out from among them—touch not the unclean thing.

12th. Resolved, That the Kehukee Association by observation, by information, and by sorrowful feelings, well knows that the societies of the day have divided the once United Baptist churches and Associations in all the States in the Union. And sowed discord, strife, contention, whispering, backbiting, evil speaking, and tumult in the churches and Associations throughout the States, to support the schemes of the day to make money for the ministry in a manner contrary to the Book.

13th. Resolved, therefore, If the Chowan Association wants a union, fellowship, and correspondence with the Kehukee Association, she must abandon all those societies and religious traffic in practice, and acknowledge and practice on the original principles and foundation on which the Kehukee Association and herself were first constituted; for the Kehukee cannot give up her original principles and ancient practice.

14th. Resolved, However, I think it best not to have any thing to do with the Chowan Association, as she voluntarily broke her former correspondence with the Kehukee, because she took a decided stand against the schemes of the day, and maintained her ancient practice and principles. And forasmuch, that the Chowan Association has tried by her hirelings, and is now trying and disturbing the peace of our churches, I think the further the two Associations keep apart the better for both, and more especially the Kehukee; without she wants to wade through the hot waters of strife and contention again, for the last error will be worse than the first.

15th. Resolved, That I am fully assured in my mind, that the Chowan Association has run after fancied follies of the new inventions of men, led on by her hirelings and gospel speculators; and has deviated in her pulpits from the creed, and preaches Arminianism and other unscriptural heresies, not according to her own nor the Kehukee creed, as laid down in the abstract of principles agreed to by the churches, in the founding of the two Associations.

16th. Resolved, That I will further say, the conduct of the greater part of the Chowan ministry towards the Kehukee, in the abuse of her and her ministry, counting us as wanting preaching to as much as the heathens, &c. &c. For many years, ever since the Kehukee took a decided stand against the schemes of the day and gospel speculation, the Chowan ministry has dealt out lavishly in lying infamy on the Kehukeeites and her ministry, that has not fallen short of tongue persecution.

17th. Resolved, That the above resolutions are not to dictate, nor in the least to bias, the Kehukee Association from doing what she may think proper in her wisdom to do in this important matter; but to bring the subject before the churches for their due consideration before the arrival of our next Association, that they may act accordingly on consideration, and not without reflection. *JOSHUA LAWRENCE.*

TO EDITORS PRIMITIVE BAPTIST.

Greensboro,' La.
April 17, 1841.

My dear brethren, I hope, will excuse this further monopoly of their attention, when I inform them that, the present subject has been crowded out of its order, in my mind, for a long time. I now must submit it to your consideration. I have labored hard under its unceasing weight. I must now deposite it with you, br. Editors, lest I should not be *ready* if my master should call me hence. I say *ready*, because I think it in all our power to be so; but let no one think that this readiness, is synonymous with a *preparation.* The vessels of mercy are always "*afore* prepared." But does not the scripture tell us to "prepare to meet God?" Not in the New Testament. The Old Testament, when warning Israel after the flesh, to consider their latter end, also told them, to *prepare* to meet God. But *how* to meet him, and *where*, is the question? Surely it was not with their souls, and in the eternal world; but to meet him in a hostile manner at Jerusalem where, as a nation, he would destroy them, for their neglect of his *carnal* ordinances. This is equal to, "My spirit shall not always strive with man." Striving, is fighting; but God does not serve his peculiar people, by fighting them: neither are they all Israel, that are of

Israel. But Christ tells *us all*, to be ready.

I have, heretofore, addressed the *strong*; perhaps too much so. I now feel swallowed up, with the case of Christ's weak lambs. The subject is *Temptation*; and O that the prince of shepherds may teach me to feed them. And now, at the very start I am met full in front, with a paradox One scripture says, pray, "not to lead us into temptation;" while another says, "Count it all joy, when ye fall into divers temptations!" Some, trying to reconcile these, have criticised thus, "Whether we be in the temptation, or the temptation in us?" But this is not correctly alternized, for both passages speak as, of us being in the temptation. The better way is, whether we are LED or FALL into it? If we consult the objects which these passages have in view, respectively, we shall discover an important difference between the *state* of those Christians who suffer themselves to be *led* into temptation, and those who only *fall* into it. But it is intimated that, it is God that leads us. So it is said, that God creates evil, Isaiah, 45. 7. But this is by his hiding himself, see verse 15. Hence we see the import of, "Lead us not into temptation," to be, "Lord, hide not thyself from us" For I view the soul, when God withdraws himself, to be like an inviting vacuum, while the devil necessarily enters. On the other hand, when we fall into temptations, it becomes a tribulation and works in us *patience*; and patience in its turn, worketh experience, hope, &c. which Paul recommends, as well as James. (Rom. 5. 3 &c. James, 1. 2.)

These apostles unite, in putting great stress upon *patience* and its perfection. And have you not found it worthy of their encomiums, dear brethren? If you have not, you cannot be too soon in your enquiries. What practical good should we receive, in running our Christian race; in fighting our invisible, as well as our incarnate enemies; and in, even our own experience, if we had not patience to submit to, and investigate these things? I refer to any Christian, if he cannot understand his own experience better by tribulation. As to *hope*, I have a great mind to say, he has none, until well tribulated. I know he has peace and joy (being justified,) but to say he has hope before, would contradict the apostle, Rom. 5. 1—5. I will support this view of things, by adverting to our experience; beginning at our *first* temptation. *First* temptation! How do you know *our* first temptation, old bro. Tom? I know it very well, my bro. or sister; not only by my own, but by the word of God also, "Christ was tempted in all points like as we are." What was his first temptation? Answer, to doubt his sonship to the great and living God. "If thou be the Son of God, &c." But as all Christ's temptations were without sin on his part, here the similitude fails. Christ did not doubt, but we doubting, were damned; that is, by the devil's condemnation. But let him condemn, who shall lay any thing to the charge of God's elect?" The devil thus captivates us, lawfully too; because we believed him, instead of God, who had just given us a glorious demonstration to the contrary. But what of this? nothing, my sister, only we are genteelly whipt, according to our strength. For he who shed his heart's blood for us, and from whose flaming eyes nothing can be hid, opens our prison door, and we rejoice again in his testimony. But ere long, we listen again to our enemy, and just as sure of another whipping We do it again, get another whipping, &c. &c.

Now, my master's little lambs, let us enquire into the cause, why we so often get chastised, and so often deserve it; and that too, for the same offence? Why does the adage "a burnt child dreads the fire," lose its influence on the subject before us? The case stands so, we are sure of a scourging whenever we offend, (otherwise God would become untrue, which cannot be,) for God says he will not clear the guilty. If it were not that mercy and truth are met together harmoniously, in our Saviour, we could not be saved, nor forgiven by our scourgings; for it is not *justice*, that mercy rejoiceth against, but *judgment*. Therefore while his love and faithfulness remains forever, we may expect his stripes, Well, this will do for the whipping part, but it remains to give a reason why we should doubt so often, and so long! Will not it astonish you, my dear brethren and sisters that, it is founded upon your honesty and truth, to the very best of your abilities. I will tell you the main truth, that supports you in doubting, and which you are so conscious of, that you feel it would be dishonest for you to give it up. Here it comes: "*That you did not suffer enough in your conviction, for your great sins.*" I know you are honest,

Now tell another truth, and acknowledge, that this has been the cause of your doubts Yes, yes, yes; I hear you say. Now let us examine this matter, according to the doctrine of Christ. You have honesty; you have sincerity; and you have truth; what lack you yet? *Knowledge*. You are children, therefore think, understand and speak, as children. But let us help one another, and feed one another with knowledge; yet not the knowledge of this world, but the knowledge of God, and of his Christ. According to the gospel of Christ, if ye had suffered for one of your least sins, instead of now having a good hope, through grace, you would have been dispairingly damned; for Christ would have profited you nothing.

The apostle James, who speaks so highly of *falling* into temptations, gives us a very distinct manner of the opposite kind. James 1, 14 and 15: "Every man is tempted when he is drawn away of his own lusts and enticed; then when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death." Oh, how many times has your poor writer died this ugly death, (but thanks be to God, for the gift of eternal life) I said, I was writing for the *weak*, but let the *strongest* tremble for the next that shall assail; unless he is in communion with his God I thank God that there are many of his children strong in faith, and in the doctrine of Christ, but to be strong in temptations, is, to have none. Christ did not come into the flesh to save us *from* temptations, but to qualify himself to succour us in, and deliver us out of them He always will do these, if we only *fall* into them; but this is not all, but will certainly raise them up, after they have been sensitively dead, by being *led* into them. Thus giving repentance and remission of sins to his Israel, according to scripture. Acts, 5. 31. I suppose there is an "*if need be*," (as Peter has it,) of our heaviness, through manifold temptations. (Pet. 1. 6.) But why is this IF inserted? We are told in the connection, that it is "for the *trial* of our faith." But is it not necessary for the faith of *all* to be tried? I must indeed confess, that I think not; not *so tried*, as I think the meaning of this text imports. We hear nothing of John's being sifted as wheat, but we do of Peter's, and it seems to have taken a particular intervention of our Lord, in his behalf; as I hope it has, in favor of Paxton. Moreover, Paul's delivering some to satan, for the destruction of the flesh, must certainly, have been for their benefit.

I have figured, to myself, a Christian, when *led* into temptation, to be as if the devil had hold of one end of a string, and the other end somehow fastened to himself; while I hear a cry from within him. Murder, murder, O murder, God be merciful, O I am gone. Now it is useless to argue, whether he could break this leading-string or not. The lamentable fact is, if we are led but one foot, our conscience condemns us, and we are driven from our prayers; for the very heavens became a canopy of brass, to prevent their ascension. You know it is truth; for I am writing to them that know it. All other kind of worshippers, *know* not nor *care* not, for what I am speaking about now. These must actually commit, what the *world* call a sin, before their consciences are hurt; and if it can only be wiped out of the remembrance of the world, they know they could soon pray it off themselves. I know, my brethren, that until we become back-slidden in heart, God, according to his promises, covers our sins, when he sees us bowed down under a sense of them, and trembling for fear the wicked should know and blaspheme But this is not all he does for us. Our seducers know not the time of our greatest weakness, and if we suspect their knowledge, the temptation is driven away by our fears. What a peculiar people! But am I not casting pearls before swine? I think not They cannot say Shibboleth; the children must have their bread, though the dogs snatch at it.

But I will stop, until I get a little better acquainted with my reader. Who are you, sir? Are you a scoffer at what Christ's little ones call their *experience*? This we are willing to give, *as our reason*, of a hope, to any that ask us for it; and if you are such, may our God, quickly, have mercy upon you. Know, O man, that these same temptations and tribulations, work for us, an exceeding weight of glory. The poorness of our spirit send forth, at present, unutterable groans; but they are understood and answered, by the Father of our Lord Jesus Christ, whose sufferings, they are in fellowship with; and with whose glory, we are certain to share. But *then*, O scoffer, *where* will you appear? You now see many of God's poor children sin, and set your heart upon their iniquities. God says, you eat our sins. (Hosea, 4. 8. Psal. 14,

4.) as if you were eating *bread*. True we have sins, or you could not eat them (God chastise us for them,) nor Christ save us from them. Do my friend, hunt out some other kind of food. But *how* do ye eat our sins? I am going to tell you, and warn you of its direful nutrition. You conclude there is no truth in the religion of Jesus. You have found out many hypocites; you blend all together; and finally conclude that you, yourself (in love with your sins.) are as good as any. I must now bid you adieu after pointing you to the hypocrite's true character. They are, like you, in noticing the sins of God's people, and feeding on it too; for they mourn not, but by comparing their own eye-service, take occasion to say, of themselves respectively, "Behold ME, behold ME; but these have already their reward, (so saith Christ.) But how, their reward? To be called Rabbi, Rabbi; or perhaps to make a gain of godliness in some way; begging; trading; getting in debt for capital; perhaps marrying, &c. &c. See Rev. 18. 12 and 15.

But, dear reader, if you are not one of these scoffers, perhaps we are already acquainted, by the same spirit, and the same tribulation. Our temptations arise from *three* sources; the *world*, the *flesh*, and the devil. My dear feeble brethren and sisters, there is nothing can enable us to contend with this formidable conspiracy, but the same spirit that raised the dead body of our Lord. But this can. And I do know, that we shall be MORE than conquerors, through him that loved US. The temptations that assail us from the *world*, are the pride of life; the maxims, modes and customs; the love of its wealth, &c. The lusts of the *flesh* seduces us to the following works, adultery, fornication, uncleanness, lasciviousness, &c. &c. Gal. 5. 19. The devil is the instigator to all these, by causing us to doubt, or at least to think lightly of the judgments of God. The world, the flesh and the devil, may be called the satanical trinity; whose influence, is exhibited by invisible and incarnate agents.

We are informed that the whole world lieth in wickedness, so that we are to expect no good thing from it, only as it may accommodate us, as travelling through it. We have our lodging, meat and clothing, and this is all; for every good thing else cometh from above, which we cannot receive with our *senses*, but faith only. We ought to let every thing pertaining to it, have no faster a hold to us, than Joseph's coat did to him. But this we cannot do, with respect to the *flesh*. However it is our privilege to have it dead, "The body dead because of sin, but the spirit life because of righeousness." We are apt, just here, my brethren to make a mistake, by the phrase, "*imputed righteousness of Jesus Christ.*" This is an unscriptural phraseology, The true phrase is, "The righteousness of God, by faith of Jesus Christ." So that Jesus Christ himself is the righteousness of God. If, therefore, you have him in you (the hope of glory,) then have you the righteousness of God; and not till then. This is the way, we have the righteousness of the law *fulfilled in us*; and not by a mere imputation, under the present acceptation of that term. So on the other hand, the imputation of Adam's sin, involves a participation.

Of all the sources of our present temptations, our unsubdued flesh is the most tremendous. It is so close to us, its *lawful* and *pressing* demands must be attended to by us; and how easy while gratifying these to overleap the bounds. "My soul hath long dwelt with him that hateth peace." The flesh, is not only *of us*, but also of *the world*; consequently to be more watched against, than all other things. The most holy of God's children have been overcome by it. Let us fear, because of our unwatchfulness our souls are lean from day to day. The devil for his part, is continually going up and down (in his incarnate agents,) to inject his lying and adulterating doctrines, into us. Remember our *first* temptation, which told us we ought to have suffered more, in our conviction. This is Arminianism, and takes its hold from the pride of our nature. But the greatest and most vulnerable point of attack, is that of a *sexual* nature. From this quarter, has our wisest and strongest brethren been overcome. I shall therefore level my artillery against it. I know that there is a false delicacy, pervading both the pulpit and press, upon this topic. I hope I shall keep clear of both extremes, while I am exposing, to God's children, the source of their mishaps.

I charge my brethren Editors, who stand on our watch-tower, to let my voice be heard; for I do assure them, that, *this temptation*, is the chief cause of my writing upon the present subject. I view its victims (not by *actual* transgression) to be tens of thousands, while other causes have

only their thousands. In short, I view it as our BESETTING sin. Its commonality, is well predicated upon the strength of God's first commandment to our species; "MULTIPLY." All therefore, must be a live to this sensation; which is common also, to all animal creation. The brutal part ratify this, at noon day. The rational part, are under no less influence, abstractly considered. But "let every man have his own wife, and every woman her own husband," has also, its influence upon every one of God's elect. The first time we have on record, the transgression of the latter commandment, we find Gen. 4. 23; where we find Lamech (the transgressor) pronouncing the heaviest curse upon himself; "If Cain shall be avenged seven-fold; truly, Lamech seventy and seven fold." God's *common* grace (for "he is the God of all grace,") influences all rational creation, to form to themselves, compacts, usages, &c. for their mutual and common interests. But notwithstanding all these considerations, the devil uses this propensity, more to the annoyance of God's children, than every thing else together. A look! A glance! One cherished thought!! O Lord how true are thy words, "He that hath looked upon a woman to lust after her, hath committed adultery already." Where? In his *heart* (which should be God's) and *there*, dear lambs, is where *we* feel it. Husbands, a word to you. "*Dwell* with your wives, *according to knowledge.* (1 Peter. 3. 7.) Wives, to you a word also: "Submit yourselves (in this respect) to your husbands *as it is fit* in the Lord, (Paul, Col. 3. 18.) "*Serve* one another in *love*," not to the gratification of the flesh. Consider what I say, brethren. For because of these things the holy spirit of God, is not only grieved but quenched. Dear brethren and sisters, bear with me, for I have an eternal *something* at stake about it. God has laid it heavily upon me, a long time. I think the apostle Paul had the same view of this thing, that I have, I shall therefore, not follow the maxim of the world in covering this matter up.

It is very remarkable, that the first four items, in his catalogue of fleshly works, were all pointing to this very thing, Gal. 5. 19: "Adultery, fornication, uncleanness and lasciviousness. He seems to impress its consideration, with an emphasis to awaken our greatest vigilance, in giving heed to our Lord's warning: "*What I say unto you, I say unto* ALL: *watch.*" The incestuous Corinthian brother, we have an account of, and which will stand as a disgraceful beacon, to all future Christians. Remember David's peep, into Uriah's yard. Remember also, that caution to his beloved son Timothy, when he was to rebuke young women, "with all *purity.*" Remember also God's figure when personifying a great city, as if a woman; "I will not meet thee *like a man.*" To show its ascendancy over all other temptations, I refer to the epistles to the Thessalonian church, 1 epistle, 1 chapt. 4 verse: "He KNEW the brethren were elected of God. v. 5. That they had received the gospel with the power of the Holy Ghost; and 10th, that they were delivered from the wrath to come." Yet did he know the influence over them, of this tenacious temptation. Chapt. 4. ver. 3: "For this is the will of God, even your sanctification, that ye *should abstain* from fornication."

My dear brethren, excuse me for not being yet done with this subject. My concern about this matter is unspeakable. My soul sympathises with those children of God who, before their calling, had gratified this propensity. Surely these are brands plucked from the burning; and ye know how much easier these kindle than other fuel. I expect to be scoffed at, and pushed aside, as an old *debauchee.* I care not; I know that publicans and harlots will enter the kingdom, before such scoffers. God having laid this deeply in my heart, I shall try to acquit myself before him; especially as I now think, this to be the last voluntary epistle of my life. I shall proceed now to notice the fall of one among the greatest of God's saints. I shall attend to this, for the same reason, for which the Holy Ghost did, when he set it in the abiding record of scripture. It cannot be, that David's crime, was left upon record, for imitation: neither can it be, to scandalise that, otherwise holy saint. It was surely to warn all future saints to *watchfulness*; but more especially, in my opinion, to revive the hopes of the distressed victims of this besetting sin; and confirm the God-honoring doctrine of final perseverance. Many, too many, of us lose OUR OWN salvation, which we cannot work out, without great fear and trembling. But we are to STAND STILL with respect to the LORD'S salvation. I don't say that David's transgression, was the most *cruel* and *inhuman* of all others; but it is the most complicated enormity, I think, that I ever heard of. I am not go-

ing to vindicate it; but my sympathy is searching for *some* healing balm, to administer to my already backslidden brethren; "lest they be swallowed up, of over much sorrow." 2 Cor. 2. 7. I shall now notice this crime, as recorded 2 Sam. 11 chap.

There can be no greater exposure to the assaults of our enemies, than *idleness*. It is the ready host, to every vagrant imagination, and has leisure to hold converse with every object of sense. This was the unfortunate and alas! the unchristian condition, of our poor and vulnerated bro. David. The command of God is, "Six days shall thou labor." There is no condition (except debility,) to which we may arrive, can excuse us for our laziness. God had raised up David to defend and preserve Israel. We are told verse 1st, that the *time for kings* to battle, was come. David was a king. But instead of going himself, he sent Joab. We find him next lounging upon his bed; not from sickness; far otherwise. I was a going to wish, he had been even dead; but I will not do so, for then I should not have had such a plain case, to strengthen like victims, by way of comparison. What next? He was at the top of his house. O! how ominously symbolical. No book in his hand, to prevent the wandering of his eyes; no meditation in his heart, to secure his attention. I am not sure, but he was looking for such an object, as he actually found. I can hardly think, that Barsheba was incautious about choosing a private place for her ablutions. Notwithstanding, his eyes perceived her, into her retreat, and there perhaps through a window, his lust conceived which brought forth sin; which finished in death. [I suppose he had not before this, made a covenant with his eyes; that he would not look upon a maid, as Job also had done; and as I now recommend every Christian to do.] David had influence, with Barsheba. Perhaps his character for holiness, made her less resisting. O preachers of the gospel, let us reason. No, we need not. You have anticipated. I pass on to follow up this gratified temptation! David now being the captive, the lawful captive, of the devil; and learning the effects of his sin, from Barsheba; employs his former holy heart, in devising schemes of deceit and hypocrisy to keep his former character pure. But, O foolish thought! God had ordained repentance only to restore him. Therefore on he goes to higher grades of iniquity. He thought that he would palm the child on him who ought to have been its right father. He sends for poor Uriah; and committed another sin, in making him drunk, to smother matters. It would not do. Uriah's patriotism, loyalty, and soldiership, combined to prevent. And now David what have you to do? Surely the hellish practice of procuring abortions was then unthought of. I cannot think, that Uriah had the least suspicion of the matter.

O! David, how your crimes magnify! 'Twas not enough for you to have him killed, but you must make his own unsuspecting fidelity, the means of your ungrateful, unmanly and ungodly murder. You have succeeded. But this is not the worst yet, in my opinion; for he seems to throw the whole upon God. So Job's messenger, he says, verse 25th: "Say unto Joab, let not this thing displease thee, ☞ *the sword devoureth one as well as another.*" So David had the whole affair covered over nicely, with the *providence of God*!! Reader, you know, that God granted him repentance unto life, but you also know, that the sword left not his house all his days. And as to the sin of adultery, many of his wives were adulterated by his neighbor. But behold, that neighbor was his beloved son, see 2 Sam. 18. 22. One of his sons deflowed his sister, and was killed by another son, who rose up to dethrone him, and losing his life, gave rise to that notorious lamentation, 2 Sam. 18. 33. Brethren, God is no respecter of persons, that is, among his children, for every one shall receive for the wrong which he does. Knowing therefore, the terror of the Lord; be persuaded. Mortify this lust, with that little member, the tongue, which comes next to this filthiness. But I must come to a close.

May my brethren and sisters so WATCH, that they may glorify their Father in, and with, their mortal bodies as to keep clear of God's chastisements, and of a guilty conscience. I am now done, and hope to be *ready* to meet, the great God and our Lord Jesus, who gave himself for us, that he might redeem us from all iniquity and purify to himself a *peculiar* people, zealous of good works. I know that this people hate sin, but if they commit it, (any of them,) they have an advocate, Jesus Christ the righteous, to whom be glory. Amen. Little children, *shew* your love to one another.

THOMAS PAXTON.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Georgia,
June 23rd, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist order: May grace, mercy and peace be multiplied unto you; may great grace rest and remain with you, and enable you to live in the life of faith, trusting in Jesus for all spiritual blessings; that you may with comfort in hope of eternal life, live in the discharge of your duty, as you have found grace and mercy to help in time of need. Psalms 84th, and 10 verse: For the Lord God is a sun and shield, the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

Brethren, it is truly a great comfort to me, to read the communications from our numerous correspondents, that write for the Primitive Baptist from the different parts of the United States and Territories, and wish the paper to be continued so long as it holds the doctrine it now does of the Primitive faith. And may the Lord of his mercy bless the little winged messenger the Primitive paper to thousands yet in darkness, and bring them to enjoy the sweet fruit of the gospel of the Son of God. Yours as ever. *JONATHAN NEEL*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county,
June 13th, 1842.

BELOVED BRETHREN: It is with joy that I take my pen in hand to inform you, that I am yet in the land of the living and enjoy reasonable health, thanks be to God for his mercies towards so unworthy a being as I feel myself to be. I receive my paper tolerably regular, and feast on the good news that the little despised Primitive brings to my poor soul, (i. e.) despised by the religious world of mankind. The old Primitive brethren stand fast in the Lord, and I believe unshaken, while her ministers stand upon her walls & hold not their peace.

So nothing more at present, but remain your loving brother in tribulation in Christ Jesus. So farewell.

ANDREW HENDON.

FOR THE PRIMITIVE BAPTIST.

The Trinity—Father, Son & Spirit. C. M.

In heaven above is joy and love,
There God the Father reigns;
And God the Son, for both are one,
And so the world sustains.

The Spirit too can wonders do;
And so the work is done;
And sinners they begin to pray,
And to the Saviour run.

The cords of love in order move;
And draw the sinner's heart;
We now do find he is inclin'd,
From sin he will depart.

And so he now begins to bow,
And so for mercy call;
He now begins to see his sins,
And at the cross he'll fall.

The Spirit seals, the truth reveals,
He makes a blessed choice;
He now begins to hate his sins,
And so he will rejoice.

And now he'll pray both night and day,
And live on sovereign grace;
He's now begun, and so he'll run,
The blessed heavenly race.

BENJAMIN MAY.

Macon, Ga. Dec. 30, 1841.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Barbour county,
June 23, 1842.

BRETHREN EDITORS: We receive the Primitive with gladness, and read it with joy; for I find it to be full of fat things, calculated to encourage, enliven, strengthen, confirm, and establish the poor way-faring pilgrim, when just ready to despair. But I did not commence to write much, so I will say to you, brethren, that there are a good many in this settlement that are very partial to the Primitive doctrine; while there are some that have no taste for it. So, brethren, I close. I remain yours affectionately. *D. K. THOMAS.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, AUGUST 13, 1842. No. 15.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Rockford, Alabama,
July 15th, 1842.

DEAR BRETHREN IN THE LORD: As it becomes my duty to address you in and through our little messenger, that brings us so much good news from a far country; I have somewhat concluded through much weakness, to write a few lines to the dear brethren scattered abroad throughout this land of trouble and affliction.

I wish to write something concerning my travels, from the year 1833 to the year 1841; concerning the extended mercies of our allwise and sin pardoning God. Previous to the year 1833, at times I would feel that there was something lacking. It was evident, that I knew that I had to die, and I was very fearful of going to that awful place of torment. At length I began to try to pray. At times I would feel great relief, and thought that I was getting to be a Christian very fast. At length I found that I was failing to comply with my promises to the Lord. And so I went on for several years, trying to pray and making promises, breaking them all the time; expecting to be rewarded for my good works, if I could only but continue to do them. After going on this way some time, I began to find that I was a liar, and the truth was not in me: that I had made so many fair promises, and failed to comply with them. This I think, if I mistake not, was in the year 1833.

My good works all having failed to accomplish my hope of eternal glory, I came to a pause and began to reflect on my awful condition; and began to see, that my heart was full of deceit and desperately wicked above all things. I saw that I could do nothing within myself, and that if I ever was saved, it would be by nothing that I could do. Here I became a publican, and began to try to pray the Lord to have mercy on me a sinner. I went on in this way some time, my troubles growing worse and worse; and came to the conclusion finally, that I was destined to eternal woe and misery, and that there was no mercy for me. I had sinned against a holy and just God, and now it was that he was going to destroy me from off the earth and appoint to me my portion with the hypocrites and unbelievers in the dreary regions of the dead, where all things are forgot, and sink my soul beneath the angry frowns of a sin avenging God.

Dear brethren, if I have ever underwent a proper conviction for sin, I know that some of you can witness my feelings about that time. I still went on this way for some time. At length one night about ten or eleven o'clock, as well as I recollect, I had been dozing a little, I would wake up in great terror and distress, and would shut my eyes, never expecting to open them again in this world. I thought that I was going to die that night, and I could clearly see that God was just in damning my soul. Here it was that I gave up all for lost, and my prayer was, here, Lord, I give myself to thee, tis all that I can do, thy will be done. At this moment I saw a low heavy built man, with eyes apparently as large as a plate, and red as fire; he was a droll looking picture, he came strutting along by the side of the bed, laying off his hands and making very light of me; and soon as he disappeared, I saw standing at the foot of my bed the most pleasant countenanced

man I ever saw, with long white hair reaching down to his shoulders, who spoke with a loud voice, saying, He that believeth and is baptised shall be saved; but he that believeth not shall be damned. I did not see all this with my natural eyes, if so, I verily believe that I would have forgotten it before now; a good hope never grows dark. Then it was that my troubles all left me and my soul did leap for joy. I could praise the Lord without any trouble whatever. I verily thought that I should never see any more trouble here on earth; my heart was full of love, I loved every body; every thing appeared new to me.

Well I thought I would go to the church, and relate what I thought the Lord had done for my poor soul; but when the time would come this big-eyed man that I spoke of before, would tell me not to go, that every body would be laughing at me, and more than likely that I was deceived any how, and that I had better put it off for this time. And so I went on time after time, and began to have doubts and fears. Some times I concluded that I had no religion at all, and began to go astray with the things of the world; and sometimes when I would be off to myself, I would reflect on my past travels and take a cry or two about the way I was going on, and think I would reform. And so I went on till the year 1838, in that year I think I was beaten with many stripes. I had a spell of sickness, that lasted me some twelve months, in which time I hope I sincerely repented for my misconduct from the time I was delivered from my guilt in 1833; though I did not join any church until the year 1841. Though I tried to live up to the calling wherein I trust I have been called out of darkness into the marvellous light of our glorious Saviour.

I am now a member of the Primitive order, at our little church at New Hope, six miles above Rockford; and hope through the mercies of God, never to get as far out of the way of Christian duty any more. My heart's desire and prayer to God is, that we may all earnestly contend for the true faith, as it is in Christ Jesus, and keep our garments unspotted from the temptations of blind leaders; for if we follow them, we must expect to fall in the ditch. I hope that God will direct us through this vale of tears, and bring us home to glory. May this be our happy lot, is my prayer for Christ's sake. Yours in the bonds of Christian love.

S. M. SMITH.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Delaware Baptist Association, held at London Tract Church, Chester County, Pa., May 21st, 22d and 23d, 1842.

CIRCULAR LETTER.

The Delaware Baptist Association to the Brethren whom they represent, send love in the Lord:

Dear Brethren: We are yet in the wilderness, surrounded with a variety of circumstances, rendering this a Bochim, a land of weeping. But we are not left to grope our way in the dark: but have a sure word of prophecy, to which we do well to take heed, as unto a light that shineth in a dark place, until the day star arise on our hearts.

In view of these afflictive circumstances, to which we are exposed, the Apostle says: If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. Two ideas are here brought to view, the first is, that no people are more afflicted in this world, than the followers of the Lamb; and second, that the hope of the resurrection affords the strongest consolation under them. Job received it as such when he said: For I know that my redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and my eyes shall behold and not another though my veins be consumed within me. Job, chap. xix, 25, 27. We cannot think that by flesh he meant the human nature of Christ, nor by eyes the eyes of faith, but the connexion (we think) will fully warrant the conclusion that he meant his own body which was then the seat of loathsome disease, but he consoled himself in the delightful contemplation of the change through which it should pass, and the perfect state in which it should appear in the morning of the resurrection. David says, As for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness. Psalms, chap.

xvii. 15v. Nor that we are to suppose the psalmist is now imperfect in happiness, no dissatisfaction in the common acceptation of the term can now molest his glorified spirit; it is perfectly happy. But his faith then looked forward to the resurrection of the body, as the last link in the golden chain of redemption; so the idea as we understand it is; then shall my redemption be complete when I awake in the likeness of my glorious redeemer, and not till then. This idea is fully confirmed by Paul to the Phillippians. "For our conversation is in heaven from whence we look for the Saviour who shall *change our vile body*, that it may be fashioned like unto *his glorious body*."—Phil., chap. iii. 20, 21v. Not give us new bodies which never before existed, but change our vile bodies and make them like unto his glorious or glorified body. Christ, previous to his death had an innocent body, but subject to infirmities; he hungered, thirsted, &c., but after his resurrection he had a glorious or glorified body, and this glorious body constitutes the perfect model after which he will fashion the bodies of his saints. Consoling as is this doctrine it meets with opposition, and that from some Baptists; but we find those objections generally if not uniformly founded in Human Philosophy. Vain man fain would be wise, and because he cannot reconcile this doctrine to his notions of philosophy, he rejects it as inadmissable. But we do not pretend to reach this sublime height by human reason; we admit that it is infinitely beyond its utmost stretch, and that it is purely a doctrine of revelation. To the law and to the testimony, if they speak not according to that it is because there is no light in them; however while we admit that it is above reason we contend that it is not contrary to it. The creation of the world and its contents is above reason (for by faith we understand that the worlds were framed) but it is not contrary to it; the fact exists; and we are bound to believe it. The resurrection is above reason, though not contrary to it, when that we reflect that the same power that created the world, is pledged to raise the dead, and is it incredible with you that God should raise the dead.—Let us select a few of the proofs of this doctrine, and the first, we shall select is in Matthew, chap. xxii. 23-32. The Sadducees in this instance attempted to embarrass Christ by presenting what they supposed an unanswerable objection to it: but after detecting their ignorance of the scripture and the power of God, Christ drew an evidence in its support from the declaration of God to Moses. I am, said he, the God of Abraham, Isaac and Jacob, and asserts that God is not the God of the dead, but of the living: it may be thought strange that he should have made this quotation when there are so many instances in the old Testament where the subject is so plainly asserted; but he was talking with Sadducees who (it is said) admitted the authenticity of the books of Moses only, and hence the beautiful propriety of the quotation. But to the proof: this declaration was made long after the death of those men and if their bodies were annihilated so as never again to rise, then their identity would be forever lost. It is by the existence of the body that identity is preserved; if the bodies of Abraham, Isaac and Jacob were not to rise, then they no longer exist as Abraham, Isaac and Jacob, nor can they ever exist as such, nor did they exist as such when the above declaration was made.

In John, 5th chap. 28, 29, this doctrine is clearly asserted: Marvel not at this, for the hour is coming in the which, all that are in their grave shall hear his voice, &c.

Here is evidently a change of subjects; in verse 25, he was speaking of the quickening of sinners dead in trespasses and sins, a work which has been going on from the foundation and will continue till the last of God's elect shall have been brought in. At this they marvelled, but he said unto them, marvel not at this, for if this (as though he should have said) is so marvellous in your eyes here is something more wonderful still. There is evidently a difference between the two events; the one is progressive which is still going on. The hour is coming and now *is*. The other is altogether future; the hour *is coming*, and to guard against confounding the two subjects, the peculiar condition of the subjects of this wonderful change is stated. They that are in their *graves*, it cannot therefore apply to the quickening of the sinner, for though he is dead in sin, he is not in the grave: again, the universality of the declaration forbids such an application: *all* that are in their graves. But all that are dead in tresspasses and sin will not be made to live in a spiritual sense, neither will it do to apply it to the spirits as some would apply it, for the spirits of men are not confined to their graves: it is evident from the most obvious construction that the bodies

of men are intended, and that of all men, both righteous and unrighteous. Yet there is nothing in this passage to militate against a two fold resurrection, for the dead in Christ shall rise first, and this pre-eminence is secured to them through the redemption that is in Christ, which redemption secured the glorous resurrection of the body as well as the salvation of the soul. In the 49th Psalm and the 14th v., David says of the wicked: Like sheep they are laid in the grave, death shall feed upon them and the upright shall have dominion over them in the morning: in the morning of the resurrection no doubt when the voice of the Son of God shall be heard and such will be its power as to reach the deep caverns of the grave, yea the sea shall give up its dead, the cave of Macpelah shall surrender its precious deposite, and we shall then see that the identity of Abraham, Isaac and Jacob shall have been preserved inviolate.

Oh glorious hour, Oh blest abode
I shall be near, and like my God.

In the interview between Christ and Martha, occasioned by the death of Lazarus, Martha said, I know that he shall rise again in the resurrection at the last day. John, chap. xi. 24v. Here we see that Martha fully believed in the resurrection of that identical body over which she was then weeping. I know that *he* shall rise, &c., she also believed there was a period in advance when there should be a general resurrection of the dead. I know that he shall rise again at the resurrection at the *last day*. Now if this is an error, Martha was a subject of it, and we cannot think that the master would have let it pass without correction. He would (perhaps) have said, Martha, you are in an error on this subject such an event is impossible. How can the body, after having been decomposed ever rise again, such an idea is at war with all the principles of philosophy; but he replies I am the resurrection and the life. I have the power of the resurrection in my own hands, and need not wait until that day to make it known, but can exert it now as well as then, and directly proceeds to give an exemplification of it by raising Lazarus from the tomb; and no greater power is requisite to raise the whole body of the saints than was displayed in raising Lazarus. But he has done more than this; he has asserted his power over death and the grave more fully by his own resurrection, by which he has left a certain pledge to all his chosen that they shall share in the same glorious victory. In support of this conclusion the Apostle Paul connects the two events as inseparable, 1st Corinthians xv. and 16v. For if the dead rise not then is Christ not raised. There is evidently an agreement between Christ and the dead in this connexion, they are both of the same kind identically, and if the raising of the dead here means only their regeneration, then the resurrection of Christ intended the same; a conclusion which if admitted would go to frustrate the whole plan of redemption, as it would place him in the same fallen and degenerate condition (by nature) as are his people; from which conclusion the mind of the Christian revolts with horror. But the resurrection of the body, is so evidently the subject here treated on that to doubt it would be to reject the most natural and obvious construction of the passage. Here then we are furnished with a conclusive evidence of the resurrection of the dead, to come at which we are not left to tax our logic and metaphysical powers, nor yet to follow the more uncertain guide or vain philosophy. But it is supported by a plain scriptural fact; and one ounce of fact is worth more than a thousand tons of speculative philosophy. There are two circumstances connected with this fact which go to place it beyond the reach of doubt; first the abundance of the testimony. In the Jewish law two witnesses were sufficient to substantiate any one fact. But here we have an host of testimony, an enumeration of testimony, an enumeration of which we have in 1st Corinthians, chap. xv. 6-8v. and that he was seen of Cephas and then of the twelve, and after that he was seen of above five hundred brethren at once, of whom the great part remain unto this present, but some have fallen asleep; after that he was seen of James, then of all the Apostles and last of all he was seen of me also, as of one born out of due time. Second. The character of the witnesses was such as to command our unqualified belief, but the proof of this we will defer till an objection is produced of sufficient importance to deserve a refutation, to produce which would defy the powers of earth and hell. The importance of this subject gives it a peculiar claim on our attention: it is found among the fundamental principles of the system of redemption. That it constituted an important feature in the ministry of the

Apostles is evident from various passages in the Acts. It was one of the main charges brought against them by their enemies. And as they spake unto the people the priests and the Captain of the Temple and the Sadducees being grieved that they taught the people, and preached through Jesus the *resurrection of the dead*, and they laid hands on them and put them in hold. Acts, chap. iv, 1-3v. Here the weight of the charge rested on them preaching the resurrection of the dead. Again Acts, chap. xxiii, 6v.—When Paul perceived that one part was Sadducees and the other Pharisees, he cried out in the council, men and brethren I am a Pharisee, a son of a Pharisee, *of the hope and resurrection of the dead, I am called in question.* Here again the resurrection constituted a main charge, and after having in the most unequivocal manner denied the charge brought against him by Tertullus and put him to his defiance for proof, he then addressed himself to Felix and observed: But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things written in the law and the Prophets, and have hope toward God, which they themselves also believe, that there shall be a resurrection of the dead both of the just and of the unjust. Acts, chap. xxiv, 14, 15. Here we see that the resurrection was found in the law and the prophets, and that although his enemies acknowledged its truth, yet it was brought as a main charge against him, as will appear from 21st verse of said chapter. Except it be for this one voice that I cried standing among them, touching the resurrection of the dead I am called in question this day. But let us examine the conclusions to which the Apostle arrives on the supposition that the dead arise not. These will be found in 1st Corinthians, chap. xv, 14-17: And first, if the dead rise not then hath Christ not risen, and of course all that delightful association of idea connected with that event falls to the ground, and Peter was mistaken in that animated exclamation found in his first Epistle, 1 chap. 3 and 4v. Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Now all this delightful association of idea is built on the resurrection of Christ from the dead. But if the dead rise not, then is the foundation imaginary. The beautiful superstructure must fall and Peter and all associated with him must lie eternally buried in its ruins. But now is Christ risen from the dead and become the first fruits of them that slept. The second is—That the Apostles are found false witnesses of God unto us; they unitedly bore testimony of the resurrection of Christ from the dead. But if the dead rise not then their testimony is false and they stand charged with the odious character of false witnesses and that of the worst kind. The importance of testimony is to be determined by the value of the consideration at issue. He that would deprive a man of his estate by false testimony is highly culpable; but he that would deprive a fellow being of his life is more so. But they that would form a combination to deceive millions in relation to their eternal interests, are more criminal than either of the above. On the supposition that this is true of them they would come fully under the character described by Jude, 13v. Wandering stars to whom is reserved the blackness of darkness forever.—There are certain stars that are of vast importance to the mariner. The north star for instance. But let us suppose that the helmsman should (through a mistake) fix his eye on a moveable planet, instead of the polar star, we may easily conclude that the consequences would be disastrous both to the ship and crew. We have been wont to fix our eyes on the Apostles, as a constellation of fixed stars in the gospel firmament; but let us suppose ourselves deceived in this (which is certainly the case if the dead rise not) and it will require no great effort of mind to come to the conclusion, a conclusion which will paralyse our fondest hopes and leave us the most wretched victims of the most awful delusion.

Again if the dead rise not our faith is vain. Christ and him crucified, has been the object of our faith, and indeed of all that class of men called believers from Abel, the first Martyr, down to the present, and will in all future ages. But if the dead rise not, then the great enemy of souls will prove completely victorious in the contest carried on between him and the above named characters ever since they had an existence on earth.

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It has ever been a favorite object with him to prove the faith of God's elect to be vain and fantastical, and if the dead rise not he will prove completely victorious and his horrid den resound with acclamations of triumph.

Again: if the dead rise not we are yet in our sins, and if so, how sad our delusion, how false and treacherous that peace we have derived of a hope of their forgiveness through the blood of the Lamb. How dreadful they once appeared when set in array before us, when for number they were like the stars in the firmament, and for guilt like mountains pressing us down. —In view of which we stood like condemned criminals awaiting our dreadful sentence, depart ye cursed, &c. But our unspeakable joy (when least expected) Jesus appeared as our days man and whispered peace and pardon to our trembling souls, we were enabled to run into his name as into a strong tower from the enemy, as a refuge from the avenger of blood and as a hiding place from the wind, and a covert from the tempest. In a word we found in him every thing we could wish. Since then we have been buoyed up under the fond hope that our sins have been cast behind his back into the sea of forgetfulness, and though sought for should never be found. We have been wont to take comfort from such promises as these: I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins return unto me for I have redeemed thee, Isaiah xliv. 22. Again, I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins. These and such like have been to us as apples of gold in pictures of silver, they have been health to our souls and marrow to our bones.—But if the dead rise not this is all fatal deception, we are yet in our sins, and if so yet under the curse, and must lie under its dreadful weight to all eternity.

But brethren are we prepared to admit a hypothesis that must lead to such awful conclusions? we hope not; and these conclusions are not the hideous fancy of a distorted imagination, they are the solid deductions, the sober conclusions of that master reasoner the great Apostle of the Gentiles. Yea, more, of the Holy Ghost to whom the Apostle stood related merely as the pen in the hand of the writer. From the importance given to this doctrine by the Apostle, we cannot consent to class it with those views on which a difference of opinion does not involve the question of fellowship. How can two walk together except they be agreed; and we do sincerely believe that an agreement in the fundamental principles of the gospel is necessary to constitute Christian fellowship, and among these we feel bound to rank the doctrine of the resurrection of the body.

And now dear brethren, we commend you to God and the word of his grace, which is able to make you wise unto salvation, through faith which is in Christ Jesus, to whom be glory for ever. Amen.

THOMAS BARTON, Moderator.
JOSEPH HUGHES, Clerk.

CORRESPONDING LETTER.

The Delaware Baptist Association. to the Old School Baptist Associations and Meetings which correspond with us, send brotherly love:

BELOVED BRETHREN: We have again to record the loving kindness of the God of Jacob, in sparing our unprofitable lives and permitting us once more to meet our brethren in *love without dissimulation.*

You will no doubt be pleased to learn that we thanked God and took courage when we heard your messengers in love and faithfulness proclaim those glorious and blessed truths which earth and hell can never, no never, overthrow, and which fills the heart of every son and daughter of Zion with joy and gladness.

The Apostle of the Gentiles having by solid and incontrovertible arguments established the doctrine of the resurrection of the dead, and our victory over death through our Lord Jesus Christ proceeds to draw this beautiful conclusion. "Therefore brethren be ye steadfast, immoveable, always abounding in the *work of the Lord*, for as much as ye know that your labor is not in vain in the Lord." Steadfastness or being established in the truths of our holy religion is certainly nothing short of a work of the holy spirit in the hearts of God's children and such can (in truth and sincerity) say "that it is a good thing that the heart be established with grace, their feet are made willing to run in the ways of God's commandments when their hearts are filled with peace, joy and righteousness, Brethren our hearts desire and prayer to God for Israel is that they may be saved, and saved too from the idoltary, delusions and pollutions of this present evil world. May you and us be enabled to *abstain*

from all the *doctrines, commandments and inventions of men*, and now, brethren, we commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them who are sanctified. May we all be enabled by grace to speak of that wonderous grace vouchsafed unto us through our Lord Jesus Christ, and be perfectly joined together in the same mind, and in the same judgment. We know and are perfectly persuaded of the Lord Jesus, "That one of you can chase a thousand, but Oh, how much more pleasant is it when two put ten thousand to flight."

Brethren, we earnestly desire a continuance of your friendly correspondence by Messengers.

Our next Association will be held, God willing, with our sister Church, at Bryn Zion, commencing on the Saturday preceding the 4th Lord's day in May, 1843.

THOMAS BARTON, Moderator.
JOSEPH HUGHES, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Poplar Spring, Fairfield Dist. S. C.
April 7th, 1840.

DEAR BRETHREN: In a late communication for the Primitive, I glanced at the subject of hypocrisy, and ventured to say in it, that this is the kind of religion that the missionaries and the New School revivals are producing: and to say that such a course as theirs, if it is followed up, *must* issue in persecution; and that the very doctrinal sentiments of the New School tend that way, while the Old School doctrine is directly the reverse, in its tendency and spirit. For the worst persecutions that have ever been, have been carried on by those who have claimed to be within the visible church, and to be exclusively in the right way; they having indignant feelings towards those that differed from them, because it was a settled principle with them that they (the hereties, as they called them) could see with their eyes if they would. I now forward on, for insertion in the Primitive, Mr. Pollok's description of the hypocrite in his Course of Time. In speaking of the day of judgment, he says,

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the liv'ry of the court of heav'n
To serve the devil in; in virtue's guise
Devour'd the widow's house and orphan's bread;
In holy phrase transacted villanies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touch'd th' holiest things,
And none, of sin, lamented more,* or sigh'd
More deeply, or with the graver countenance,
Or longer prayer. wept o'er the dying man,
Whose infant children, at the moment he,
Plann'd how to rob: in sermon style he bought,
And sold, and lied; and salutations made
In scripture terms: he prayed by quantity,
And with his repetitions long and loud,
All knees were weary; with one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists (those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding)
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrew'd! and yet but few deceiv'd.
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently, (and out of time)
With serious phraseology—were rents
That in his garments ope'd in spite of him,
Through which the well accustom'd eye could see
The rottenness of his heart. None deeper blush'd,
As in th' all-piercing light he stood exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
The shame within, now visible to all,
His purpose baulk'd:—the righteous smil'd & ev'n
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow that inward guiltiness defil'd.
Detected wretch! of all the reprobate,
None seem'd maturer for the flames of hell;
Where still his face, from ancient custom, wears
A holy air, which says to all that pass
Him by,—I was a hypocrite on earth.
That was the hour which measur'd out to each,
Impartially, his share of reputation!
Correcting all mistakes.

The protracted-meeting preachers perhaps will say, "The visible church has never been without hypocrites within her pale. Judas was a hypocrite, Simon the sorcerer was a hypocrite and the church had her false professors at the time we introduced our protracted meetings and other measures for getting up revivals." I grant it was the case. But this is like saying because there is disorder in the world I will increase the disorder, by acting as wickedly as ever I can. Because it has been an unavoidable evil, that a few tares have been among the wheat, I will try and have the field overrun with tares, or, if you please, try and have the crop all tares.

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*The hypocrite may preach against hypocrisy,

For they go for taking in all the world into the church, and especially the wealthy and those who are able to answer the calls for money in our day, regardless of our Saviour's words. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mat. xix. 24.

Because there have always been hypocrites in the church we will try and have as many hypocrites in her, as there are persons without religion in the world!! This is indeed the principle on which they proceed. A most fearful state. But in order to keep the wild sinners in some reasonable bounds after they get them into the church, they must have them join a temperance society. Aware, it would seem, that they are not sufficiently governed by Christian principles to avoid drunkenness, and of course the unguarded language and conduct of drunken men, they must have *this* hedge about them—have them to put their names on a temperance list & pledge themselves not to touch ardent spirits. Knowing their frailty as drunkards and as men without the restraining grace of God in their hearts, they must have a double fence about them; one, the pales of the visible church, and the other the enclosure of a temperance society. This is all the evil that joining a temperance society does, that I know of; it is gradually being substituted for religion. I am willing the world should do as much as they please in that way, but let them know that that is a different thing from religion: let them know that true religion is of the heart, that we have a *heart-searching* God to do with; who does not expressly disapprove of civility, to be sure, but says, Son, give me thy heart, and let thine eyes observe my ways. It is antichristian to set up any thing in place of Christ as a ground of hope for salvation. And no less are the New School temperance movements antichristian than auricular confession, sacramental penance, or priestly absolution are. They are leading the people to build on other foundation than that which was laid by the apostles and prophets, Jesus Christ himself being the chief corner stone of the foundation laid by them. Ephes. ii. 20. I am, dear brethren, as ever, yours in gospel bonds. *JONATHAN MICKLE.*

Disputing should always be so managed, as to remember that the only end of it is truth.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 13, 1842.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C.
August 1st, 1842.

A few thoughts and reflections relative to the disunion between the Kehukee Baptist Association and the Chowan Association, and respecting a reunion between them again upon proper gospel principles.

From a long acquaintance with many members in and belonging to the Chowan Association, and my belief of the genuine religion that many of them possess, and they being deprived for many years of intimate union and fellowship with the Kehukee Association and her individual members, that they formerly enjoyed, and which was broke down and prevented by some leading characters in her Association; and in reflecting on the condition of such, that was in pain thereby, I much pitied them and felt desirous that it should be otherwise, for several years, and at times thought, that I would speak thereof to the Kehukee Association, to see if they (in their wisdom) could not devise some way for a reunion. But on reflection, knowing that the Chowan was as a daughter of the Kehukee, and was dismissed from her for their conveniency to keep house to herself, under the express condition to correspond with their mother yearly at her sessions, and that this was stopped by the Chowan, and not by the Kehukee, and thought that as she had withdrawn of her own accord, it was her duty and not the Kehukee's, to attempt to make overtures for reconciliation. Therefore I did not speak of the same to the Kehukee, and the two Associations continued to be like the Jews and Samaritans of old, to have no dealings together. Until a few weeks past a report reached me, that the Chowan Association at her last session, had entered into a resolution to apply to the Kehukee, and had appointed eight delegates of her body to act as a committee for her, to join eight more to be appointed by the Kehukee, if she thought fit, to meet at Sandy Run m. h. Bertie county, in November next. And as I thought the movement was from the right side, I was pleased to hear news that was so desirable. I therefore immediately made application, by another

person, to know whether what I had heard was so or not, to one of the Elders of the Chowan Association, who sometimes had acted as her Moderator. Upon which I learned, that he was not at her last session, and had not heard any thing about it; upon which my hepe began to flag, until in the 7th vol. 14th No. 216 page, under date 23d July, 1842, of the Primitive Baptist, I saw that Elder Joshua Lawrence of the Kehukee Association, had heard the same and published it. Therefore my hope revived. and I now hope that the subject is now under way to lead to a reunion again. If the Chowan Association, as a penitent daughter, returns to her mother the Kehukee, with contrition of spirit, and acknowledges her wayward error as a returning prodigal daughter, and promises in future to abstain from following the worldly Arminian inventions of men; then and in that case the Kehukee Association, I think, will open fellowship and correspondence as heretofore, and upon no other terms whatever; for a deviation from this stand the Kehukee would disgrace herself.

As Elder Lawrence advises the churches of the Kehukee Association to a serious consideration of the subject, before the arrival of her session; and, I would add, instrnct her delegates how to act on the premises, and for the churches to have an eye to the glory of God, in this important subject.

Brethren, I do hope, (and there is ground to do so,) that we shall be visited with the Lord's presence, in the churches in the Kehukee Association ere long. And as I have been for many years the oldest minister in her body, that I shall yet see a happy revival in her; which would make me talk like old Simeon, "Now, Lord, let thy servant depart in peace, for my eyes have seen thy salvation."

Brethren, at large, I charge you when at a throne of grace, to remember your poor old brother, (and perhaps father in the gospel of God to some.) I bid you adieu. *JOS. BIGGS, Sen'r.*

TO EDITORS PRIMITIVE BAPTIST.

Skewarkey, Williamston, N. C.
July 25th, 1842.

BRETHREN EDITORS: For the first time in my life I attempt to write a piece for the Primitive, and now I fear I shall be in the way of some abler pen, as I have nothing very interesting to write about. I however can say, that we are at peace one with another, and hope trying to get to heaven the way the Saviour of sinners hath pointed out; that is, to have full faith to believe that he is the Son of the living God, and hath power to forgive sins. For we believe that he has a people on earth, and we also do believe that he will save his people with an everlasting salvation, and that he will not lose one; for he says, the Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hands.

This, my brethren and sisters of the Primitive, ought to be a great consolation to us; for Jesus says, speaking to his disciples: And behold, I send the promise of my Father upon you—for he says, this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Verily, verily, I say unto you, he that believeth on me hath everlasting life. He declares himself to be the bread of life, and he that eateth of this bread shall live for ever, for this bread came down from heaven. Let us therefore, strive to eat of this heavenly bread. The fathers did eat manna in the wilderness, and are dead.

My beloved brethren, we can find many scriptures to prove the final perseverance of the saints. For Jesus says: If the Son (speaking of himself) therefore shall make you free, you shall be free indeed. Therefore, if we are free from sin, we live no longer therein, but have become the servants of the most high God. Paul speaking to the Romans, 6 chap. 14 ver. For sin shall not have dominion over you, for ye are not under the law but under grace. Ephes. 2 chap. 8 ver. For by grace ye are saved through faith, and that not of yourselves, it is the gift of God. 9 ver. Not of works, lest any man should boast. Rom. 8 chap. 33 ver. Who shall lay any thing to the charge of God's elect? It is God that justifieth. 9 chap. 15 ver. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. It is God that sheweth mercy. Does not Paul say, that whosoever call upon the name of the Lord shall be saved? How shall they call on whom they will not believe? By grace are ye saved, and grace is a gift of God; and if it is a gift, how shall we obtain it if God don't please to give it us? For the gifts and calling of

God are without repentance. Did not God make all the human family? If so, has not he a full right to do with us as it seem eth good unto him? We are the workmanship of his hands, as much so as any thing we form is the workmanship of our hands; and we have a right to do our work in any way we think proper. Then who can say, why hast thou made me thus?

But, my brethren, we have become the servants of God, and it is our duty to do all we can, and then we are unprofitable servants at best. Now we live by faith, and faith produces works. James hath said, 2 chap. 17 ver. Even so faith, if it hath not works, is dead; being alone. He means my brethren, that faith will make a man work; not that the work will give the faith. When the soul is quickened and made alive to see his state and condition, all the things of this world cannot prevent the creature from working; he will work, he is bound to work, if he cannot be seen to work. Paul saith, the spirit maketh intercession for us. The soul is crying for mercy day and night—you may carry him where you will, his soul is still crying to God for mercy; his prayer is, Lord have mercy on me a sinner, for he seeth himself a sinner, and he thinks his case unpardonable. But when he comes to see what way he is to be saved, by the death of Christ, he then seeth the justice of God; before he did not think that God could look over his sins, but now he seeth that long since Christ bore them in his own body on the tree of the cross.

I must here tell how it was with me, at the last hour; when I thought my day of grace was gone, when I was about to give up as I thought to go to torment, for I thought it was my lot; nothing I thought kept me out of hell but the brittle thread of life. It did appear to me plain, that I saw my Jesus standing pleading my cause to the Father, saying, spare him, Father, I have died that he may live. Then, brethren, how do you think I did feel? O, my soul, I cannot express my feelings; no, nor my joy. I found myself trying to praise my Saviour, my prayer had changed, it was all praise. Then I had faith, but my faith gets so dull sometimes, I think I have no faith at all; but blessed be the Lord, I am told in his word, that an end to my troubles I shall find, (using the words of the poet.) We have many trials on earth, but let us count all the things of this world as nothing to us, looking for a day when it will all be at an end. What need we to care for the things of this world? Solomon says, it is vanity and vexation of spirit. We should use every means to promote the cause of Christ and comply with his precepts, we should observe baptism, Lord's supper and washing the saints' feet.

Ministers are commanded to go and teach all things whatsoever is commanded them, and teach to observe all things; and they have the promise of the Lord to be with them, for he says, lo, I am with you alway even unto the end of the world. Amen. And it is our duty to acquire truth, and in order to do that, is to be of a humble and obedient mind, ready to receive the truth; for God resisteth the proud, but giveth grace to the humble. Let us search the scriptures daily, that we may know what truth is, and what we are, for in them you think ye have eternal life, and they are they that testify of me, saith the Lord. You will also bear in mind, that whosoever loveth father or mother, house or land, wife or children, more than Christ, is not worthy of him. You will therefore give heed to this, for if this is the word of God, no man or men can overthrow it, it is pure and unmovable.

As it respects the ordinance of baptism, it has been so changed by men and is now practised by some who call themselves Christians, that it is no part of the institution Jesus Christ first instituted. The ordinance of baptism he no doubt delivered his mind so clearly and fully upon the subject, that his disciples and immediate followers understood and practised as he would have them. Every thing which hath been the precepts and inventions of men since, is aside from the ordinance and makes no part of it. No man or body of men hath any more authority or right to add or diminish from the ordinance, than they have to institute a new one, and call it Christ's. When and where the ordinance of baptism is so changed, as to lose the intent and meaning, then it has become no Christian ordinance, but is the invention of men and I may say devils. Error is very insinuating and deceiving, surely it hath proved thus in the subject of sprinkling in the place of baptism. It was an early error, invented for convenience. Baptism was necessary to salvation, hence it was judged that life was or would be endangered by immersion. The person must either lose his life by baptism, or lose his soul for want of being baptised; or some other

mode must be invented. Or, if the sick person was nigh dying, he must be baptised without immersion or probably lose his soul before he could be conveyed where the ordinance might be administered. Under these circumstances sprinkling was devised as a substitute for baptism. Here was the origin of sprinkling, as I am informed by ancient history. Ladies and gentlemen wishing to have sprinkling substituted, as they did not like to be immersed all over, afterwards it became a practice, as it was found to be very convenient for dandies, who performed the ordinance, as well as the ladies on whom it was performed. And we hold sprinkling as being no part of baptism, and I will defy every man in the world, that holds sprinkling as an institution of Jesus Christ, to prove the first particle of it by scripture. And I do also defy them to prove infant baptism, as they call it, or to prove that baptism is to be administered to any unconverted person. If it were, why was it that all had to bring fruits of repentance, and believe and be baptized? Not be baptized and then believe, no, in every passage in the New Testament, where it speaks of baptism, we find believe before baptism. Now when the soul is changed, he is willing to go down into the water, and go under the water, and if baptism is to show the burial and resurrection of Jesus Christ, it is plain to us we have to be buried under water before we can represent a burial, and raised to show a resurrection. It also is typical of our death to sin, and being raised to a newness of life. Some say that baptism is not essential, but what saith our Lord? Verily, verily, except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven. If a man cannot enter into this kingdom but in this way, he cannot belong to it in any other. I deem it unnecessary to say any more about baptism, as I am well assured that all my Primitive brethren believe in baptism as I do.

So, I am with you alway, not ways, for Christ is but one way, and that is the right way. Men have many ways, but Jesus Christ is the only way to get to heaven. We learn if any man elimh up any other way, the same is a thief and robber; and all the fruitful inventions of men are nothing in the sight of God; for those inventions have been from the beginning, and are now self-conveniences, and three times out of three and a half are lucrative conveniences. I must close my piece for the present.

JOHN R. WHITAKER, a lay member.

TO EDITORS PRIMITIVE BAPTIST.

Lafayette, Chambers Co. Ala.
July 20th, 1842.

DEAR BRETHREN EDITORS: By the kind permission and protecting care of my heavenly Father, I have once more the highly esteemed privilege of making this communication to the dear brethren and sisters, to whom be grace, mercy and peace multiplied. Owing to the formidable duties and numerous engagements of life, I have not been favored with as frequent opportunities of writing in the Primitive Baptist as I desire, but I have not forgotten the dear children of God, and read with much pleasure and heartfelt consolation many of the valuable communications of the brethren through the Primitive, and also the Signs of the Times. I have just returned home after an absence of nearly three weeks, having travelled several hundred miles; and as there was much anxiety manifested for my health and safe arrival at home, I take this method at an early opportunity to let the friends and the dear brethren and sisters where I have been travelling, know that I was so highly favored as to return to the embraces of my family in the enjoyment of tolerable health. Many were the reflections that passed through my mind during my tour, and I often thought if the Lord would favor me so much as to enable me to return to my family once more and let me find them all well, that surely I never would forget his mercy, and that I would try to serve him better than before; which blessing, greatly desired, was measurably realized by me his servant.

I set out on the 29th June, and had several appointments on my way to the city of Wetumpka, Ala. but failed to reach two of them in time. I met with some precious brethren and sisters on the way. But owing to the rain and the fatigue of travelling, added to which was the chagrin of having been denied the privilege of filling the two appointments above referred to and being slightly indisposed, I found myself much depressed in my feelings. On arriving at Wetumpka, where I had an appointment to preach on the first Lord's day, inst. I met with Elder Luke Haynie, who lives near this place; and the open,

courteous, and friendly recention I met with from Elder Haynie and Elder Searls, who had come to meet me in order to conduct me on my way to my appointments, as far as his residence in Lowndes county, and by the whole church and other brethren who were present; added to which was a delightful Sabbath meeting, while the Lord by his great love and mercy seemed to visit us with the outpouring of his spirit, which caused me to forget my depression. And my joy was greatly heightened in the enjoyment of the love of God, which enabled his dear children to rejoice together; and such were the evidences of divine favor, that there seemed to be no doubt but these were the true followers of the Saviour. And when we took our leave of each other, I can truly say it was a time of weeping; but our hearts were comforted under the blessed reflection of meeting where parting is no more. These circumstances greatly refreshed my mind with the usage of the Primitive Christians, when they went out to meet the disciples, there by giving them expressions of their welcome among them.

We then spent a few hours Sabbath evening with the family of Doct. Fitzgerald of this place, who is a Baptist, and who treated us with a great deal of attention and kindness, and seemed to take much interest for us and the cause of God, though not a member of the church above alluded to. After which we accompanied Elder Haynie to his residence, and enjoyed a pleasant night's repose. And on Monday morning set out for Bethel church, which is situated fourteen miles below the city of Montgomery, in Montgomery county, where I became acquainted with Elders Todd, G. W. Jeter, and Findly; the two first mentioned are members of this church. Here I met with a large collection of people, and became acquainted with many precious brethren and sisters, who together with the Elders received me and my preaching with great cordiality and gladness, and seemed stedfast in the doctrine of sovereign grace. I visited several churches under the pastoral care of Elders Todd and Jeter, and it gives me great pleasure to say, truly they and the churches carry the scriptural evidences of their being the church of Jesus Christ. But before I leave this part of the narative, I must give an account of this church (Bethel.) It is a church of long standing and contains more than two hundred members; and is so remarkable of so large a number of members, not one has ever yet been led off by the delusive system of human inventions, and last year there were forty persons baptised at this church.

From this place I visited Shiloh church, in Lowndes Co. where Elder Searls is a member and where I had an appointment. At this place I met a considerable congregation, and indeed we enjoyed a refreshing shower from the presence of the Lord. At this meeting I had the pleasure of hearing Elder Jeter preach. In the close of this meeting it was a meeting time indeed, a considerable number desired to be remembered before the throne of God. And here I will take the liberty to rehearse the words of Elder Jeter, which were these; (said he, brother Lloyd I never shall forget you.) The next appointment was at Lowndesborough church, which owing to indisposition and the nature of other business before me, I did not attend; two other appointments in Autauga Co. I obtained the favor of Elder Haynie to attend.

And now in the conclusion of my narrative I can say truly, I cherish with great pleasure the fond recollection of the Christian conversation and kindness of the dear brethren and sisters with whom I became acquainted during the whole tour. I pray the Lord that my labor may be as bread cast upon the waters, which may be gathered many days hence and that he will reward them an hundred fold for all their courtesy and attention to me his servant.

I am, dear brethren, with sentiments of high Christian regard and esteem your h'ble ob't serv't, &c.

BENJAMIN LLOYD.

P. S. I take this method to give notice to the brethren and friends, that there will be supplies of my Hymn Books at the following Associations, viz: The Harmony, Upatoi, Echaconna, Ocmulgee, Primitive Towaliga, and Primitive Western, Ga. Beulah, Bethel, and Ebenezer, Ala. All the brethren or churches who are not supplied would do well to send by the delegates or otherwise, and supply themselves. Also I request especially all the brethren Agents in the bounds of the above named Associations, to carry with them or send all the Books they have remaining on hand at that time, in order that the brethren may be supplied.

I tender to the brethren Agents my gratitude for the interest taken for me in selling my Hymn Books, and also to the

brethren and friends for their liberal patronage. Yours in the bonds of the gospel, &c. *BENJAMIN LLOYD.*

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Wilkinson county,
July, 3rd, 1842.

BELOVED OF THE LORD, and brethren in Christ Jesus: For the second time I have ever wrote for the Primitive, I sit down to write a few lines; not because I think I am smart, for I know I am ignorant, and of myself know nothing as I should. But seeing none of the brethren of Wilkinson have wrote for a considerable time, I thought I would let the brethren at a distance hear something from us, thinking they were like me, loved to her from the brethren in Christ every where. For I do believe they are all of one family, and are all taught by the same spirit, and all have one Father, even the Father of our Lord and Saviour Jesus Christ. He the head, and we the members of his body; and that body will be complete, and not one member be lost; if it were so, the body of Jesus would be maimed. But Jesus says, I in you, and you in me, and I in the Father.

Brethren, there is a great deal said in this part of the world about works. I have never yet got to the place that some say they have. They say they know they are Christians, and they have not sinned since they got religion. Brethren, I have never got any religion that is true religion; if I have any, it was given to me. Now, brethren, in a few words I will tell you what I think about works. Works never have nor never can produce grace; but grace will produce good works. It is impossible for a man in a state of nature to do a good work, to bring God under obligation to carry him to heaven; for the tree is corrupt and the fruit will be so, make the tree good and the fruit will be so, for the Christian is kept by the power of God. Brethren I do not know that I am a Christian, but I have a faith, hope and belief, that I am one that was chosen in Christ Jesus before the world began; though I feel that I am a sinful man and often fear I have never been born again. But Jesus says, my grace is sufficient for thee; and brethren, I do believe, as the great apostle Paul says, Ephesians, 2 c. 10 v. for we are his workmanship, created in Christ Jesus unto good works; which God hath before ordained that we should walk in them. Again, Paul says, Galatians, 2 c. 21 v. I do not frustrate the grace of God, for if righteousness came by the law, then Christ is dead in vain.

Brethren, whether I am a Christian or not, I do believe the doctrine, of election predestination, effectual calling, and final perseverance of the saints in grace. And could quote a great deal of scripture to prove that doctrine, but I deem it unnecessary, for the Bible is full of it. And search the scriptures, says Jesus, for in them ye think ye have eternal life, and they are they which testify of me. John, 5 c. 22 v. though, brethren, I think you to be a different class of people to what them were Jesus were talking to. He told them that they believed him not. But it is necessary that we all should search the scripture for ourselves, and pin our faith to no man's sleeve, and contend for the faith of God's elect; which is the only true and saving faith under heaven, is my soul's belief.

Brethren, the Primitive churches, as far as my acquaintance extends, are generally at peace and love one with another; but are in a cold and wintery state. Brethren, pray the Lord God of Israel to revive the work afresh in our hearts, and that Zion may travel and bring forth many sons and daughters. I could say a great deal about the missionaries and Arminians, but you all know them, they are all of one family, with a few exceptions. There are some Old Baptists in missionary churches that I love yet as Christians, but just as sure as the Bible is true, they are led astray by seducing spirits and doctrines of devils. But I think that some of them are ashamed of their past conduct, and well they may be, for some two or three years ago they were receiving members into their churches by wholesale, as the saying is, without any experience, only as they would tell something to one of their members. Then he or she would tell it for them. Poor deceived souls, God had not made them willing to go to the church, and my people shall be a willing people in the day of my power, saith the Lord. Now they cannot deny this, for they know I have seen it with my eyes, which conduct proves that it was not of God, and they ought to be ashamed of it. And now they and the Methodists have it hip and thigh. The Methodists are catching their members about as fast as they ever got them. Brethren, they are the greatest people to brother you I ever knew; but the fact is, I

cannot nor will not brother them. So I will quit for the present. Remember me and family when at a throne of grace. Yours, in hope of a better world than this.

JOEL HARDIE.

TO EDITORS PRIMITIVE BAPTIST.

Cheek's Cross Roads, Tennessee,
July 8th, 1842.

DEAR BRETHREN AND SISTERS, of the Primitive Baptist order throughout the United States: I am in tolerable good health through the mercies of God, hoping that these few lines may find you enjoying the like blessing, and that you are still kept by the power of God in the true faith.

I feel to give you a few thoughts on the different numbers of days that are mentioned in the Revelation in the 12th ch. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent. A time is one year, which may be proven from Daniel's prophecy; and times are two years, and half a time is half a year, which makes 42 months, multiplied by 30, makes 1260 days. So the times spoken of and the days are the same number, which is 1260 years.

And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads 13th ch. and I stood upon the sand of the sea and saw a beast rise up out of the sea having seven heads and ten horns, and upon his horns ten crowns and upon his heads the name of blasphemy. Those two beasts must be of one stock, which is the devil's church on earth; for when John was in the wilderness he saw a woman riding this same beast, in my opinion, or the law power of the land, which binds men down to worship under the devil's kingdom which has a beastly disposition. This beast that rose out of the sea, which I believe meant the see of Rome. in the church at Rome, where the Bishop proclaimed himself able on earth to forgive sins. He was allowed to continue forty and two months. Now if you will turn to the eleventh ch. you will see there: And the holy city shall they tread under foot forty and two months. The 42 months is always placed to the antichristian side. The 42, as I before remarked multiplied by 30, which is one month, makes 1260 days. Now the woman and the beast are to continue one length of time in this world. This woman no doubt in my mind is the true church of God, and Mary the mother of our Lord and Saviour Jesus Christ.

For we hear the scripture, say 1st Pet. 2 ch. 6 v. Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. So we see that Christ has always been in Sion, which I believe is the same as the woman. This woman went into the wilderness at a certain time, which was when the dragon persecuted her; and I think she yet is in the wilderness, for she is here in a world of corruption. But God has his ministers here to feed her and his word, by and through which he will nourish her in this world. And this woman holds sacred all the doctrine of the twelve apostles, with all the ceremonial law under her feet. And it was given unto him (the beast) to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations, and all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world. In the 17th ch. there you will find whose names were not written in the book of life from the foundation of the world.

Now, brethren you may be sure that the antichristian church will continue unto the end of time; for God hath put in their hearts to fulfil his will and to agree and give their kingdom unto the beast until the words of God shall be fulfilled. Then this woman will be delivered from all trouble, bear all persecution with meekness, trust in God till the 1260 days are at an

end; and look forward to the time when that great wonder will appear in ultimate glory, the bride the Lamb's wife will be completely drest in the robe of immortal glory, when Christ comes and takes her to that great and fair dinner in heaven, when the Father welcomes her in to his own glory. My heart sometimes leaps within me when meditating on that happy time, when we poor sinful worms of the dust leave all our troubles here below; for, brethren, I have many for those I once preached with and lived in the church with. We are now separated and the reason is, because they have left the doctrine they once preached, and the commands of the Bible, in my opinion.

Brethren and sisters, remember me and mine in your prayers, and the churches that I attend; for we have a cold time, yet we feel as we hope the religion of God in our hearts. I hope some of the able pens of the Primitive will give more instruction on the subject I have wrote on, for I have only said a few things of so great a mystery. What I have wrote is not barrowed from any man, but I have a hope that God has showed it to me, and I am willing to give it to others. So farewell at present. May God keep us from all evil. Your unworthy brother in Christ.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
July 2nd, 1842.

BRETHREN EDITORS: It is thought proper by Mount Zion Primitive Baptist church, to publish the following singular resolutions, which she has adopted for certain reasons, some of which I here mention. In the infancy of this church, sometime about eight years ago, perhaps longer or not quite so long, there was an objection made to a certain individual becoming a member, because she was said to be a witch. Some opposed the idea, others were silent. Eventually the matter seemed to be settled in the rejection of the individual, and long and serious have been the difficulties which this church has passed through, and she is stigmatised abroad as a witch church, while there is a majority who do not believe in such things. I am therefore authorised by the church to send you a copy of our Resolutions for publication, that our brethren abroad may know we have no fellowship for such things. These Resolutions were adopted in February last, if I mistake not, after a discourse being delivered by brother A. McGinty, on the subject of witchcraft, and a few remarks by myself.

JOHN W. PELLUM.

Resolutions adopted by Mount Zion Primitive Baptist church, Henry county, Alabama.

WHEREAS, this church has been much annoyed with talk about witchcraft, and as we are stigmatised abroad as a witch church, we hereby declare a non belief in such doctrine by a supernatural power in human beings; and we believe such doctrine is repugnant to the scriptures, and only exists in the art of deception, and those who believe in it are heterodox in principle.

Resolved, That we declare a non-fellowship to the doctrine of witchcraft, by a supernatural power in human beings; and that we will not hold any member of this church in fellowship, whose conduct prove they believe in such doctrine, or who profess to believe such.

Resolved, That we take the opposition of any member to these resolutions as evidence of their belief in the doctrine of witchcraft, by a supernatural power in human beings, and they be dealt with accordingly and expelled from the church.

P. S. I give a few scripture references as a part of our authority for passing the above resolutions. Deut. 18 chap. 10, 11 and 12 verses. Lev. 20 chap. 6 v. 2 Cor. 6 chap. 14 and 15 vs. Gal. 5 chap. 19 and 20 vs. More authority yet, but the above is enough. *J. W. P.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, AUGUST 27, 1842. No. 16.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Irwinton, Alabama,
July 11th, 1842.

VERY DEAR AND BELOVED BRETHREN: If I may be allowed the privilege of calling you by that appellation. Seeing a short piece published (which I did not expect would be,) in the Primitive, containing a promise that I would at some future time write something of our situation; in fulfilling of which, I feel willing to expose my weakness once more.

In the year 1838, in June, our church at Cowikee was constituted by the brethren Peter Eldridge and John G. Gilbert, on the principles of the Old Baptist faith, and received by the Bethel Association as orthodox. There were Articles of Decorum also adopted by the church, with this item in them:—

"The benevolent institutions (so called) of the day, shall be no matter of fellowship in this church, and we leave that matter free for all to act or think as they may deem right."

Had it said, having no fellowship for the institutions, believing them to be the inventions of men, then perhaps I should not have had such pain in writing these lines. Well, believing in what I understand to be Republican principles, (i. e.) for all to think for themselves and act accordingly, on them principles we (as a church) yet remain together; although it appears very evident to me that we are divided, but the spirit is not yet acted out. I sometimes feel to hope, that the Lord in his own good time will bring his purpose to bear for the good of his people; for it seems that there are some precious brethren that it is hard for them to believe, that the Lord will have his people to be a separate people.

Dear brethren, the Primitive is read as good news from a far country by a goodly number amongst us, for it truly brings the sweets of the pomegranate within it, while it is despised and evil spoken of by others. For my own part, I feel so much delighted with its communications, that I long for the arrival of its next No. And how it is that men can cavil at the doctrine therein contained, and yet profess to believe in predestination, is a mystery to me; for if I am not deceived and understand the language, I find Shibboleth on every page.

Dear brethren and sisters, for fear that I should be in the way of something more edifying, I will bring my scattering remarks to a close; hoping that the great head of the church will preserve union and communion among all the Primitive Baptists, and enable them at all times to contend earnestly for the faith once delivered to the saints, oppose error in all its deformities, and ever advance the truth of the gospel. Farewell, dear brethren, when it goes well with you remember us, a poor unworthy few in much tribulation.

D K. THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania, Va. (at home.)
25th of July, 1842.

BRETHREN EDITORS: I have delayed much longer writing than I expected when I wrote before, but the prime cause of it was to get more subscribers, which I have obtained. In all probability I may get more subscribers, and if I do I will let you

know. There are but very few persons in this section that ever saw the Primitive, but since my papers came there have several read them with peculiar delight that have not subscribed.

Brethren, it may be possible that as poor and as weak and as sinful as I am, that I may venture after a while to write a little scrip for publication, as I have been severely wounded in the house of my friends, because I can't agree with a large majority of our church in the new schemes of the day. I add no more at present, but desire an interest in your prayers that I may be delivered from all my spiritual enemies, and from all other things that are contrary to our heavenly master's will. Your unworthy bro. for Christ's sake,

THOMAS FLIPPEN.

TO EDITORS PRIMITIVE BAPTIST.

Henderson county, Tennessee,
August, 1841.

Beloved Brethren universally, who are not Old School Baptists in theory, but in truth and sincerity. I am about to write a few things drawn from the revelation of God, and beg the calm investigation of every lover of truth. The subject I shall treat upon, is the doctrine of the two seeds, which you have heard so much of in Tennessee; and one Daniel Parker, who is said to be the setter forth of this doctrine. I shall take up the doctrine and give it to you in its true colors, and if we are to be condemned it is after we are heard, and not from the prejudices of those who have a name to live while they are dead.

I moved to Tennessee twelve years ago, and brought with me a letter of dismission from Shocco church, in Pittsylvania county, Va. and shortly became a member of the church in the county where I have lived ever since. They were called the Regular or Predestinarian Baptists. I was a young member, my mind was open for instruction & information concerning Christ's kingdom, and the consistency of the plan of salvation, so that justice and mercy could meet together, and righteousness and peace might kiss each other. I now was a member of the church again, where my enjoyment was and had been hearing some of the strange brethren preach, and thought that I understood the sound of the trumpet. A certain brother who was tending the church at that time observed to me, that a certain brother (who I had heard several times) was preaching a dreadful doctrine; and the time of our communion was coming on, and he could not invite him to the table if he should be present. I told the brother I had heard him several times, and was well pleased with his preaching. Says the brother to me, he is so crafty in his course you cannot perceive the difference, except you watch him very closely. I asked him what it was. He said it was concerning Eve's conception, and the devil had carnal communication with Eve, and therefore had a natural generation in the world; and he thought it was a disgrace to the female sex. Here was a damp struck on my feelings, one preacher had given me a bad account of another—I was a stranger to both of them. I said little and thought much, on the subject.

I concluded I would go and hear the bad man preach, and watch him. I heard him different times, and though he brought forth out of the treasure things both new and old, I never heard any thing imitating of what I had heard. After a while, I heard others complaining about something they called the seed doctrine. I wish you to recollect, at this time I had no party in view, and but little acquaintance with any of the ministry. I was enquiring after truth entirely, clear of prejudice on that subject. This doctrine was said to have been preached by one Daniel Parker. I began to enquire something of this doctrine, and of the character of D. Parker, who he was. I thought like some of the people do at present, that he was some disorderly man, aiming to bring himself into notice by setting up some new doctrine. I found out on enquiry from different persons, both Baptists and those who were not professors, that D. Parker lived in this State many years, and was a firm standing Predestinarian Baptist preacher; and was both an honor and defence to the Baptist church wherever he had lived. As to the things of this world he was a poor man, and as to the acquirements of literature he was limited, and by no means was calculated to make a false teacher. In the turn of providence he moved to the State of Illinois, and the first thing we hear from him was about the time I moved to Tennessee. We heard nothing of his leaving the Old Baptists, and making up a party contrary to good order; but we hear of him in defending the rights of the church against the missionaries of that day, and

was the first man who made a public defence against the ravening wolves; and it seems that the weapons of his warfare were mighty through God to the pulling down of strongholds.

And while in Illinois, D Parker published a pamphlet called the Church Advocate All the time before this he was looked upon by friends and foes as a watchman of the Regular Baptists. At length he published a piece, and the caption was as follows: Views upon the two seeds—I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel. And he gave his views on that subject as a candid and honest man, and what his arguments were I know not, for I never read one of his pamphlets. I never heard any man say they believed he was trying to divide the Baptists, or to make himself a party; but the conclusion was, he had dived too deep into God's purposes. And the half breeds began to cry, and every one that believed or was in favor of any idea that D. Parker had advanced, whether they had ever seen his writings or heard of them, he was called a two seeder.

And here was a good opening for designing men to fool the innocent, and make a party; and this name was given by the Arminian Baptists of this country as a stigma, and published in all the lying colors they could invent, which has proven their own shame and disgrace, as I will show in the prosecution of this work. So D. P. has left this country and moved to Texas, and men can say any thing about him they please; but when he was here to defend himself, no man dared to say any thing more of him than he was a Regular Baptist, who supported a good moral character, and was an honor to the cause of Christ.

And here I would remark, before I proceed, and drop a word of advice. I see in the Primitive some brother from East Tennessee, if I mistake not, in giving some statement of the different doctrines of that part of the country, makes use of the word Parkerism. If he is alluding to the same person above named, it would be well for him or others to understand themselves, lest they might be called on for their authority, and find themselves exposed by talking after those that hate the truth. If we as the Predestinarian Baptists are condemned, I am willing for it to be done on a fair investigation of our doctrine; we do not conceal any thing at home, we fear nothing abroad, we ask nothing but fair play.

John, 4 ch. 24 v.: God is a spirit, and they that worship him, &c. In the first instance we will take notice of God, and see if we can find out something of his character, and then try his purposes and the plan of salvation. For it is obvious, according to the worship of the day, there are different views of God, and so they worship accordingly. Gen. 17th: I am the Almighty God. Jer. 32: The great, the mighty God; the Lord of hosts is his name; great in council, and mighty in work. Job, 31 ch. Ps. Before the mountains were brought forth, or ever thou hast framed the earth, and the world; even from everlasting to everlasting thou art God. Isa. Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, that ye may know and believe me, and understand, that I am he; before me there was no God formed, neither shall be after me. Jer. 10 ch. But the Lord is the true God, he is the living God and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. I am God, I change not. God is of one mind and none can turn him.

So I conclude from the abundance of proof that he has given of himself, too tedious to mention, God is an everlasting, allwise, allpowerful, immutable God; executing his will according to his eternal purpose; whose power has never failed to execute his will, whose wisdom is past finding out, whose designs never have been frustrated, whose goodness is inexpressible, whose glory cannot be told.

When I survey the wondrous scheme
Of that immortal glory,
My mind enraptur'd with the theme
I cannot tell the story.

Now if I can get your prejudices laid, till you can read this piece through, as I am going to say something concerning seeds, whether it be 1, 2, or 3; and if I talk in scripture language, I shall feel just like I was telling the truth. Do not get alarmed if I am wrong, or in an error, respecting my views of salvation; I hope I am honestly so, and not designingly so; and can easily be detected, as I have but a small portion of the wisdom of this world. I have been speaking of God and eternity, we will now view his purposes in time.

God brings time into existence, as a link of eternity, by the word of his power, when we hear him say, in six days he created the heavens and the earth, and all things therein. Thus the heavens and the earth were finished, and all the host of them here are brought to view, creation, and after this formation. We are now about to start at the beginning corner, and if we lose that, we shall never be able to know our complement; and be like the false teachers, commence with God and set their compass, and get into nature's thicket, throw away the compass, deny the beginning corner, and pick up an Arminian chop axe, and commence making the lines by chance, and guess for the beginning, finally get lost in the wild mazes of conjecture, and at last land in a denial of God's great character.

We hear God saying by the prophet, I form not the earth in vain, I formed it to be inhabited. So God purposed to form a man to till the ground, and placed him in the garden of Eden, to dress and to keep it. And out of the ground made the Lord God to grow, every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good, and evil. And the Lord God commanded, saying, of every tree of the garden, thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shall surely die. He then forms the woman, from the side of the man, and presents her to him for a help meet. Here it seems were the innocent pair, living under certain restrictions. Here it is argued by some, they were made able to stand but liable to fall; that looks like chopping the lines by guess.

I shall still hold God in view, as in the commencement; for if he made the man able to stand, and liable to fall, you will see at once, that God's purposes would have rested, on the act of a man. And if he had withstood the temptation, and had not fell, Christ never could have died; and the plan of salvation was fixed and purposed before the world was, and before man fell or transgressed. Now if we agree, that the sacrifice was prepared before the fall, I hear John say who was as a lamb slain from the foundation of the world; so we must agree that God's purpose was for Christ to suffer, on Calvary, for the sins of his bride. And if she took a notion not to sin, God's purpose would have miscarried.

But let us have it right, so as to let God be God, and do as he pleases. I draw the inference from the scriptures, and not make God the author of sin. He made man, just as good as he purposed him to be; able to stand without temptation, but in the temptation he was certain to fall. As a proof of the matter, he did fall or transgress the law by the temptation; and that we have felt to our condemnation. But if he had not transgressed, we do not know what would have been our situation; for without lust there could have been no conception or generation. When lust was conceived, it brings forth sin; and when sin is finished, it brings forth death. Here we see two trees that seem to be in the midst of the garden; the tree of knowledge of good and evil, and also the tree of life. One was the figure of the law, and the other was a figure of Christ. Paul says, by the law is the knowledge of sin, and by the virtue of the tree of life we are saved from sin.

Now the devil makes his appearance in the garden to intrude on God's rights, and lays the temptation before the woman, and tells her she should not die, but by partaking she would become more wise. And she went into the transgression, and they became sinners; & in reckoning with them God comes to the man and says, cursed is the ground for thy sake, thorns and thistles shall it bring forth. And to the woman he said, because thou hast done this, I will greatly multiply thy sorrow and thy conception. And to the serpent, cursed art thou, above all cattle, &c. I will put enmity between thee and the woman, and between thy seed and her seed, &c. Here is the first time we have any account of the devil, as the opposite to God. There seems to be two great mysteries brought to view in the scriptures, the mystery of godliness and the mystery of iniquity; two opposites, light and darkness, good and evil. Some suppose, that God has created or made this being, somehow or other; and he was an inhabitant of eternal felicity, and somehow or other he got proud and became a devil; and him and God fell out, and he was thrown overboard as it were, and now is doing all he can to spite God. If I was a Baptist and believed this, and could not be taught better, I would join the Methodists at once, and deny every thing but what Wesley said was so.

John says, all spirits are not of God; and the devil is an evil spirit, and never was of God. If any man will show me where God ever made a spirit, it will be something I have never seen in the scriptures. The devil has never been any thing else but the opposite to God. I don't believe God to be the author of evil, directly nor indirectly. If he made him a good angel and he become a devil, God must be indirectly the author of all the confusion now in the world. But says one man, according to your idea of an eternal devil, what right has God to punish the devil for intrusion? Nine or ten years ago I was conversing with a Baptist on this subject, and he asked me the same question. I immediately thought of a circumstance, that I thought would illustrate the idea. I told him I had been informed by some of the citizens of this county, of a circumstance that had happened the year before I moved to Tennessee. There were two men living in the neighborhood, one was a very neat farmer, had a nice farm for the reception of his seed; and the other was a man careless and lazy, his farm was full of burs. The nice farmer said to the lazy one, why his farm was so full of burs, and finally said it was laziness. And the young man who had the burs took an insult and concluded in his mind that he would sow some burs in the other's field. As soon as night came, he gathers of his seed and goes to the field of his neighbor and sows them in the field. As soon as the good husbandman saw what was done, he knew his enemy that sowed them. He gathered the burs and burned them, and when he met with the lad who had done the mischief, he gave him a good drubbing. Now, says I, do you not think that the man had a right to whip the intruder, and burn the burs? Surely, said he. So, said I, God had the same right to punish the devil and burn up the tares.

God, in speaking to the serpent says, I will put enmity between thee and the woman, and between thy seed and her seed. Thine and hers are two, then why so much foolishness about two seed, as if the scriptures were silent on the subject? I ask the question, what did God mean here? I will give you the different ideas in this country, and then I will offer you my thoughts on the subject. Says one, I believe thy seed is sin, that is in every man; and moreover, I believe that both seeds are in the same man. Says the same man, I feel them in me every day. He was willing to acknowledge he was in possession of the seed, to keep from being called a seed himself. Matth. 13 ch. The kingdom of heaven is likened unto a man that sowed good seed in his field, and while men slept his enemy came and sowed tares among the wheat and went his way. So when the blade was sprung up, and brought forth fruit, then appeared the tares also.

Now, says Paul, speaking of Cain, not as Cain who was of that wicked one and slew his brother; wherefore slew he him? because his own works were evil, and his brother's righteous. Says Jesus, ye are of your father the devil, and the lusts of your father ye will do. We see the enmity plainly manifested in the two first sons, one worshipping God by faith, and the other without it, hates his brother, and puts him to death. I will put enmity between thy seed and her seed. We also see the same thing manifested in Jacob and Esau, Isaac and Ishmael, as two nations and two manner of people. I contend that Cain was a seed of the devil, or thy seed spoken of in Genesis; and Abel the seed of the woman. The Lord says, when Seth was born, she hath appointed me another seed, instead of Abel, whom Cain slew. Why not Cain to have answered for the seed? And Adam called his wife's name Eve, because she was the mother of all living. Here you will observe, she is called a mother before the first man was born; which I believe was the living church, that God intended to manifest in the world by generation.

Now in process of time it came to pass, that Cain brought to the Lord an offering of the fruit of the ground; and Abel, he also brought of the firstlings of his flock, the fat thereof. And the Lord had respect to Abel and to his offering, but to Cain and his offering he had not respect. You will see from scripture that God had no regard, paid no attention to Cain, nor his offering? Why was this difference, if all men have the same chance of saving themselves? He was doing like all the rest of the tares are doing now, where God has no respect to the generation of vipers; he is unchangeable, and they never can obtain his favor.

Now, Old School, or Predestinarian, if you have any tincture of Arminianism in you, your blood will circulate a little more than usual. I am running for my complement, and keep in mind the beginning corner. Now it was not the act of Cain that

made him a wicked man, but being of the wicked one, he slew his brother, from the enmity that was between the two seeds. But to the seed of the woman, God had respect to him, he was of the royal family, a full brother to the Lord Jesus Christ, and was the good seed sown. Says Cain, after the curse was pronounced against him, my punishment is greater than I can bear; or, my iniquity is greater than may be forgiven. Here is the first man that ever committed the unpardonable sin. 37 Ps. The Lord loveth judgment and forsaketh not his saints, they are preserved for ever; but the seed of the wicked shall be cut off. Isa. Wo to the wicked, it shall go ill with him. Again: No peace to the wicked, saith my God—the thoughts of the wicked are an abomination to the Lord. Again: The Lord is far from the wicked—the sacrifice of the wicked is an abomination to the Lord. Prov. The way of the wicked is an abomination to the Lord. Dan. says: The wicked shall do wickedly, and none of the wicked shall understand.

Thy seed, the wicked, the children of the devil, the tares, the workers of iniquity, are all synonymous terms. These, as natural brute beasts, made to be taken and destroyed. Pet. says: Who were of old ordained to this condemnation. Paul to Romans, 9th ch. Hath not the potter power over the clay of the same lump, to make one vessel to honor and another to dishonor? What if God, willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction? I think the multiplying of conception is explained here by Paul; as the briers or thorns were suffered or brought in as a scourge upon the man for transgression, so the wicked or vessels of wrath were made as a scourge upon the church. So I conclude, that it is impossible for them to be subjects of God's mercy, never being related to Jesus Christ, nor standing in the first Adam previous to transgression, and therefore could not be saved in the second Adam.

There must be a first cause for every effect. When I moved to this county and the question arose on the first cause of salvation and condemnation, I was concerned; and in examining the scriptures for myself, I came across the 13th chapt. of Matthew, and read on till I came to where Jesus explained the parable to his disciples, and I had no better sense than to believe what the Saviour said on the subject. And in my diligent search I came across the old Psalmist. He says: For all the day long have I been plagued and chastened every moment; if I say I will speak thus, behold I should offend against the generation of thy children; when I thought to know this, it was too painful for me until I went into the sanctuary of God, then understood I their end. Read the 73 Ps.

We see through all generations the enmity between the seeds. John says: In this the children of God are manifest, and the children of the devil. John speaks of thy seed, under the character of children. Jesus says: The tares are the children of the wicked one. Who will gainsay what Christ has affirmed to be truth? Many have done it, for many in this country have explained away what Christ has said. I cannot dare to do it. Some of the smart men in this country undertook to run a smoothing iron over the truth, and say, that all men that are born in the world are the children of the devil, and when they are born the second time, they then become God's. A pitiful shift. And the very same persons in the outset had reported all over the country, that the two seed doctrine was this, that the devil had a natural generation in the world; and in denying what Christ said, they ran into the assertion which they had falsely accused us with. The devil never can see but one way at the same time, and whenever his ministers undertake to fight against the truth, they will be sure to expose themselves. For if all men that are sinners are the children of the devil by nature, they must be his by nature, and generation is natural.

And I shall pack the right horse when I read the words of the Saviour. I read them as well spoken, to learn his children concerning his kingdom. Jesus makes use of this metaphor to illustrate fully to our minds the difference between the seed of the woman, and the seed of the serpent. He knew they had some knowledge of the tares, and by comparing them, was calculated to bring to their minds spiritual things, that had been kept secret from the foundation of the world. How dare any man to be so presumptuous as to gainsay the words of the Saviour? I cannot, if I am hated of all men. Jesus says, his enemy came and sowed the tares amongst the wheat, and that all the tares shall be gathered to be burned. Now if you say that every man that is in sin is a tare, or a goat,

you have no expectation of ever being saved. Now says Jesus, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

If any friend or foe can cite me to the place, wherever one of these tares became a wheat, or wherever a goat turned to a sheep—do not forget my beginning corner, which is God's immutable character. When the dispute first arose about the seeds, we asked our brethren, if we might so term them, give us a better light on these scriptures and we will submit the case. They told us, the field here spoken of was the church, and the devil sows hypocrites in the church. Jesus says, the field is the world, and not the church. And here I would remark, this sowing here spoken of was done and over before there was a church militant, or manifested in the world. I will put enmity between thee and the woman, and between thy seed and her seed. We hear God speaking by the prophet, they never were mixed—I never bare rule over them. And again, the wicked flourish like the green bay tree. The wicked is one character, and the sinner is another. Christ died for sinners, and not for the wicked. Jesus says, depart from me ye that work iniquity, for I never knew you. They never had grace given them in Jesus, but they have always resisted the Holy Ghost. As their fathers did so do they, always hated God and his people.

See how the children of the bond woman mocked the free. When Rebecca complained of her situation, God told her that two nations and two manner of people should be separated from her womb. Here were the two seeds brought to view under the characters of two nations, manifested in the plainest terms. Says the prophet, he that separates the precious from the vile shall be as my mouth. I shall aim to show the separations, according to God's word. Ps. The wicked shall be turned into hell, with all the nations that forget God. Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest. This shall be the portion of their cup. The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies. Salvation is far from the wicked, for they seek not thy salvation. The Lord preserveth all them that love him, but all the wicked he will destroy. Isa. 57: But the wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt. Hundreds of other scriptures I could cite you to, concerning God's enemies. From this source of evil has arisen all the missionary doings in the lust of their father. For we see from the scriptures that the devil has his ministers, his doctrines, his tables; and they are nothing more nor less, than thy seed.

Let us notice the case of Judas, and see what you can make of him. The scriptures tell us, that he was a devil. Now the question is, did his act make him a devil, or were his acts from his being a devil? Here I would ask a question, is it the man's bad conduct that prepares man for the wrath of God to abide upon him? And if so, it must be the man's good conduct that prepares the other for the climes of eternal glory. And if so, what use have you for Christ? Let us notice the language of the Saviour. Hear what he says on the subject. I think he ought to be received as testimony, as we who are called two seeders by the enemies of the truth, I wish to produce good and sufficient testimony to the point. Look in the 23 ch. of Matthew: Wo unto you, scribes and pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets? Wherefore, ye be witnesses unto yourselves, that ye are the children of them that killed the prophets; fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore I send unto you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify, and some of them ye shall scourge, in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, down to the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

A question: Why were the hypocrites of Christ's day guilty of the blood of Abel, who had been murdered four thousand years? What will you do with this? Can you explain it away? Will you say that Christ spoke carelessly, or unguardedly, and meant little or nothing? We know they never had seen Abel, they never were actually nor personally in the execu-

tion of the murder. My intention here is to show, that God condemns the man from principle, the act flowing from a first cause I contend they were all cursed before the act; as Peter calls them cursed children, and Paul says, the children not being yet born, neither having done any good or evil, that the purpose of God might stand according to election.

Jacob have I loved, and Esau have I hated. Now tell me what just grounds had God, to hate the man before he had acted? You that hate God cannot get over this. Ishmael was the seed of Abraham, but not the child of Abraham according to the promise. The inference must be drawn that they were of the same family connection, not particular in a natural point but in a spiritual point, and manifested as vessels of wrath fitted, &c. which is nothing more nor less than thy seed. Has thy seed gotten any better, though they have become very religious, and a powerful set to worship, and have camp meetings and a great many nice shows, and the play actors get a quantity of the cash.

The missionaries would make us believe, that there are no such people that live in this day, by trying to bring to pass the great day of millenium, which I believe they have missed the mark about 1841 years. But I believe they, with all the rest of the daughters of Mystery, Babylon, are yet guilty of the blood of Abel. And let them rage and vent their spite, God will only save his heart's delight.

I have only hinted at a few things concerning thy seed. Then shall he say, depart ye cursed into everlasting fire, prepared for the devil and his angels—which will include all the wicked from the beginning to the end of time. There will be no difference then in Judas, that sold his Lord for thirty pieces of silver, and one of the devil's preachers who perverts the scriptures for to get as much silver as they can, from 10 to 40 dollars per month.

I will now leave this part of the subject, hoping you will not dispute my testimony if you do not believe my doctrine. I am now going to enter upon the more pleasing part of the story, which I think no predestinarian will deny; which is her seed, or the seed of the woman. It is thought by some, that Jesus was the seed here spoken of and brought to view; and we will not differ probably in that part of the idea, but you must let me bring in the balance of the children, because the word seed being in the singular tense does not mean only one in number. Because when God speaks of the seed of Jacob, the seed of promise, the seed of the wicked, &c. are all spoken in the singular terms, and we know that the allusion was to thousands of persons; yet in the relationship they are called seed, as though there was but one character. When we speak of our seed wheat we call it our seed, though it may be to the amount or measure of five bushels. So Jesus was spoken of in the term, it shall bruise thy head; and thou shall bruise his heel, brings to view Christ and the church which is his body; and it is called her seed, which I shall notice in time and place.

When Abel offered his offering, who I contend was thy seed, for Seth was called another seed instead of Abel, &c. now says Paul to the Hebrews, by faith Abel offered unto God a more excellent sacrifice than did Cain. Now if any man will deny Abel and Seth to be thy seed, he cannot believe the scriptures, and it is not worth while for him to put on an Old School boy's coat, for it will soon get threadbare. For Jesus is called the first born of many brethren, says Paul to the Romans, nevertheless death reigned from Adam to Moses, even over them who had not sinned, after the similitude of Adam's transgression, who was a figure of him that was to come. How was Adam a figure of Christ, for he was to come? Adam stood as a figure of Christ, before his bride was separated from him or manifested; and as Christ possessed his bride virtually before time, for we had grace given us in him before the world was. Jude, sanctified by God the Father and preserved in Jesus Christ and called.

Now says Paul, for by the disobedience of one man many were made sinners, so by the obedience of one man shall many be made righteous. Which many was the most, the sinners or the righteous? Now if the wicked were not multiplied after the first many had sinned, the universal atonement is the truth, and you cannot get over it. This is what we are contending for, and no party purpose nor separation from the old apostolic order of things. When we come to view the church here brought to view as vessels of mercy afore prepared unto glory, they fell in Adam and will as certainly be raised in Christ as God is the character he says he is. Paul to Romans, therefore as by the offence of one, judgment came upon all men unto condemna-

tion, even so, by the righteousness of one, the free gift came upon all men unto justification of life, all men made sinners by the disobedience of Adam.

Now if Adam, was a figure of Christ, and in that relationship we fell or became sinners, through the relationship they bore to Christ certainly completes their salvation, in the offering he made to justice in behalf of his bride; and without a relationship previous to their becoming sinners, he never could have made a special atonement for them, that the Father had given him. Adam, in speaking of Eve says, she is bone of my bone, and flesh of my flesh. Now, says the apostle, we are members of his body, of his flesh, and of his bones. Paul to the Hebrews. The children being partakers of flesh and blood, he also (Jesus) took part of the same, that he through death might destroy him who had the power of death, that is the devil; and deliver those who through fear of death. were all their life time subject to bondage. Hebrews. Behold I and the children thou hast given me. Wherefore it behoved him to be made like unto his brethren. &c. We must believe that Jesus had brethren here on the earth, before he was partaker of flesh and blood. They being here was the cause of his manifestation to deliver them from a state of bondage, to a state of liberty.

I hear the apostle saying, for thus it is written, and thus it behoved Christ to suffer, &c. Why did it behove Christ to suffer? why was he under any obligation to suffer? This proves that Christ had a claim to his own. Thine they were, and thou gavest them me, and they have kept thy word, and all mine are thine, and thine are mine, and I am glorified in them. John, 17 ch. 1st Peter, 1 ch. John, 6. 39. this is the Father's will which hath sent me, that of all which he hath given me I should loose nothing, but should raise it up again at the last day. Here seems to be the Father's will in the gift to his Son, and this gift was either all or a part of the people that lives, did live, or ever will live. And if the all, means all without having reference to all the seed of the woman, the Universalist has got you in a tight box, or you must deny the virtue of Christ's atonement, for it must be certain or uncertain. Paul says, the blood of Christ which cleanseth us from all sin. Then if his blood has cleansed us, we are justified by his life from the dead. Now says Paul, who was delivered for our offences, and rose again for our justification.

I contend that it is the relationship of any child, spiritually or literally, that constitutes the Father or the Son. Was not Zacheriah the father of John according to nature before he was born? for he seems to leap for joy at the salutation of Elizabeth. God had promised that Sarah should have a son, was not Abraham the father of Isaac as much before he was born as he was after? No man in his right mind can deny this. We will come to the second birth. When children are born, they are born in the family, and they are always heirs before birth. If the child is born in the family and then adopted, he is an heir in a twofold sense. Paul to Gallatians. Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. And thou shalt call his name Jesus, for he shall save his people from their sins I contend they were God's children while they were sinners. Says the prophet, by the blood of thy covenant I sent forth thy prisoner out of the pit, where there is no water. Signifying the state of a sinner before regeneration, but they were his; the devil had them as prisoners and not children, and when they are born, the manifestation of the reality of conception is brought to view. And it is just as new, and as strange to the man or the woman as though God knew nothing of them; conceived in wisdom, brought forth in time. Solomon. I wisdom dwelt with prudence and sought out knowledge, &c. And wisdom shall be justified of all her children. We contend that God loved his people just as well while they were in sin as he did when they were born again. Paul to the church, for God who was rich in mercy for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, by grace ye are saved. And this grace was given as in Christ Jesus before the world was, and according as he has chosen us in him, &c. Paul—brethren, love your wives as Christ also loved the church and gave himself for it:

> He saw her ruin'd in the fall,
> Yet loved her notwithstanding all.

I will bear her sins in my own body, I will heal her with my stripes, I will present her to myself a glorious church without spot, &c. Jesus being the elder brother, he had the right to redeem, as you may see in Ruth. John saw the book sealed,

and no man was able to loose the seals but the lion of the tribe of Judah prevailed. He opened the book, read the names of his saints. My beloved is mine, and I am his; he feedeth among the lilies, as the lily is amongst the thorns, so is my beloved amongst the daughters, &c. My beloved is but one, she is the only one of her mother, the choice one of her that bare her. But there were yet other daughters, that wisdom would not claim. Then, says one, this is the name whereby she shall be called, the Lord our righteousness. This is the name whereby he shall be called, the Lord our righteousness. So Jesus and his bride is but one, their name one. His love has been from everlasting, has no end; it began with Jesus and will only end when he ceases to be. Not by works of righteousness which we have done, but according to his mercy he saveth us by the washing of regeneration, and renewing of the Holy Ghost. Says Paul, the Father hath given him power over all flesh, that he should give eternal life to as many as thou hast given him.

When I view the seed of the woman in a state of nature, I view them as sinners; though in the covenant and relationship to God, they are heirs of the kingdom, equal heirs with Christ. Says Christ, the kingdom of heaven is likened unto a treasure hid in a field. And Jesus laid by all his glory, and bought the field of the world for the treasure that was in it. And for the church he kept up the fence, if I might so term it, not for the tares, but the tares are preserved or sustained by the care that Christ has for his church. Sends the rain upon the just and the unjust, and in this manner the tares are not rooted up; but are reserved, till the day of judgment to be punished; and to make known the riches of his glory on the vessels of mercy afore prepared unto glory, which is the seed of the woman, the treasure that Christ gave himself for, his bride.

In the 13th chapt. of Mat. they are called the good seed, children of the kingdom, heirs of God, and joint heirs with the Lord Jesus Christ; of whom, says Paul, the whole family in heaven and in earth is named. Why should we be afraid to believe what God has said, concerning the heirs of his kingdom and the heirs of the kingdom of darkness. Now, says Peter, but ye are a chosen generation, royal priesthood, a holy nation, a peculiar people; that ye should show forth the praise of him, who hath called you out of darkness into his marvellous light. Paul to the Hebrews. So Jesus was once offered to bear the sins of many, unto them that look for him, shall he appear the second time without sin unto salvation. He is coming again to take his jewels home to himself, where they will ever be with the Lord.

I have taken my little compass from the beginning corner, included a holy nation, saved a peculiar people, consistent with God's character; no miscarriage, no loss, but a complete salvation through Christ. I have given my views in a scattering manner, on the consistency of the salvation of God's people, and the condemnation of them that he never owned nor claimed, as I hope, honestly and sentimentally. If I am in an error, I will thank any friend or brother to show me a plan consistent with God's character so as to let justice and mercy harmonize in the salvation of sinners, and in the condemnation of the wicked. So I leave the remarks, believing that this piece is not incompatible with the prospectus. *C. T. ECHOLS.*

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 27, 1842.

FOR THE PRIMITIVE BAPTIST.

Coneto, Edgecombe County, N. C.
August 9, 1842.

DEAR BRETHREN EDITORS: I have once more consented to address you in my weak and feeble way, for it is by the grace of God that I am what I am. I can inform you, that in the last five years past by, I have travelled several thousand miles. In those routes through our State, I have found the Old School Baptists united in the strongest bands of harmony, union and peace; all pulling together as horses of Pharaoh's chariot of old. Why, my brethren, it looks like we are all of one family in the old North State. I do bless the Lord that the union does not stop here, but that union is realized and felt in almost every State in our Union; as far as I know it is so, throughout the whole of our States, more or less.

I have had the happiness of sitting in a delegation in North Carolina of eight Associations, all united like a band of brothers; not a jarring note was heard among the whole body. Let us then travel south in our imagination. I recollect only about

three years ago in South Carolina, missionaries boasted of that State as their stronghold; but now I can read with joy, that several Associations have come out from among the Ishmaelitish crew; and with pleasing anticipation I look forward for the old South State to regain her Primitive ground, and declare with the voice of thunder, that they will be no longer devoured by modern tobacco worms. For, my brethren, the nature of these tobacco worms is, that they will never leave a plant so long as they can obtain delicious food. Oh, my brethren, recollect a Marion, a Jasper, and McDonald, and many there that fought and bled for our precious liberties, and to get from under the powerful pressure of priestcraft. I have no doubt that many of their darling sons are yet alive, and have not forgot the death and sufferings of their sires. and that will rise with great boldness and indignation to suppress the antichristian spirit that prevails to such an extent in that State, under the name of missionary; who to sustain their craft tell you, that Jesus Christ and his apostles were missionaries. But recollect one thing, they did not receive the same kind of pay as your teachers receive at your hands, (i. e.) gold and silver, but forty lashes save one; several times stoned, and beaten with rods. Now if you were to pay off your modern priests with the shrubs of the vegetable kingdom, instead of the mineral one, I will venture to say that South Carolina would be as clear of missionaries as she is now full of them.

I will now advance a step further—Georgia. O, when I think of the many bold soldiers of the cross in that State, it fills my soul with joy to overflowing. Yes, when I think that there are ten Associations come out in that State, that have nothing to do with the Conventions—I call them inventions—of men to deceive the American people to sustain their craft, Demetrius like. O, brethren, I hear from Florida, that the Lord has not left himself there without a witness. Let us launch over to the South Western States. O, how many of the precious sons of liberty are crying aloud and sparing not in those States. Yes, in Alabama, many are lifting up their voices like a trumpet. And O, dear brethren, fight on, the battle is ours, the Lord of hosts is on our side, he will help us to fight our battles. Recollect our spiritual sword has two edges and both sharp at that, while our enemies have but one edge to theirs and it badly battered; and bless the Lord, that it will not cut in many places in our United States at all—that is, so as to sustain the modern inventions of men, they say to carry men to heaven; but I say, for them to live by at the expense of the laboring class of mankind.

O, ye sons of Columbia, how can you submit to such religious traffic? I now address you that have made no profession of religion, and I do say, that the large amounts collected at protracted and begging meetings are from you and a few of God's dear children, that have been led off by their false magicians. For I have now before me a large file of their documents, which show that a large number of their strongest sticklers for converting the world, give but very little indeed; yea, they had much rather share the spoils than add to them. I appeal to you of the world again. How long will you sustain a set of silk glove, black coated dandies, more proud than any set of lawyers I ever saw at our bar? O, may you search the scriptures, and may the Lord enable you to see the error that you have been led into by these quacks of religion, in almost every part of these United States.

I will now turn your attention to Illinois. I had information the other day, that there were ten Associations come out in that State. We will now turn our attention to the Northern and North Eastern States. We that read the Primitive Baptist, Signs of the Times, and other Primitive papers, can then see how many Associations there are that have come out and declared a non-fellowship with the unscriptural plans, schemes, and stratagems of men to live by. For I do say without reserve, that the principal actors of the great object of converting the world by money and money's worth, are influenced from no other motive.

Let us notice the language of our Lord and master to his servant Peter: Feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre, but of a ready mind. Now let us see if the language of Christ and the language of these college-bred Hagarenes correspond. You know not, for they say by words and conduct, that money, popularity, and a rich wife, are their objects. At the end of all this, idleness; for they are as lazy a set of men as ever lived, I do believe, after they get

their designs fully accomplished. Let us take a view of the eastern countries, their priests with their thousands settled upon them, and their lackies preaching for them at whatever price they are disposed to give them. And the people bound to pay this tax to as grand a set of swindlers as ever lived on earth. O, God, be pleased to deliver us from such priestcraft, I beg for Christ's sake.

I beg leave now to make some exceptions, that is, I do believe that good men have been drawn off by these men, and have supported largely the institutions of the day. I believe also that they will retract and get back on Primitive ground. And O then, what bold soldiers they will be to sustain truth in its glowing colors.

I will now give you a short history of my own experience, on a tour of appointments in Virginia and northern part of North Carolina. First, I will inform you that Elder Hyman and myself travelled in the northern part of North Carolina in March last. The doors at one meeting house were closed against us, thinking on their part to aggravate our feelings very much, but it had an entire different effect. Elder Hyman was in his 70th year of age, and Moderator of our Association; and he appeared to rejoice and was thankful, that he was worthy to suffer persecution for Christ's sake, and was borne up under reflections how much better off he was at the door blocks preaching to dying sinners, than Paul and Silas were when whipped and chained down in prison. We filled our appointments with joy, and returned home rejoicing in our blessed Lord and master.

As to myself alone. I will give you a short relation of events which took place. I travelled on until I arrived at my third day's meeting. The doors were locked, windows nailed, and said to be two sentinels placed at the meeting house, I suppose for putting the law in force if the doors had been opened. But O, my dear brethren, I felt to rejoice, and told my brethren that it was all right, and that they our enemies were only building a fire on their own heads, and that it would have a most delightful effect upon the minds of brethren and neighborhood in general. O, yes, it will have a glorious effect in bringing out God's dear children, who feel the true spirit of Christianity glowing in their bosom.

I preached to the people and went on rejoicing my way north. I met with a Baptist preacher, who said he was a Scotchman. I went to hear him preach twice. The first time he got up he said he was unwell, read a certain portion of God's word directing to search the scriptures, then said he should not preach but would enlarge on some portion of it, and observed that the apostles had protracted meetings wherever they went. I set down one. And again he addressed himself to sinners to search the scriptures, they were easily understood especially all the important parts of them. It brought to my mind the blind leading the blind, all fall in the ditch together. O, Lord, open the eyes of such men, to see the deep and hidden mysteries of the righteous will of God.

The next day he and I had appointments at the same place. I met and endeavored to preach. He came also at 4 o'clock. I went to hear him again, but he waved preaching again, and read a chapter, and enlarged upon the subject of prayer. But before we went in, he came to me and invited me in the house and pulpit. A further conversation took place, that we should never have a revival as long as your preachers and such as John Stadler and others he could name, continued to preach the doctrine we did. O, brother Stadler, you know him well and the conventionists of North Carolina know him too. I took my seat in front of the stand. In his catalogue of remarks he observed, there were a great many preachers in the United States, and about one half of that number were of very little or no use to God's church; and half of that half were going about droning upon the subject of antinomianism, predestination, and election, full of zeal but no knowledge and but very few gifts; and that it was a great pity but they had one gift more, the gift of silence. The other half were going about full of knowledge but no zeal, preaching their dry and formal discourses, which were not calculated to benefit God's children. After he got through his communication, one of his brethren went to prayer, and he in the pulpit, breaking out in loud laughter; then came down, went over the house shaking hands, singing and laughing about one half of his time.

Now, dear brethren, you may judge how I felt, for he looked to me more like a play actor than a servant of the true and living God; and that such worship was nothing but perfect mockery before God.

He calls himself the great revivalist, but brethren, I can see through Mr. McNabb as clear as a looking glass, to my opinion. That is, if he had a rich wife his revivals would soon cease, and the people be saved any way they could. He further told his hearers, that he should reserve to himself the privilege of putting what construction upon the scripture he pleased. He then gave us his views which I believe were unscriptural, for I have read the Bible through and through. I read it is by grace that sinners are saved through faith, and that not of ourselves, it is the gift of God. And I bless the Lord for grace's plan to save sinners, for it is the theme of my poor soul.

So I pursued my course on through Virginia, to my appointments. I think that several churches in the Portsmouth Association will soon come out. They are much divided, and it is impossible for them to stick together in the situation they are in. For, says the scripture, a house divided against itself cannot stand. I remember my feelings at old Black Creek, where they shut me out of doors two years ago. O, my brethren, the Lord has precious lambs there, and he will not suffer them to be fed on chaff much longer; but will bring them out as jewels of great price, and then they will realize how good, how pleasant it is for his children to dwell together in brotherly love, harmony, union and peace. I then came down to old South Quay, a church belonging to our Association. Here it was that the dear lambs of God were enabled to gather their harps of the willows, and praise God as they should, that is, with the spirit and the understanding also. I bless the Lord for such a refreshing season from his divine presence.

O, my brethren, I can say to you that I baptized three persons who were willing in the day of God's power to come forward and tell as David did of old, what the Lord had done for them, and followed their blessed Lord and master into the watery grave. O, that these refreshing seasons may be the beginning of better times, is my prayer for Christ's sake. So I came on home in the old North State, rejoicing on my way, and found all my dear family well. O, brethren, press forward in the work God has committed into your hands, and endeavor to wield the sword as a soldier that needeth not to be ashamed, rightly dividing the word of truth. I close my remarks by asking your prayers at a throne of grace in behalf of your poor unworthy brother in tribulation.

J. H. DANIEL.

TO EDITORS PRIMITIVE BAPTIST.

Colonel's Creek, Richland Dist. S. C.
August 4th, 1843.

BELOVED BRETHREN AND SISTERS: I am permitted to address you by letter once more, if the Editors will admit it in their columns; if not, throw it away with the scraps, and let the moths eat it up.

Dear brethren, we can't solicit your attention to much that is interesting. The churches of the Primitive order, as far as I know, are at peace; they appear to love as brethren. Our preachers don't set themselves up and try to lord it over God's heritage, like the missionaries do. I told you I had nothing that was very interesting, but I shall recall that and tell you we have become to be a free people. But I see in the Charleston Minutes a committee consisting of Mason, Ross, Hughson, and Graham, was appointed to visit Colonel's Creek and Jackson Creek churches, to examine into their state; but I can assure you the churches will do their own business. But I know what the missionaries will do, for their cloak has worn out. Now the poor despairing creatures are in a state of starvation, and telling the people they are several hundred dollars behind in qualifying their preachers. See Isaiah, 52. 3. For thus saith the Lord, ye have sold yourselves for nought, and ye shall be redeemed without money.

The missionaries must think, that because people have to work they do not read the scriptures. They have forgot that the Lord has chosen the weak things of this world to confound the wise. See Jeremiah, 3. 15: And I will give you pastors according to my heart, which shall feed you with knowledge & understanding. Brethren, you may think I have erred in argument, but it is my candid opinion that laziness and pride is the root of the missionary system. They appear more like lawyers that load men with burdens grievous to be borne, and touch not the burdens with their fingers. But thank the Lord, he has opened the eyes of the people.

Brethren, see Isaiah, 48. 10: Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. I was in conversation with a missionary last winter. I asked him if Peter

and John were learned men? He said they were I asked him if the scripture did not say, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled. He said it was not so. I told him it was. He took the book and after a little search he found it in the 49 Acts, 13 verse. I asked him if it did not say, open your mouth and I will fill it? He instantly threw his mouth open, and asked me if the Lord had filled it. My husband was not pleased at his conduct, it being in our own house.

Dear brethren, we anticipate the day when the Lord will revive his work and enable Zion to bring forth sons and daughters to his praise, that will not add nor diminish, but will be willing to follow their Lord and master. He that is ashamed of me before men, him will I be ashamed of before my father and the holy angels.

Dear brethren and sisters, when I read the blessed promises that are left on record, I believe the Lord is as good as his word. Then what more does man want? First John, 2. 27: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you. I think these money-made lords, that have made so much money from people, are as nicely wound up in their own will as a bee in a tar barrel. Yes, Haman-like, are hanging on their own gallows. And if the people were all of my notion, they would let them hang one by one till they all came into market. Then we would have some peace, and not be like we are now, always under the lash, because we won't give them more money. Brethren, how thankful we poor despised Primitives ought to feel, believing the Lord has delivered us out of the hands of our enemies.

Dear brethren, I must tell you a little good news. We were at a union meeting the fifth Sunday in July, at the Mill Pond meeting house. The congregation was tolerably large, there were four preachers there, and they all appeared to be directed by the spirit of God. They were like a company of horses in Pharaoh's chariot, or the magnetic needle, all pointing to the great I AM who rules the universe, that he gave his Son to die on the cross, that by his death and sufferings we might be saved. They never said one word about money, but held forth a Saviour that was able to save all that would believe.

The missionaries say, Jesus wants men and money to carry on his war. This is positively denying the scripture. I wish they would read Jude, 4. 10, 11, 12, 13, 16 verses. I think they will read their character in part. See James the first, 5: If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. Now away with these beggars, and let them go to work or perish to death; for I do believe Christ is able to save his people, for they are not bought with corruptible things. I must come to a close. Farewell, brethren, for the present. I am yours, with respect.

MARTHA HIGGINS.

FOR THE PRIMITIVE BAPTIST.

Morgan county, Ga.
July 1842.

DEAR BRETHREN: I am about publishing *A new composition of Spiritual Songs, Hymns, and Poems: designed chiefly for the Primitive or Old School Baptists*: Few, if any, of which have been seen in print before. Though most of these were composed many years ago, it was not until very lately that I came to the conclusion to publish them. They embrace a variety of subjects; doctrinal, experimental, practical, &c. all of which, I am persuaded, you will find more or less interesting: particularly those which have reference to *the present low afflicted state of the church*; for many of them, as you will see, are peculiarly adapted to suit the present times. Hoping that the Lord may bless this *little work*, to the comfort and encouragement of some of his *little ones*, I have felt it my duty to offer it to you, imperfect as it is, without many apologies. I have hitherto delayed any public notice of the work, until I could be able to give some satisfactory information respecting it: It is now in the Press, or in the hands of the Binder. I shall have five hundred copies ready for sale by the first of Sept. next, if no unexpected delay prevents. I expect to have Agents in different sections of the State—of which you will have timely notice—who will supply such as wish to purchase, in their respective neighborhoods. The work will contain about three hundred pages, printed on good paper, and neatly bound in sheep. Price 75 cents, single copy. Nothing more at present, but subscribe myself your unworthy brother in Christ.

THOS. DAVIS.

Salem, Russll County, Ala.
August, 1842.

Dear brethren Editors: Who are scattered abroad throughout these United States and Territories: Grace, mercy and peace be multiplied to thee, through the tender mercies of our God, whereby the day spring from on high hath visited us. Forasmuch as we are all fallible creatures, we should endeavor to pray for each other, that we may be enabled by grace divine to walk in the pathway of duty as becometh the children of God.

Now therefore, as the Primitive paper is published for the edification of the body the church of Christ, let us be careful to have thus saith the Lord for what we write in religious matters. A soft answer turneth away wrath, but grievous words stir up anger. Prov. 15. 1st. 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. Psa. 1. 2. 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. 1. 3. And being thus blessed, their faith is lively, active, not only purifying their hearts, but working by love. Gal. 5. 6. Wherefore they become the light of the world. Mat. 5. 14. 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.

The duties of church members are, to pray for its peace and prosperity, and try to promote its welfare. Psa. 1. 22. 6. 9. They ought to attend to their church meetings, whether for public worship or for business. Heb. 10. 25. Psa. 84. 4. 10. And carefully avoiding whispering, backbiting and tumults. Cor. 12. 20. Not to be busy bodies with the concerns of others, but to walk orderly in the church. 1 Thess. 3. 11. Nor take up an evil report against another. Acts, 25. 16. And if thy brother trespass against thee, go to him and tell him his fault between thee and him alone, &c. Mat. 18. 15, 16, 17. We should endeavor to know the cause of shyness, if such should be discovered in a brother, and try to remove the same. Mat. 5. 23, 24. We should forgive one anothor, considering thyself lest thou also be tempted. —And all we do, let it be to the glory of God and to the edifying of one another. Thess. 5. 11. 2 Pet. 3. 18. All must be done from a principle of love. 1 John 4. 7. 11. We should love all men, but especially them of the household of faith, doing nothing thro' strife or vain glory. Phi. 2. 3. As ministers are the representatives of Christ, and are sent by him in a work both useful and honorable, there are certain duties incumbent on the members of the churches towards them, as they owe them distinguishing honor and to hold them in reputation, as the embassadors of Christ. Phi. 27. 2 Cor. 5. 20. And to esteem them very highly for their work sake. 2 Thess. 5. 13. Contribute to their necessities according to our abilities, as the Lord has ordained that they that preach the gospel should live of the gospel. We should follow their examples as far as they follow Christ. The minister should not be self willed, not soon angry, no striker, not given to filthy lucre. Titus, 1. 7.

Deacons being in an honorable office in the church, the members are 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 found faithful) God will greatly bless. They should be grave, not double tongued, holding the mystery of the faith in a pure concience. 1 Tim. 3. 13. Mat. 25. 21. We should submit to their godly and friendly admonitions. Cor. 16. 16. As they are to serve tables. Acts. 6 c. We should encourage them in their office, by a liberal contribution for the house of God. His ministers, and poor of the church. whenever necessary, according to our abilities. They should also endeavor to keep peace in their churches by keeping confusion and tumults out, and teaching them to live in peace and to forgive one another, as God for Christ's sake hath forgiven them, giving no occasion to the adversary to speak reproachfully of us.

And all we do, let it be to the glory of God and to the good of Zion, by faithfully adhering to the gospel discipline; in love esteeming one another, and praying with and for each other, that we may be enabled by grace to bear with fortitude all the calumny that may be heaped upon us, by those who are thus disposed to treat us in such a manner.

And dear brethren, seeing that we are surrounded by enemies, let us endeavor that our gifts and graces may be so apparent to others in our doctrine and lives, that they may look on us as the true and faithful followers of our Lord and Saviour.

And may grace, mercy and peace be with us, and all the true Israel of God; both now henceforth and forever. I must come to a close by requesting the prayers of my brethren. And if this scribble proves burdensome, let the shades of oblivion cover it. *JAMES MEIGS.*

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, SEPTEMBER 10, 1842. No. 17.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Craytonsville, Anderson Dist. S. C.
May 17th, 1842.

DEAR AND WELL BELOVED BRETHREN AND SISTERS IN TRIBULATION: I now take my pen in hand to write for the Primitive, and it is the first time, and I am nothing but a poor old lay member; and if you think my piece too imperfect to have a place in your paper, throw it by and all will be well. But if not, my desire is that I may see it in print before I die, and I am an old man in my 64th year, and have been a Baptist about thirty years. And the piece which I am about to write, has been written about twenty years. About that time I got hold of a Circular Letter from the Convention, in which I found many things stated that could not be proven from the word of God. I took it in head to write to convince them of their error, and wrote the same piece that I now intend to copy from. And when I had wrote it, I presented it to the church, which was pretty unanimously received. They then appointed me and another brother their delegates to the Association, and to carry the piece that I had wrote with me; which I did, though it was not admitted to be read in the Association. I was then requested to read it at a tent by candle light, which I did in the hearing of about I think three hundred people, and apparently to the abundant satisfaction of the greater part of the congregation. But nothing more was done with it, only lent out by times for perusal; otherwise it lay in obscurity till now. I think it was written about 1821 or 1822.

Job, 32 ch. and latter clause of the 10th verse: I also will show mine opinion. And as Elihu was desirous to show Job his opinion, I also will show mine opinion. It is not the greatest men that are always the wisest, and I confess that I am neither great nor wise; but I also will show mine opinion. It is not education that I am going to object to, no, for without it we could not be able to read the word of God; yet it is not men of the greatest learning that are best calculated to do the most good, but them in whom the spirit of the Lord is found. For Paul was a man of learning, and we hear him saying, that in and of himself he could do nothing; but he could do all things through Christ strengthening him. And now to you who are such strong advocates for the Convention, as to propagate it to the world as being the appointment of heaven, and positively enjoined of God of you, I demand an evidence recorded in the word of God to prove it so. And if you fail, as I am sure you will, for such an evidence cannot be found in the word of God; which leads me to view it in the row with many other things, which were set up by priestcraft and kingly power, without a thus saith the Lord to support them.

And in your Circular Letter you have stated many things that cannot be supported from the word of God, though you have gone so far as to say, they are the best interests of man and the glory of God, the the diffusion of the glorious gospel of the Son of God by missionary services, the suitable preparation of faithful men called into the ministry, the right instruction of the rising generation—still going on to say, it is the appointment of heaven, and positively enjoined of God. Which I again say, cannot be supported from God's word;

which leads me to view it nothing better than priestcraft, from some lucrative view by the slight of men and cunning craftiness, whereby Paul says they lie it wait to deceive. And yet it seems, that some are trying to call the attention of all the people throughout the world to fall in with it.

As such I give it as my opinion, that it may with propriety be likened to that image that was set up by priestcraft in the days of Nebuchadnezzar, the king of Babylon; and its height was threescore cubits, and he attempted to draw the attention of all the people to it. And did so for a while it seems, with the exception of three Hebrew children, that would not give their attention to the image, but would worship the living God in that way that he had made known to them by his word and spirit. And I verily believe, that there are some Hebrew children to this very day, if I may so call them, that would rather go to the fiery furnace than bow to any such men-made images, contrary and so foreign from what God has commanded in his word.

Although it seems that some have been trying to exalt this Convention, with its kindred institutions, as high as Nebuchadnezzar's image was, yes, rather above the God of heaven, by saying it is the best interest of man and the glory of God, the diffusion of the glorious gospel of the Son of God by missionary services, the suitable preparation of faithful men called into the ministry, the right instruction of the rising generation—as though God was not sufficient for his own work, which appears to me to be enough to make God's ministers blush, that God has called and sent out into the world to proclaim the acceptable year of the Lord, and preach the gospel of peace, and bring glad tidings of good things to the children of men, without this suitable preparation that has never been found out till of late to be the suitable one.

What can be the cause of this lying almost six thousand years unnoticed by the patriarchs, prophets, apostles, and Primitive Christians, and even by God himself? Is it owing to God's forgetfulness, or is God getting wiser, so that he has lately seen a necessity for a better preparation now than anciently? Or, is man getting wiser than God, so that the preparation that God bestows will not answer the purpose? O presumptuous views, for that would argue imperfection in the deity. And that is not all, it would throw all the apostles and ministers that God has called and qualified just as he would have them to be, into an unprepared state; some of whom have given their bodies to the flames, and some to wild beasts, rather than they would hold their peace or cease to obey that strict command of their heavenly Father which was so easily found in his word, or follow the pernicious ways of men that could not be found in his word.

And my opinion is, that all God's faithful ministers will forever refuse to go forth in that great work of the ministry; for as one said of old, it is a great work and I cannot come down No, brethren, they cannot come down, so as to believe that the Coovention can give that suitable preparation that they feel to need and that God requires; and would refuse to go forth in that great work, if they had not a better preparation than the Convention is able to give. Though perhaps some may be ready to say, these are the means; but that would be the same thing, for these means have always been neglected. And the fact is, God never did appoint them; it is not so recorded in his word; for there is no other means that will or can suitably prepare a man for the gospel ministry, but the grace of God by the operation of his holy spirit to work in them to will and do of his own good pleasure.

And I give it as my opinion, that the best preparation that man can give to man to prepare him for that great work, is like the coat of mail that Saul presented to David; and the faithful young stripling refused the armor, seeing it was not proven. He rather chose five smooth stones from the brook, and put them in a shepherd's bag, and took his sling and staff and went forth to victory. And, my brethren, when God's ministers act like young David, take the sword of the spirit, the shield of faith, and the breastplate of righteousness, having on their head the crown of hope, and their feet shod with the preparation of the gospel of peace, then it is that they can go forth to the slaying of great Goliah. Yes, brethren, they can sling a stone to an hair's breadth; while Saul's armor will be left for Ahimaas to run by the way of the plains, and that without the king's message, crying peace, peace; when there is no peace to the wicked, saith my God. But that would be according to what God has said in another place by the mouth of his prophet; you have healed the wound

of the daughter of my people slightly, by crying peace, peace, when there is no peace. And now is not this enough to make the church and world believe, that this Convention with all its pretended virtue, is nothing better than priestcraft by the slight of men, and cunning craftiness, &c ?

And now, brethren, this puts me in mind of that great image that was set up in the days of King Cyrus. And it seems that they called his name Baal, and the priests by their cunning craftiness made the king and people believe that this Baal was a living monster, and that he could eat and drink every night twelve measures of fine flour, and forty sheep, and six vessels of wine; until God convinced the king and the people, by the instrumentality of Daniel the prophet, that this Baal was nothing but an idol, and could neither eat nor drink; but all those great expences were consumed by the priests and their wives and children. For there were a great number, for there were seventy priests besides their wives and children, which were enough to consume a large variety indeed. And this they done by their craft, and men are not without their craft in this our day; no, nor never have been, since the world began. And such we may be always looking out for some new inventions of men, and men of craft to carry it on to their own advantage or aggrandisement. And these men are almost sure to be popular men, and influential men, and will be sure to use a great deal of cunning craftiness and toll you on by little and little, until they get you completely proselyted to the faith.

But I must return to notice something of the wants of this Convention in its infancy. And when this Circular Letter was first presented, its call then was for only sixteen thousand dollars a year; which they said was a mere nothing to a man, but a few years ago I was at an Association, here is a little addition. But as I was going to say, one of their champions was up preaching what they called the charity sermon, but I call it the begging sermon; and he then and there declared, that they wanted one hundred and fifty millions of dollars. See how the sum has increased in twenty years. And I could go on to tell more he said, but I will return and tell you a little that the word of God says, by the mouth of Paul. He says, shun those unscriptural things, and be not carried about with every wind of doctrine, by the slight of men and cunning craftiness, who, Paul said, lie in wait to deceive. And I am bound to believe Paul's assertion, for he was a chosen vessel of the Lord, to bear the gospel to the Gentiles. For he said, unto me who am less than the least of all saints is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ. It must be given up on all hands, that it was from God.

Then away with the Convention power, for it was not able to give this power: for until God met with Paul by the way, he was only prepared with all his education to persecute the church of Christ. But when God called him, he was obedient to the heavenly call, and straightway preached the gospel, telling the people that they must believe on the Lord Jesus Christ. And this appears to have been the preaching of our Lord himself, and John the Baptist, and all the apostles, repentance towards God and faith in the Lord Jesus Christ; and not one word heard from the mouth of one of one of them about a Convention, or seminary of learning, theological school, board of missions, presidents, vice presidents, secretaries, nor treasurers, nor buying and selling memberships, nor sixteen thousand dollars a year to carry the gospel. But Paul says, necessity is laid upon me, and wo is me if I preach not the gospel; and I will know nothing among you, but Jesus Christ and him crucified. And this same Jesus is that great storehouse, in whom all the riches of God's grace necessary for the sinner is treasured up. And I thank God it is so, for he is made unto us wisdom, righteousness, sanctification, and redemption. Yes, every thing needful, he is prophet, priest, and king; he is our prophet to teach us, our priest to atone for us, and a king to reign in us and rule over us. And now if we will have him for our teacher, let us attend to his instruction, and not to the instruction of slippery men who slip from the word of God and teach that which they ought not to teach. For it is written in the prophets, that they shall all be taught of God. And Ezekiel acknowledges that his teaching was from God, for he said unto me, son of man I send thee to the children of Israel.

Now mind, it is not men that send him, as the practice is in modern times; no, but God that sends him. Nor God don't say, Ezekiel, send some other man to the children of Israel; but go thou, and speak my

words unto them. It is not the words of men that Ezekiel has to speak, but the words of God; whether they will hear, or whether they will forbear, for they are most rebellious, but be thou not rebellious as that rebellious nation; but thou shalt speak my words unto them. Now it seems that Ezekiel would have been found in rebellion, had he have spoken any other words than the words of God, and he was taught of God.

Well, let us see who speaks the words of the Lord to the rebellious, and who speaks the words of the Convention. The word of God to man is something like this: Come unto me all ye that labor and are heavy laden, and I will give you rest—learn of me, for I am meek and lowly, and ye shall find rest unto your souls—take my yoke upon you and learn of me, for my yoke is easy and my burden is light. And again: Repent and believe the gospel—and, except ye repent ye shall all likewise perish. And again: Look unto me all ye ends of the earth and be ye saved, for I am God and there is none other—and whosoever will come I will in no wise cast out. And we are invited to come freely, and buy milk and wine, without money and without price—and the bride says come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take of the water of life freely. Now this appears to be the word of God to man, without money and without price on our part; and now surely it would be men's highest and best interest to hear the word of the Lord, to harken and come and reap the benefit of those promises made by him who cannot fail.

Well, let us hear the words of the Convention. It says: Come to me and bring money in every hand, for here is the best interest of man, and here is the glory of God; here is the diffusion of the glorious gospel of the Son of God by missionary services, here is the right instruction of the young and rising generation, here is the suitable preparation of faithful men called into the ministry, here is the promotion of love and union. It goes on further to say, it is God's cause, Christian's duty, holy, solid, and spiritual plans, and the service of Jehovah; and then asserting that it is the appointment of heaven, and that God has positively enjoined them; and now to support it contributions must be made, for on money it is based, and not on the word of God. For withhold the contributions ten years, and it would fall as flat as Dagon to the ground; for it has not one single evidence, or thus saith the Lord, in all the book of God to rest upon. And if the love of money be at the bottom, Paul says it is the root of all evil; while some lusted after, they have turned from the faith and pierced themselves through with many sorrows. And have any turned from the faith to embrace this Convention? If so, I marvel.

I will notice a little more about this Convention being the best interest of man and the glory of God. When the best is bro't forward, there is none likened to equal it. Well, my opinion is for a man to be regenerated and born of God, and adopted into the family of heaven, made an heir of God and a joint heir with Christ Jesus; and to be made a partaker of that heavenly inheritance is far the best and highest interest of man. Well, if this be so, then away with both the veracity and virtue of the Convention; for it is not that, that it has represented itself itself to be, for it has not one of these things treasured up in it. And how can it be the glory of God, when it takes all the glory to itself by saying, it is the diffusion of the glorious gospel of the Son of God? For if all the preachers were to preach from sea to shore, and from the rivers to the ends of the earth, it would all be in vain if God did not diffuse it into the hearts of the children of men; for he must give the hearing ear and the understanding heart. For Paul may plant and Apollos may water, but it is God that gives the increase; and it is not by might, nor by power, but by my spirit, saith the Lord of hosts. Then while it robs God of that glory which is his just due, and takes it to itself, it cannot be to God's glory. And how can the Convention say, that it is the promotion of love and union, when it is well known that it has destroyed more love and union than any thing that ever has been embraced by men since the first settling of these happy shores. And how can it be the right instruction of the young and rising generation, when it instructs them to observe that, that God's word no where instructs them to observe? And surely, God's word is the best instruction that ever was given to men, and I would to God that all men every where, would teach what the word of God teaches, and nothing more.

For when our Lord called his apostles and sent them out to preach, he gave them

this commission: Go ye therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. And now in this commission teaching is twice mentioned, but it is evident, that it is neither seminary nor theological; but they had first to teach the people their fallen state by nature, according to what God's word had taught them, and the necessity of the new birth; and when this was done, so that they could give a satisfactory evidence of their faith in Christ, then they were to baptise them; after that they were to teach them to observe, so as to practise all things that Christ had given in commandment, but nothing more. And it is evident, that there cannot one command of Christ be found in all the Book of God, for the Convention, no nor for any of its train of kindred institutions. Then while ministers are teaching the people, either by word or example, to observe these things, they are teaching that which they ought not, neither is it contained in their commission. Then by what authority do men teach these things? Not from the authority of that high court of heaven. If not from heaven, then it must be from men, and if from men, then all in vain. For in vain ye do worship me, teaching for doctrine the commandments of men. O that men would consider and be wise to their best interest, and search the scriptures; for in them they think they have eternal life, but they are they that testify of me, saith our Lord.

And now I would ask all those who are supporting the Convention, or the above mentioned things which I have been striking at, if they do even believe that they are the appointment of heaven, or that God has positively enjoined them? If you do, tell me from what authority you do believe it? Is it from the authority of God's word, or is it from other men's say so? If you have ever found that positive evidence, for no other will or can be received in this matter, because it is said to be the appointment of heaven, and positively enjoined of God—if you have ever found that positive evidence, you are requested by every thing that is sacred to bring it forward. If you have no such evidence, then it must follow, that you believe it because other men say it is so. If this is the case, I tell you that you stand on slippery ground; because your faith is in men, and not in the word of God, and you have departed from Paul's counsel; for he says, follow no man no farther than he follows Christ. And if any man comes preaching any doctrine than that which I have preached unto you, let him be accursed.

And now to all who profess to believe that the Convention and its train of kindred institutions being the appointment of heaven, and positively enjoined of God, and still profess to be the followers of that meek and lowly Jesus, him who became poor that we through his poverty might be made rich; not rich in gold or silver but rich in faith toward God, let me say to you as Paul said to the brethren at Galatia, I marvel that you are so soon removed from him that called you into the grace of Christ, unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ. And now what does Paul mean about their being removed from him, who had called them into the grace of Christ? I think he must mean that they had been rightly called of God, whose power and right it was to call into the belief of the gospel and to the obedience of his commands, and into the discharge of those duties which he had enjoined in his word. And that they were soon removed from that true worship, which the gospel of Christ taught them, and began to take the directions of what Paul slightly and with disdain calls another gospel. For he quickly says, it is not another. But there be some, and I think Paul meant false teachers, and they would fain pervert the gospel of Christ in order to make the people believe that what they taught was gospel. And I verily believe, that there are men in our day, that would and do pervert the gospel of Christ, in order to make all men every where believe, that these new men-made schemes of the day are contained in the gospel of Christ.

But thank God, that we have Christ's word to read, and therein he has foretold us of just such men that should come in sheep's clothing; and if it were possible, would deceive the very elect. And Paul says, they will speak enticing words of man's wisdom, but the wisdom of this world is foolishness with God. And that men would take the word of God for the man of their counsel and rule of faith and practice; for it is the best counsel that could be given to man, and the best rule for

man's life to be squared by. For I think it is called the measuring reed, and the balance of the sanctuary, in which we all have to be weighed, to see if we will be found wanting.

Well the question will be asked, if God does not work by means? The answer is given, that he does; but they are of his own appointing, and are called the appointed means of God, not the appointed means of men. And what I am contending for is, for just such an evidence to be produced from the sacred word of God as will prove that God did appoint the Convention, or Boards of missions, seminaries, theological schools, presidents, vice presidents, secretaries, treasurers, agents who are hired to preach to get more money, auxiliary societies to sell and buy membership, and many other things too tedious to mention, being the means by which he does or would work. Now until just such an evidence is produced, I shall take the liberty to view them to be the appointment of men, and not of God; although they are by some called the appointment of heaven, and positively enjoined of God, and holy, solid and spiritual plans. And I think it is not without spirit, but I think it is the spirit of speculation; and the spirit of speculation consists in traffic and trade, and that for gain; and what is loss to one is gain to another, and buying and selling of membership is a specie of traffic and trade, and in this there is both a loss and a gain; for he who buys membership has paid his money for that is no advantage to him nor his family, and he that sells it has got something for nothing. And to me it resembles that of a defraud, and so it is a violation of God's law; for that says, defraud no man. And I am very sure, that our Lord left on record a very bright example that he did not countenance that of speculation in his church, when he took a whip of small cords and drove out of the temple and overthrew the tables of the money changers, and the seats of them that sold doves, saying, it is written in the prophets, my house is called a house of prayer, but you have made it a den of thieves.

And another evidence that the apostles followed the example, for when Simon Magus offered them money that they might give him that power that on whomsoever he laid his hand they might receive the Holy Ghost, their answer to him was, thy money perish with thee. This last evidence proves two things to us, one is, that the spirit of speculation was not allowed of in the church of Christ by the apostles; and the other is, that money was not the object of the apostles, as it is the object of a great many ministers in this our day. For it seems that when some get up to preach, that they are so in love with money, that let them take what text they will, it leads them directly into money doctrine. And they will say but very little about the plan of salvation, and how it was laid in the depths of divine wisdom for the recovery of poor fallen man; and in the stead of holding up to the people Jesus Christ as their atoning high priest, and his obedience to God's righteous law being accepted of God in place of our poor imperfect obedience, and his righteousness made over to us by faith in the Son of God, so that we can say in the language of holy writ, he is the Lord our righteousness—I say, in the stead of holding these things out to the people, in order to draw the people from a covenant of works, they run away down to Rome, and Ephesus, and Corinth, and Galatia, and hunt up all the collections and contributions that were there made, and hold them up to the people as being made for the express purpose of sending the gospel to the heathen. When I think, if they would give those scriptures fair play, and give their true right meaning to the people, the people would plainly see that these collections were made to support the ministry among themselves, and to send right back to the mother church for the poor afflicted saints at Jerusalem. But that would not be carrying their point.

I will come now to examine some of the evidences offered in support of the Convention. It has been said, there were schools of the prophets, and that the younger were trained up under the direction of the elder, for that of prophecying. Answer, I could not be made to believe that the elder taught the younger to prophecy, for that at once would destroy the idea that the prophecies were a revelation from heaven, and that would deserve a harder name than priestcraft. And again, the learned Paul has been referred to as a teacher, and that he taught Timothy and others. I would call for evidence to prove that ever Paul taught school after he was called to the ministry, or that had any thing to do in any school save that of Tyrannus; and there we find that in the place of teaching, he was daily disputing for the space of two years. Though I will not

deny but what he taught Timothy and Titus too; yes. and the brethren at Rome and Corinth, and Galatia, and many more, but it seems it was mostly by epistles, and excellent lessons they were; and you and I ought to learn them, for what was written afore time was written for our learning. So that what he taught them he teaches us also.

But in all the excellent and noble lessons which Paul taught, either for their or our instruction, we have no account of any Convention, seminaries to suitably prepare men for the ministry, boards of missions, or that the church of Jesus Christ then or ever would have any need of those things; or that the word of God had any where enjoined them, nor presidents, or vice presidents, secretaries, or treasurers, auxilary, temperance, tract, or Bible societies, buying and selling of memberships.

None of those things can be found in any of the lessons which Paul taught Timothy for him to observe and practice; but I have noticed in one of the lessons that he taught Timothy, and I should think it was for our learning; in his second epistle to Timothy, third chapter, he seems to introduce the subject to Timothy in this way: Know ye also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more then lovers of God, having a form of godliness, but denying the power thereof; from such, Paul says, 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. &c. informing Timothy, that as the enemies of the truth withstood Moses, so do these also resist the truth, men of corrupt minds, &c. But he says, they shall proceed no further, for their folly shall be manifest unto all men. Now after Paul had forewarned Timothy of those men and their pernicious ways, he then proceeded to inform Timothy, that he had fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience. persecution, affliction, which came unto me at Antioch, at Iconium, at Lystra, what persecution I endured; but out of them all the Lord delivered me, and yea, saith Paul, all that would live godly in Christ Jesus shall suffer persecution; but evil men and seducers shall wax worse and worse, deceiving and being deceived.

Now after Paul had informed Timothy of his own sufferings, and that it should be the lot of all that would wish to live godly in Christ Jesus, and had given a description of those evil men, he then addressed himself to Timothy in this way: Continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus; for 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.

And now, in all the instruction that Paul gave Timothy, money, nor Convention, nor none of the above named unscriptural things, which are so highly recommended by men of modern times, were ever recommended by Paul to Timothy the first time; but he would have Timothy to remember the things that he had learned of God, and that from the time he had become a child of God he had known the scriptures, which were able to make him wise to know the truth, that he might be able to teach the truth to others, which Paul was ready to teach. and would have all men to teach the truth as it is in Christ Jesus. So that I perceive, that this evidence which has been brought forward in support of the Convention, has borne no testimony in its favor.

And we are not quite done with Paul's testimony, for he further says, that the time would come, speaking of them who taught contrary to what Timothy had learned of God in the scriptures, which was able to make him wise, that would not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And now I would have my readers to notice distinctly what Paul says right here; first, he informed Timothy that they would not endure sound doctrine; well, what is the reason that they would not endure sound doctrine? I would suppose this to be the reason, that they had some object in view to accomplish, & plain and solemn truths of the gospel of Christ would not support it; and if nothing else was preached but truth, their plans would fall to the ground, as such they could not endure it. Well, what does Paul mean a-

bout this, of their own lusts, in consequence of which they would heap to themselves teachers having itching ears? Now there must be some object which they are lusting after. Well, can this be money which they are lusting after? I think that Paul, in speaking of the love of money being the root of all evil, says that some did so lust after it, that they turned from the faith and pierced themselves through with many sorrows. And now if this is the case, and the time has come that Paul spake of to Timothy, that they are heaping to themselves, for Paul did not inform Timothy that they heap up teachers to God, but to themselves—teachers having itching ears, to hear the things proclaimed that would promote their plans so as to procure to them that object that they so much lusted after. And now these things I say, least any man should beguile you with enticing words of man's wisdom; for Paul positively affirms, that his speech and preaching were not of man's wisdom, but in demonstration of the spirit and power of God; that your faith should not stand in the wisdom of men, but in the power of God. And as ye have therefore received Christ Jesus the Lord, so walk ye in him.

And now I will ask of any man, if he has received by faith in the power of the Convention? If so, then your faith must stand in the wisdom of men, and not in the power of God. Ah but, says one, we do not profess to believe that the Convention has power to give faith. Then how can it be called the best interest of man, if it has not power to give that which we mostly need, for without faith it is impossible to please God. But I am of the opinion, that every Christian will say, that when they received Christ Jesus the Lord, that they received him by faith at a time unexpected; and that by the power of God, when all power of men and angels had failed, and all human wisdom had become as non sense; when all the Conventions on earth with all its pretended virtue, and all the money that ever has or will be handled, and with all its boasted of, holy, solid, and spiritual plans, could not have made them happy, nor have been depended on; when they looked for nothing but God's righteous law to be executed on them. But then it was to their great surprise, that God revealed himself to them reconciled in the person of his Son, manifested himself to them in love, and enabled them by the power of faith to lay hold of him as their Savour and their redeemer. And not only so, but as their prophet, priest, and king; their prophet to teach them, priest to atone for them, and their king to reign in them and rule over them. And they were made to believe in his active and passive obedience, by virtue of which that load of guilt was removed that appeared just before to be so heavy on their guilty souls and calling down God's just judgment upon their guilty heads.

It may be, that some who are such strong advocates for the Convention, may be hurt with me for giving my opinion so plain and so harsh as what I have done in many places; I think they ought not, for in this same Circular Letter we find it stated, that if you were wrong, that your wrong might be shown to you and that you might be assisted to abandon it. And this seemed to be a request, and now this request proves to me, and ought to you, two things; first, that notwithstanding your strong assertion of its being the appointment of heaven, and positively enjoined of God that, you at that same time had your own doubts. And secondly, that you had no positive evidence to prove it, or you would then have brought it forward. And you have none yet, nor never will have, from the sacred word of God. And I think you ought to abandon it, for I think it is calculated to make divisions in the church of God; as such I cannot think you to be right in these things. And Paul disapproved of schisms, and divisions in the church, for we hear him saying in the 11 chapter of his first epistle to the Corinthians 17 and 18 vs. Now in this that I declare unto you, I praise you not that you come together not for the better, but for the worse; for first of all when you came together in the church, I hear that there be divisions among you, and I partly believe it. And again, 1 and 10: I beseech you, brethren, by the name of our Lord Jesus Christ, that you speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment And now, what is that mind and that judgment that Paul exhorts us to be perfectly joined together in? I think the mind is the mind of Christ, and Paul says, in speaking of the believers in Christ, we have the mind of Christ. And I think they have that judgment too, so as to be able to judge of the things of God. For Paul says, we have received not the spirit of the world, but the spirit which is

of God, that we might know the things that are given to us of God; which things we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man cannot know these things, but he that is spiritual judgeth all things. And now Paul would have all the brethren to be perfectly joined together in the same mind and in the same judgment, and to speak the same things which was spoke by Christ and his apostles. And when men go any further, or speak any more than what the Holy Ghost has given in the word, for this word was given by the Holy Ghost, then it is that they go further and speak more than the word authorises them to do.

I will now come to notice another evidence, which is brought forward in support of the Convention. It is stated that Christ himself gave personal instruction to his twelve apostles, and completed their education on the day of Pentecost. I confess that he gave them instruction while he was personally with them, but not a syllable is to be found that he ever instructed them any thing about a Convention, seminary, theological schools, boards of missions, presidents, vice presidents, secretaries, treasurers, auxiliary societies to buy and sell membership to get money, or hiring of preachers to ride about to get money; or that money itself was then or ever would be, needed to promote his glorious cause; nor one syllable about his apostles teaching any of these things to the people. And surely there never was a more suitable time for him to have appointed and enjoined them, than in the dawn of the gospel dispensation; and when he was personally with them, appointing all things that he would have his church and people to observe and practice in life, and enjoining it on them so to do. And as for his personally completing their education, on the day of Pentecost, it cannot be found in all the Book of God; for this was after his ascension to glory and fulfilment of his promise made to them while he was with them, that if he went away he would send the comforter unto them; which should abide with them, and teach them, and bring all things to their remembrance. And not only so, but it was a fulfilment of a prophecy, made by the mouth of the prophet Joel: And it shall come to pass in those days, saith God, I will pour out of my spirit upon all flesh, and on my servants, and on my handmaidens I will pour out in those days of my spirit; and they shall prophecy, and I will show wonders in heaven above and signs in the earth beneath, And this prophecy was fulfilled at that time, for there were at that time dwelling at Jerusalem, devout men out of every nation under heaven, and heard the word of the Lord in their own tongue, and saw the wonderful work of God. Not the work of the Convention, for there was not such a thing as a Convention then, neither is yet, to suitably prepare men for the ministry. For this great work was done by the spirit and power of God, that suitably prepared all those faithful men that were then and there engaged in the service of their heavenly master. No work of man here, but the word tells us, that it was the wonderful work of God. And God always did do, and always will do, his own work, that man might not boast; for he is God and changes not. And when he does the work, it is just as he would have it to be; for he knows what is best, and he does not need men's paint nor varnish to polish his work. And when God calls his ministers, he qualifies them to be, and we must receive them at his hand. And if we receive them not, they are to shake the very dust of their feet as a testimony against us. And then what will be the consequence?

Well, says one, there is nothing for man to do. Yes, verily, he has commanded them to follow him; and I think they would do well to do so, and not be following men out of the word, and not so much as enquiring what this or that man shall do, or where this or that man shall go, or what this or that man must preach, or what this or that man must contribute. For if Christ will that they tarry till he comes, what is that to you? Follow thou me, saith our Lord. As much as if he had said to Peter, I have already commanded you to feed my sheep and lambs, and you have declared to me that you loved me more than all these; and if you love me, keep my commandments. And as much as if he had said to Peter, watch, Peter, for I have already told you that many would come in my name. And I think our Lord meant the Christian name, and that they would not come so much saying, I am the Messiah; no, but that they would come saying, lo, here is Christ; and lo, there is Christ; Christ is in this, and Christ is in that; this is an institution of, and Christ is in that institution; this and that are of

God's appointing; God has enjoined this, that, and the other. And if it were possible, would deceive the very elect; but go not after them, but follow thou me and keep my commandments.

And it seems that God had something else for John to do, than that which he had assigned to Peter. But our Lord soon let Peter know that it was his own business, and not Peter's; for he called whomsoever he would, and sent them out to preach. And it seems that God had a use for John, in the isle of Patmos; and it seems that John was sent to the isle of Patmos, not by his friends but by his persecutors; not with his pockets full of money, but empty handed; not to preach the gospel, but to perish in that barren and desert country.

I will come to notice some more evidences, that are brought forward in support of the Convention. It seems that several duties have been summed up, in order to draw our attention to the Convention, as being a duty also. But I would have you to notice, the Convention has no place in the sacred scriptures to make it a duty, while these have. Now as to paying our just debts, we understand that a certain man was brought before his lord who owed ten thousand talents; and his lord commanded that himself, wife, and children, and all he had, should be sold and payment to be made; and the debtor fell before him, saying, have patience and I will pay thee all.

Well, as it regards paying our taxes, is it lawful to pay tribute to Cæsar, or not? Render to Cæsar the things that be Cæsar's, and to God the things that be God's. Well, as it regards our duty toward our minister, many evidences might be brought to prove this to be a duty; but one or two will suffice Has not the herdsman a right to the milk of the flock, and the vine dresser a right to the fruit of the vine? Now these evidences are good and sufficient to prove it to be our duty to pay our just debts, our taxes, and our preacher; but no such evidence can be produced from the sacred volume, that the Convention nor men of the new fangled institutions connected with it, to prove them to be a duty enjoined of God the Father. For the word of God teaches better things, for we are not to take the children's bread and cast it to dogs.

And it is also stated, that it was not the mind and will of God to make known to man specifically every duty to be performed by man. Was ever a divine appointment of the Father, and enjoined in the word of God as a duty binding on his church and people, so put to it for evidence as to have to bring forward such evidence as this to prop it up? I think not, yes, I know not; so that it looks to me that it must be well known, that there cannot one single evidence be produced from the word of God to prove it to be the appointment of heaven. But I suppose they might think, that if they could make the people believe there were a great many duties that men had to discharge that were not summed up in the word, that they could make them believe that this was one among the rest; and so deceive the people, and by that means get their money. But I do assert that this evidence has given false tertimony, for I also do assert, that the whole duty of man towards God and man is summed up in the word of God; for how else could we know, whether it was a duty or not? Good Lord, what is it that some men will not do for money?

And again it is stated, in support of the Convention, that the building of a house for the worship of God is a duty, and is not required in the word of God. But let me cite you to the 25th c. of Exodus, 8th and 9th and 22d vs. 8th v. And let them make a sanctuary, that I may dwell among them. 9th v. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. 22d v. And there I will meet with thee, and I will commune with thee. And now in this same chapter, God gave Moses special command, not only of the size, but the materials of which it should be built. Now was not this a place of worship for literal Israel? It surely was. And was it not enjoined in the word? It surely was. Then why will you say, that the building of a house for worship is a duty, and not enjoined in the word of God? Because, says one, God designed it to he figurative of his church in a gospel day; and it was not a house, but a sanctuary. Well, was not the temple a house? was it not built for the worship of God? did not our Lord own it to be his house, when he took a whip of small cords, drove out all the speculators, and overthrew the tables of the money changers, and the seats of them that sold doves, saying, my house is called a house of prayer, but ye have made it a den of thieves? Now it must be given up, that

the temple was a house, and it built for the worship of God, and at the express command of God, and was typical as well as the sanctuary. And I won't say a little. You say it was typical of a gospel church, and I am willing it should go so. Well, what did all the materials of which it was built typify? I think it did not only typify all true believers, but the gospel, and the preaching of it in its purity; together with all the gospel, ordinances of the gospel, and the institutions of the gospel, that God himself hath appointed and none other. And now I will assign my reason: first, because God had given Moses such strict direction, the length, the breadth, the height, and the precious materials out of which it should be built. And after he had given him these directions, he gave a special charge and that seemed to be something like this: See thou make it according to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. And now notice, it was not to Moses that was to select and choose the materials of which the sanctuary was to be made; but God himself pointed out the materials, and they were to be all pure, no counterfeit it seems, but gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and ram's skins dyed red, and badger's skins, and shittim wood: oil for the light, spices for anointing oil and for sweet incense, onyx stones. These pure materials and a great many more you may find in the book of Exodus, all of which were appointed of God for the completion of this sanctuary. And there were to be offerings made by the people, and in order that they might be accepted of the Lord, they were to offer them willingly with the heart.

I shall have to only hint at things, for to dwell on every particular it seems that I might write a volume; and as I only intend merely a hint, I will take some notice of the offerings by and by, and come to notice a little more about this sanctuary. Now take notice, this sanctuary had to be made exactly as God had directed, and according to what God had showed Moses in the mount; and that with all the materials which God himself appointed. Well, suppose that Moses had have made the sanctuary after some other form than that which God directed him, would God have accepted it at the hand of Moses? No, he would not; for it would not have typified that which God intended, and it would have been Moses' sanctuary and not God's, and Moses would have been found a great transgressor of God's commandment. Well, suppose that Moses, notwithstanding he had the directions of God so pointedly given him, had he any right, or would he have been justified in the sight of God, if he had brought on or added a few more things to the sanctuary, that God did not command him to do? By no means he would not, although he might have told the people, that God had so commanded; that would only have made the matter worse, for he would not only have been telling that which was false, but he would hrve deceived the people. Well, if this would have been criminal in the sight of God on the part of Moses, would it not be equally so on the part of man in this our day, for them to teach the people that this or that is the appointment of heaven, and positively enjoined of God, when it is not so? It certainly would.

And now I will drop a few short hints, with regard to the sanctuary being a type of the true church of Jesus Christ in her militant state. I think that the figure comprehends and takes in every true believer in Jesus Christ and the gospel, with all the ordinances and institutions of the gospel, and all the promises and invitations contained in the gospel: together with the fulfilment of them. I will now come to say a few things as it regards the offerings of the people. It seems that the offerings up of people were to be willingly with the heart, for unless this was the case, it seems that Moses was not authorised to receive it; for of every man that giveth willingly with his heart, ye shall take my offering. And it seems that there were found a great willingness on the part of the people to offer; but whether it was with the heart or not, is not for me to say, but I would rather suppose not, for I do not learn that Moses was authorised to refuse any that the people offered up willingly with the heart, as it seems that the people offered up much more than enough.

Well, let us bring it home to the gospel church in a gospel day, and I will give you my opinion in short what the offerings of God's people are, and that is what God requires of them in his word, and that willingly with the heart; and think that the sacrifice of prayer and praise to God ought to be by God's people at all times willingly with the heart. And I think it is the

duty of a church to offer up to the preacher who supplies them monthly, pay for the services rendered by him to them, and that willingly with the heart; and I think that any more then, that is more than enough. And I also think, that it is the duty of a church to look around within the bounds of her vicinity, and try to administer comfort to the hungry and naked, the poor and distressed, who have been bro't into this condition by adverse providence; they ought to administer to them of the blessings of life according to their wants, and as far as would be according to the ability which God has given them, and that willingly with the heart.

And many more duties of the like kind, that we find in the word of God to be enjoined, ought to be performed willingly with the heart; but whatsoever is observed by man and held as sacred things, that cannot be found in the word of God to be enjoined upon God's people, is that much more than enough, no matter how much like the truth it may look to us to be. It must be brought to the balance of the sanctuary, and there see whether it will be found wanting. And if it is found not to be of God's appointing nor enjoining, then it is not that of heavenly truth, and is found to be that much more than enough. And if the Convention, with all its train of kindred institutions, cannot be proven to be the appointment of heaven, and positively enjoined of God, no matter how many flowery words may be put up in its defence, nor how many fine clothes men may try to put on it, to make men fall in love with it; nor no matter how many millions of dollars are given for its support, nor how many passages of scripture may be perverted and misconstrued to prop it up, if it lacks the appointment of heaven and the positive injunction of God to stand on, it will be ranked at last with the many other things that will be disowned of God, and will be found to be that much more than enough.

And that will be awful, when men are brought to see that they have given their money for that which perisheth, and their bread for that which satisfieth not; and then hear the question asked, who hath required these things at thy hand? How many will be able to give an answer, and who will be found speechless, like the man that was found not having on the wedding garment, and will then be left without excuse, because we have the word of God to read for ourselves. Yes, but some may be ready to say, I can't read, as such I will be excused. This will not excuse any man, because you can force them to bring their evidence forward, or you are not bound to believe them. And if they should attempt to bring any evidence to prove it to be by divine right, if it does not speak the language of heaven do not receive it; for it has been positively affirmed, that it was or is the appointment of heaven, and positively enjoined of God. And if the appointing of it and that by God himself, cannot be found on sacred record, and is not produced, you have a right to suspect every other evidence. There are no inferences, nor references, that will do in this matter; because they are represented as being the appointment of heaven, and positively enjoined of God. And things of this nature do require positive evidence, and that all men do know, that do know and will confess to the solemn truths of the gospel.

I will now solemnly ask every man and every woman every where, if the evidences which have been brought forward in support of the Convention, and presented in the above named Circular Letter, are not as good or the best that ever have been presented in favor of the Convention, or any of its train of kindred institutions? Well, have they not all been pretty faithfully examined, and what have they all testified about the Convention, or of its train of kindred institutions? Why, as far as we have learned from them, they never knew any thing about them. And surely, if they ever were appointed of heaven, and positively enjoined of God, it must have been through Jesus Christ his Son, in whom dwelt all the power of the godhead bodily. And by him were all the appointments made, that were to be observed by his church and people, and by him enjoined, and that in the days of his humiliation. So that we have no need to go any further than the instructions which he gave to his apostles, and that while he was attending on his public ministry, which was only about three years and a half.

And now I want all my readers to strictly examine all the instruction that our Lord gave to his apostles, and see if they can find any place where our Lord gave any instruction to any of his apostles to raise a Convention or seminary, theological schools to suitably prepare his ministers for the ministry; and let every one search well for himself, but I am sure you

will not find it. And while you are looking and searching, look and see if you can find any place where our Lord appointed a board of missions, and presidents, or vice presidents, to manage the affairs of his house, or the discipline which he himself appointed to be used in his church, or the laws by which his church shall be governed. If there were any presidents, or vice presidents, appointed by him to see that this discipline should be used aright, or to see that his laws should be executed aright, does not a church when it becomes a constituted body have an independent right to use the discipline of the gospel, or execute the laws of Christ's kingdom here on earth, without these kind of officers? And the fact is, there never were no such officers appointed in the church of Jesus Christ by heaven's high command; and they must have been appointed by man, and that without any advantage to the church. For the church has no use for them, nor for any of their institutions of man's appointing; for they are of the earth and are earthy, and will finally perish in the end, though you may think and say these things must be right, for see how they prosper.

This is no evidence that these things are right in the sight of God, because they prosper; for if this evidence could be admitted to prove the Convention to be right and positively enjoined of God, it might also be admitted to prove Mahomet and his religion to be right; for both him and his religion it seems so powerfully prospered, that they at last got law power on their side, so that he began to vent his spite, malice, and rage, against the church of Jesus Christ; so that they persecuted and put to death thousands of the followers of the Lamb of God, and that to the most cruel death. But was Mahomet or his religion right? No, verily, they were not.

Then how can the boasted prosperity of the Convention, with all its connected men-laid plans and schemes be said to be right in the sight of God? I tell you again, that no such evidence can or will be taken in its support. Nothing short of heaven appointing it, and God positively enjoining it, can or will be received as evidence in this matter. But it is no wonder that the Convention prospers, when it or its strongest advocates by their cunning craftiness have some how or other, got almost one-third of the people to believe, that they are either in debt or have become tributary to the Convention. And the Convention or its strongest advocates have found this out, and they will mount their beggars on horseback, like so many tax collectors, and send them from city to city and from village to village, and even to the churches and to the Associations. And there they will start out their foot men with their hats in their hand, and the object of all these now is, money, money, and that from all hands, rich and poor, black and white, bond and free; no matter who from, or how much we get, our object is a large collection now of money.

And this is done every year, year after year; how can it help but prosper and thrive like a pig in a pea patch? But let the people all with one consent begin to say, I will pay no more until that positive evidence is brought forward, that will positively testify that heaven has positively appointed it, and that God has positively enjoined it; and let no more money be contributed until this evidence be produced, and you will soon see that it will begin to fall off, and it will get poorer and poorer, and will come to nothing at all. For on money it is built, and remove the foundation and down comes the building. And I tell you, that so much begging and craving, looks to me like covetousness, which our Lord calls idolatry. For there is a difference between covetousness and stinginess, for stinginess is something like a man shutting up both hands, in order to hold all fast that he has got in them; but covetousness is something like a man opening both hands wide, in order to grasp in all that he can get. And I greatly fear that some of our preachers have caught something of the same spirit, for if one wants fifty dollars from each church, and another don't get more than one hundred dollars a year, he would not preach to the people to save their lives; another would not have a flock of sheep, if it was not for the fleece, nor would not hand the nubben to the cow if it was not for the milk.

Now I think that all such herdsmen as these, have got to love money too well to love the flock as they ought; for a man that would not preach to the people to save their lives, unless he got more than a hundred dollars a year, it seems to me would not preach to save the lives and souls of people no how, but save their money. And I do not want him to preach for me nor my children, for if he would not preach to save their lives, I should be afraid that

he would not preach to save their souls, and would not so much care what he preached so he got their money. And a man that wants fifty dollars from each church, and attending but once a month, wants more than the laws of the kingdom of Christ allows him, and has got a little too covetous. And a man that would not have a flock of sheep if it was not for the fleece, nor hand the nubben to the cow if it was not for the milk, ought not to have the oversight of a flock; for it seems to me that the little underling sheep and cattle, that would have the most need of attention, I fear would have none paid to them by such a herdsman as this, because there is no fleece nor milk looked for. But I am bound to believe, that we have just such men among us at this very day, that care but little for the flock so they get the fleece, and care so little for the underling part of God's little flock, they can hardly afford to notice one of the poor little drooping lambs of God. But let them meet with judges, and lawyers, and sheriff's, and clerks, and men that can carry a watch in their pocket and can wrap themselves pretty well in broad cloth, and can carry a pretty fine muff of hair on their heads, and appear to be pretty popular, on such characters as these they can look through their green-eyed specs if they have any, and shake hands for half an hour at a time. And I think that all such men ought to often think of this part of God's word: He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

May God of his infinite mercy and grace help all men every where to examine themselves, to see whether they be in the faith; and help me also, and help all his ministers to preach the word, and nothing but the word in the power and demonstration of the spirit, and may it have the desired effect. And may he give the hearing ear and the understanding heart, so that all that hear may live; and help all his dear children to watch as well as pray, watch against evil, and pray for good.

I now conclude by subscribing myself one that loves the children of God and not societies. *LABAN MASSEY.*

NOTE. The last three columns are a new addition, by reason of three pages of the old piece being gone, and some other things presented themselves to my mind, and so I wrote them down. *L. M.*

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 10, 1842.

We are now unable to supply the back numbers of the present volume. New subscribers can either pay in proportion for the balance of the present year, or can receive enough numbers of the ensuing volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C.
30th Aug 1842

BRETHREN EDITORS: I take the liberty of informing those of you, connected with the Kehukee Association, that Elder James Osborn of Baltimore, expects to be present at the next annual sitting of that body, which is to occur on the first, second and third days of October ensuing. He will also perhaps remain in these parts for some weeks, and visit many churches in our bounds. Several brethren have been wanting copies of Elder O.'s Selection of Hymns. Such can now be supplied to a small extent on application to me, as I have lately procured a few of those books.

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

BELOVED BRETHREN: In haste I drop a few lines to the intent, that, through the medium of your paper, the churches in Virginia, and North and South Carolina, where your servant is well known, may understand his purpose of being, by the will of God, at the Kehukee Association on the three first days of Oct. next, and after that of visiting the different churches of that Association, and then of moving on far South, even to Cabarrus, Anson, and Mecklenburg counties in your State, and thence into South Carolina, and perhaps into Georgia; and on his way back home in the spring of 1843, of his visiting the churches in Granville, Rockingham, Caswell, Pittsylvania, and Halifax counties.

Your correspondent is quite in high spirits about visiting the South, and the many letters which he receives from those parts concerning this visit, are of a most gratifying character; and the one received this morning from Elder Arthur Eanes, of Pittsylvania county in Virginia, is of the same texture. Also, your servant is blest with that confidence in a covenant God, as

to believe our meeting together for public worship and private conversation, will be for our mutual edification, and for the declarative glory of that immortal and incomprehensible being, who dwells in three distinct persons, and yet in essence one, and only one; and hence we are not to suppose, as some graceless men do, that three distinct persons in the eternal godhead, constitute *a family of Gods*, any more than we are to suppose that the three distinct parts in a man, constitute him *a family of men*. In a man then, there are three distinct parts, and yet the man is but one; and hence when we say a man is immortal, we mean his soul, for that is his immortal part. And when we say a man is learned, we mean his mind, for that is his rational part. And when we say a man is sick and like to die, we mean his body, for that is his perishable part. And thus every man living is an example of a trinity and unity in his own person.

And thus an infinite God dwells in three distinct persons, and yet in essence—one, and only one;

'And all true Israelites adore,
One God, Immanuel, and no more.'

In this God may we confide, and to him look, and of him boast. In him are boundless treasures of grace and pleasures for evermore, and all the spiritual poor and needy of the sons of men are at full liberty to partake of these rich stores, just as faith and other conveniences may serve them. May we then be strong enough in the Lord, and in the power of his might to do exploits, for true and living faith can do valiantly; and this perhaps is one of the most heroic deeds that ever was, or that ever will be performed by it, to wit, overcoming the world. This is the victory that overcometh the world, even our faith. This faith is all important and all glorious, and it contains more or less of every thing that is heavenly and divine, and hence it is said to be the substance of things hoped for, and by it the ancients obtained a good report, and through the same, we, not only understand that the worlds were framed by the word of God's power, but that we ourselves are interested in all that was suffered and done for sinners by him whom the eternal Father appointed heir of all things, and by whom also he made the worlds. This faith highly honors God, and in return God highly honors faith, and with the honor of the Lord upon it, it can do exploits and work miracles. Yes, and what is strange to tell, it can live without breathing, and see in the dark, and like a salamander live in a furnace of fire, and like a fish live in deep waters, and as an eel it can live in mire and mud, and like the eagle it can live in the air and climb aloft to God's abode and bring blessings down from his right hand, and with the same refresh the saints here below. Paul says that the life he lived, he lived by the faith of the Son of God; and so may we live, and in this faith die, and in death, and after death, sing God's praise on a lofty key.

I long for the time to come when we shall meet together at Skewarkey meeting house; but still we have in view a much better meeting place than old Skewarkey, —a paradise above;—a long home,—a sweet home, an eternal home. Take us there, O God, in thine own good time, and thine shall be the praise and glory for ever and ever. Amen! Praise ye the Lord! And let all the people say, Amen, and Amen! Affectionately yours,

JAMES OSBOURN.

Baltimore City, Aug. 18th, 1842.

Madison county, Tennessee,
July 11th, 1842.

Dear Editors: It is through the kind providence that I am yet in time and blessed with one more privilege of writing to you, as agent for the Primitive Baptist.

And I can assure you that I am pleased with your paper and the matter it contains, and by reading it I read a great many letters from my old acqaintances, whom I have heard preach in No. Carolina; and read so many able letters written by the Editors all over the United States, who seem to write in accordance with the word of God, &c. I am yours with respect, and remain as I am. *AARON TISON.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

North Carolina.—J. Biggs, Sen. *Williamston* R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Benj. Bynum, *Nahunta Depot*. H. Avera, *Averasboro'*. Burwell Temple, *Raleigh*. G. W. McNeely, *Leaksville*. Thos. Bagley, *Smithfield*, James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. Jos. Brown, *Camden* C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Thomas Miller, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*. David R. Canaday, *Foy's*. L. P. Beardsley, *Greenville*. Isaac Meekins, *Columbia*. L. J.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, SEPTEMBER 24, 1842. No. 18.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE, *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July,* 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

My audience: this day is the memorable fourth of July—a day long to be remembered by the American people—the day when the citizens of young America had the hardihood and patriotism, in the face of the sun and of British armies, to declare they owed no allegiance to the King of Great Britain—the day when the nerves of the hearts of our ancestors were strong and unyielding to British oppression, though they knew they must stake their all, their fortunes and their lives, in opposition to British cruelty; yet their ardor and courage failed them not, but proclaimed to the world that America should be free and independent of all kings and foreign States whatever, and make her own laws, or their lives should be a sacrifice to the cause of liberty. And that God, who hates robbery, cruelty, and tyranny, in nations as well as individuals, prospered their cause and gave success to their arms, to the joy and glory of America. And we are this day, my audience, sitting under our vines and fig trees and none to make us afraid, as the effect of that patriotic blood that stained roads, fields, and decks of ships, fifty years ago, from the feet and bosoms of our suffering forefathers. I would then this day, my respectable audience, remind you that the price of this inestimable jewel, civil and religious liberty, was the price of blood—the blood of long forgotten fathers, who purchased this jewel for us, their children. Then for heaven's and your children's sake, don't sell it for liquor, nor barter it with money-hunting designing priests. Remember, also, that civil and religious liberty must live and die together; for hand in hand they came to us out of the revolutionary struggle—and I would further remind you that nothing but blood and treasure can perpetuate liberty to your children; therefore, be watchful, be jealous at the first attempt made to attack or take this prize from your children, and rise like one man, and if needs be, transmit it to them at the first cost. And as we all enjoy this blessing in common, every man should act his part and put his shoulder to the wheel to perpetuate this blessing against designing usurping tyrants, whether kings or priests. And as the wise man said, there is a time for all things, so, since the establishing of independence fifty years ago, much blood and treasure have been lost by the sons of liberty to maintain it, during the space it has been enjoyed by us. The American statesmen have not been idle, in thought, word, pen and service to vie with their foreign opponents; our soldiers have come forward to act their part by land and sea, and have mingled their warm crimson fluid with their enemies at the mouths of cannon and the points of bayonets; nor are our officers less, but equally or more praiseworthy, because of the action of both body and mind in opposition to their opponents in the field and on the sea. And what shall I

say of old ANDREW, who taught the generals of European pride, not to dare snatch at the pole of American liberty, for while in the attempt he plucked their laurels and now wears them in his crown. Thus from the President to the soldier and the sailor, they have acted a noble, a bloody and an honorable part to support the Declaration of Independence proclaimed on this memorable day by our Fathers.

But, my audience, where is the poor priest all this fifty years? While these noble patriots have been struggling through blood and carnage, and political services to their country, to defend and perpetuate civil liberty to themselves and children, in comparison of whose services gold is but as sand, they, the priests, are aloof from war and from the halls of legislation by the laws of their country. Why, are they drones in the American hive? No, my audience, I only view them as held in reserve, and I now consider the time come, yea fully come, for them to take the field in defence of religious liberty, at the risk of life and blood; then, oh, ye idle, independent priests, gird on armor, helmet, shield, and sword, and come forth to the battle of religious independence against usurping tyrannical priests, for the rights of conscience, dearer than life itself, are invaded; there are laurels for you, and the liberty of conscience of your children is at stake. I say arise, and fight with tongue and pen the cause of religious liberty, for when once gone, perhaps, as in other nations, gone for ever. For, my hearers, there are many apparent facts, that show to me that designing priests are endeavoring to bind us with the bands of spiritual tyranny, and rivet the broken chains of British priestcraft on us and our children, and become our conscience keepers and purse plunderers as in days of yore, any thing said to the contrary notwithstanding. As one who has enjoyed the sweets of liberty for fifty years, I come forward and stand forth to help my fellow citizens in this common cause of liberty, nor will I yield it for less than cost; and therefore, now call your attention to my text, upon which I shall make some remarks, to show you how to judge rightly in this matter.

On a strict examination of history, it will be found that all religions, whether heathen, pagan, Mahometan, or Christian, are founded on a belief of certain tales, whether true or false; with an injunction of certain ceremonies or practices to be performed by the believers of such tales. Then, to judge of the truth of any religion whatever, we have only to judge of the tale that is told and the veracity of the teller, and the evidences corroborating the whole circumstance; and whether self-interest, for fame, honor, or wealth, is connected to the cause, as the main spring of action to the practices that such religion enjoins on its votaries.

As all sects profess that their religion is from above, like the Ephesians—what man is there that knoweth not (said the Town Clerk) how the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter—mark that—fell down from Jupiter. But where is the evidence on which this priestly tale is founded, by which Demetrius and his crafty gang got their wealth by making shrines for the goddess Diana? Mark this heathen religion, wealth to the craft men; therefore, all could cry out for the space of two hours, great is Diana of the Ephesians—she came down from Jupiter. And no doubt the priests, as well as other craft men, were foremost and loudest in the mighty cry, until the whole city was in confusion, because their several crafts were in danger.

I shall now endeavor merely to sketch out, my hearers, in a few particulars, five different religions that have been established in the world; and in a short way examine some evidences attending them, to shew the difference between a true and a false religion.

The first religion that I shall mention is the religion of public opinion, no matter what may be its creed, form, or ceremonies, nor whether it be heathen, pagan, or Christian, so that public opinion in any nation gives it currency. For it is but too well known that public opinion governs the world, and not individuals, and though oftener wrong than right, yet because of that force which custom and example have upon the human mind, there is an itching disposition in man to conform and be like other people, and travel the road of public opinion in fashions of all kinds, religion not excepted. Hence, in almost every nation we find a different religion, propagated, believed, and practiced, and thought by its votaries to be the best in the word; because the religion of antiquity and of the nation, and the sect of which they are members, from the idolator to the Christian, without examining by some proper standard im-

partially for themselves, the evidences on which such religion is predicated. Thus we find Abraham's family served other gods, beyond the river Euphrates; and that Rachel loved her father Laban's idol gods enough to steal them. The Egyptians worshipped a pied bull--in imitation of which Aaron made the golden calf, and Jeroboam the two golden calves at Dan and Bethel; with a great variety of gods mentioned in scripture as well as in heathen mythology, such as Baal, Bell, Baalpeor, Baalberith, Bemphim, Nergal, Nibhas, Tamas, Sheshach, Nebo, Nisroch, Meni, Mahuzzim, Ashtoroth, Succothbenoth, and Diana, &c.—and in fine, their modes of worship and ceremonies were various as well as their gods; which you can know by comparing the worship of Moloch, Dagon, and the Babylonish eating god; while they also worshipped deceased kings, animals, plants, stones, sun, moon, stars, and a thousand other imaginary gods, according to their fancy. Now all these may be wrong, but all cannot be right; and although the nations differed in names of gods, modes of worship, rites and ceremonies, yet public opinion predominated every where, and led captive the duped multitude from generation to generation. And although they differed as above observed, yet in two things they differed not; and these were, each sect had its priests, and the priests of all sects made a craft of it. Witness Micah's idol priest, who when the Dannites promised him greater wages than Micah gave him, stole his gods and away with them for a more plump craft from the Dannites—like some of our modern priests, from town to town to find a more fat craft. We may add to this religion of public opinion that of Simon Magus, the priest of Jupiter, conjurers, soothsayers, diviners, astrologers, necromancers, charmers, spellers, fortune tellers, &c. nearly all of which rest on some novel, mysterious, priestly tale, or false shews and say soes, of those that make a craft of their art on duped devotees. And thus every stratagem of hypocrisy and duplicity, is made and has been made use of by priests and others to impose on the strong, the weak, and the credulous, to rivet their crafts to get their wealth like Demetrius by shrine making; so that we see all hands in false religions make a craft of it, from the priest to the lying fortune teller.

Now I ask, by what means have all these different religions and cheating arts been established in the different nations of the earth? I answer, I believe that man was made and is born a religious being, and that he cannot reconcile himself to live and die without a ground of hope, whether true or false, to satisfy his conscience before the judge of futurity—if a true hope, it is attended with fears; if a false hope, if it is the best he knows, it is to him as if true, because he knows no better ground of hope, and therefore, it answers his present purpose in some good degree. Secondly, I think that it is impossible for a nation to exist, and government to be administered in it, without some form of religion as a band to tie society together; and the best religion man knows he takes hold of, for refuge to his trembling soul. Thirdly, because by the fall of the first man he lost his God and the true knowledge of him, and became vain in his imagination, and his foolish heart darkened; and therefore he has been so easily imposed on, and worshipped and served the creature more than the creator. The making of idol gods became a great craft of wealth, the attendant priests on these deaf and dumb deities made a great craft of oracles, &c.—in a word, the whole worship of idols was a craft of gain to the various officers of the craft, from the idol maker to the shrine seller. Jeroboam had his craft for setting up the two golden calves at Dan and Bethel; and that was, to maintain his crown and get his wealth out of the ten tribes of Israel. Nebuchadnezzar, Balaam, Judas, Simon Magus, Gahariah, Micah's priest, and all witches, conjurers, fortune tellers, &c. have their several forms of ceremony and religious cheats as a craft for gain; and so all of the same craft may be expected to be called together, lest the temple of Diana should be despised and her magnificence destroyed, whom all Asia and the world worshippeth. What a pity that a goddess of such antiquity and high veneration, should, by such pestilent fellows as Paul and his comrades, be set at naught—ye craft men come together—ye men of Israel help—ye Congressmen help, our craft is in danger.

If we examine the Bible for marks of a false prophet, teacher, or preacher, we shall find these as unchangeable marks given thro'out the scriptures—gain by godliness—greedy of filthy lucre—the fleece and not the flock; or, craft by their religion: & every false religion introduced into the world, has these marks of craft engraven on it, from the i-

dolatrous to the melamorphosed Christian religion; and is made by its priests a craft of gain, honor and applause, except the religion of Jesus Christ, which is not a religion of craft. Witness, Simon Magus trying to buy the Holy Ghost of Peter, to form a new craft, after the preaching of the apostles had broken his former craft on the people. Witness, the damsel by the craft of soothsaying brought her master much gain. Witness, the craft of Jezebel's prophets, and the prophets of Baal, always prophecying good things concerning wicked Ahab, that they might have the favor of the king and fare sumptuously at Queen Jezebel's table. Witness, Balaam, under the craft of sacrifices, divining to find out the mind of God to curse Israel to get Balaak's promised silver and greatness. Time would fail me to tell of the craft of Judas the purse bearer; of Gahariah, who made a craft of the miracle of his master; of those that followed for the loaves and fishes; and all the deceptive crafts, fortune telling not excepted, for gain or wealth.

I shall then say, that all false religions, of whatever sort, that have been introduced into the world, have been founded on some mysterious, novel, deceiving tales, under the garb of virtue; and by certain false shews without evidence, founded on facts of sense or miracles done in the presence of eye and ear witnesses to confirm the truth thereof, have this mark, craft—from Sechem, who would be circumcised to get Dinah and Jacob's cattle, up to the missionary beggar; and have only been religion in masquerade, imposed on the credulous and gained strength in process of time by the cunning, art, and stratagem of priests, and established itself by public opinion on succeeding generations. And there is as much danger in opposing public opinion, however vague and unscriptural, in the country where such public opinion reigns, as there was for Paul to say a word against the goddess Diana; for one reason only, the priests' craft is in danger, therefore such tumultuous uproar is made on the man that dares question public opinion.

It is easy to see, by referring to the scriptures, that this whole train of idolatrous worship and religious cheats, was and is copied from the Old and New Testament—from God's having sent prophets into the world, diviners and fortune tellers have arisen; the oracles of idol temples are in imitation of consulting the Jewish high priest with his urim and thummim; and the craft of priests for gain, from the tithes paid to the Jewish high priest—and from the New Testament, the laborer is worthy of his meat, ministers in this day set up their claim as a right to their craft of gain by their preaching. But it is plain, by referring to the scriptures, that all these religious crafts are of the devil, transformed after the fashion of God's ways, to deceive and ruin the souls of men; for the devil has his temples, his oracles, his priests, his sacrifices, his rites, his ceremonies, his baptism, his altars, his saints, his prophets, his transformed ministers, as well as God. But there is as wide a difference between the two as God and the devil, or heaven and hell, or this world and that which is to come; and this difference lies all in this one mark—craft—or running greedily after the error of Balaam, or supposing gain is godliness—from such turn away, for they are the ministers of the devil. This is a mere sketch of crafts of times of old, in various forms by priests and others under the sanctity of religion imposed, enforced, engrafted and maintained by cheat, fraud, guile, and hypocrisy; and fastened by public opinion, example and teaching, on rising youth from age to age to revere the holy sanctified priest and the religion of their ancestors, though they be of the devil's making and have been blood suckers on earth. And craft men love to have it so, or else they lose their gain and Demetrius his wealth by shrine making. Hence all of the same craft may be expected to unite against gospel truth, which if admitted, overturns to the very foundation all priest craft; then no wonder to hear the craft men roar out from pulpit and press, you ought not to oppose us, our cause is God's cause; you ought to throw your money into the treasury of the Lord, to help the Lord convert the heathen; you are an infidel, yea a devil if you don't—when the cause is men's cause, to say the least of it; and the treasury, the treasury of craft men, to get money out of the pockets of honest men, children, widows, negroes, and Indians, to enable craft men to live in idleness and luxury on the labor of others. But, said Paul to his brethren, these hands have administered to my necessities, and I have shewed you all things how that so laboring you ought to support the weak, &c. Thus I must leave you, my hearers, to compare this mere sketch of crafts of ancient times with the crafts of this day, if any can be found.

The second religion of crafts that I shall notice, is a religion established by the laws of men—by the laws of kings, states, or nations—so as to compel men under certain penalties, whether agreeably to their conscience or not, to believe and practice certain articles of faith, swear to support them, or be compelled by law to conform to a national form of worship, sacred rites, ceremonies, dues to priests, &c. Whether the majority or the minority have given their sanction to such a law, matters not; for to prove the validity of such a law of pains and penalties to make men conform to modes of worship, or be of one mind in matters of religion, is not to be found in the New Testament, and is the resort of craft men to force their wealth from the pockets of their neighbors. Hence law religion is one of the priests' craft for wealth, by them it has been perpetuated in the nations of the earth with cruelty, and is a bloody craft—yea, the blood of saints has never yet satisfied the greedy stomachs of these sort of blood hounds.

The first established religion that strikes my mind, is that of Nebuchadnezzar the king of Babylon, who commanded all men under the pain and penalty of the fiery furnace, to fall down and worship the idol image he had set up in the plains of Dura. But there were three men in his kingdom, Shadrach, Meshach, and Abednego, whose consciences would not let them do so, and who thought different from the king and the crowd of his subjects; though I am persuaded he had not more loyal subjects in his kingdom, because one conscience subject is worth five purse subjects. Now is there any man in the world that will say this law was right? Will any man say that the king and his counsellors should dictate to the consciences of others? Will any man say the king shall prescribe the duty of the creature to his creator, and be judge of other men's consciences in matters of religion? Will any say that a man is to pay a fine, be imprisoned, have his goods confiscated, or be burned in a fiery furnace because he cannot see out of other peoples' eyes, or believe like others? How foolish, absurd and vain. The case of Daniel is one of the same sort—under penalty of the lions' den. If such men there be that will say yes, the whole narrative proves, by these examples of God's interference for the deliverance of the oppressed consciences of his servants, that such a law established religion is wrong and contrary to the divine mind, unless it can be proved that the magistrate is a competent judge of religious truth—an opinion falsified in these circumstances, and abundantly falsified by the rulers of all nations who have undertaken to establish law religion—by so doing they miss the mark, and establish a craft, and support hypocrisy, robbery, and bloody cruelty on the earth; and shew us very plainly that a man may oppose, and has a right to oppose all law religion in matters of conscience, and that God is on his side. But perhaps you will say they had a right to oppose, because the king required them to be idolators. I answer, that kings or states establishing any set form of worship, or prescribing limitation of conscience, is just the same; and that the conscientious may resist the authority of kings or states with a good conscience, and in so doing fight the battle of God and contend for the inalienable rights of freemen against such usurpers of the dominion of God. For all statesmen who aid and abet in the establishment of any law religion, are enemies of God and to the rights of freemen; and are laying claim to the sovereignty of God, to dictate for God what shall be the homage paid by the creature to his creator; and thus make their own conscience the standard of others, and set up an image of their own making and compel others by law to bow thereto, under pains and penalties always severe. Oh, cursed fraud! since all true religion must be a voluntary offering of the heart to the supreme creator of the universe, to whom man is first bound in duty as his conscience may dictate him. Then law religion only supports a craft of priests and tyrants on earth for gain, and the blood that has been shed under such laws has been innocent blood, and the law makers of religious establishments are willful and premeditated murderers, and are accessaries before the fact to the murders committed. For if the fiery furnace had burnt those three men, and the lions had eaten Daniel, would you not have said, innocent blood shed by usurped power and unlawful right; for which I say, the king, by the law of justice and the rights and equality of man, should have died as a murderer. I might name many more of the same sort, but must pass them by.

We shall next notice the established Christian religion—turned from its simplicity and virgin beauty into a craft. For three hundred years, the religion of Jesus

Christ stood and flourished without the aid of schools, laws, or help of kings or magistrates—and in spite of them all, and in opposition to all, bore down all before it, commending itself to the consciences of men during this time, as not being a craft of priests. But in the year 323, Constantine undertook to protect and defend the religion of Jesus Christ, and established it by law; enjoining the Christian sabbath, salaries to ministers, &c. And now we might suppose this established law religion was right and could do no harm—for what harm could there be in compelling men to do right by the laws of government. I say this law was wrong—first, because there is not, nor can be, such a thing as true religion by compulsion; but it is voluntary and of free will. Secondly, true religion is the gift of God; and therefore, no man is to suffer in his person or goods, because he does not nor cannot possess this gift; hence law religion is altogether founded in self righteousness and craft Thirdly, because the religion of Jesus Christ disavows in every page of it a dependence on the power, wisdom and wealth of this world for its support, and stood and flourished when all these opposed; and it cannot be the duty of statesmen to support that which disavows all need of support. Fourthly, an established religion opens a door to a craft, to corrupt men and of course a corrupt ministry, and thence a corrupt doctrine, corrupt ordinances, corrupt discipline, corrupt members, and corrupt practices &c. And hence from this one wrong step in establishing even the true religion by law, a door was opened for crafts men of many kinds; while as a judgment from God, in the first instance followed cruelty and blood, and crafts men arose by thousands, such as bishops, arch bishops, patriarchs, exarchs, metropolitans, suffragans, popes, cardinals, monks, nuns, synods, councils, anathemas, dungeons, gibbets, flames and death—all for the glory of God and the good of the church. But take notice, there was a craft at the bottom of all these titles—and thus the true religion became a religion of crafts men, from the Pope to the monk, by weaving it with state policy, and was no longer the religion of Jesus Christ, because removed by crafts men from the pedestal on which he first set it. True religion is the greatest blessing on earth; but, when interwoven with state policy, the greatest curse and mother of cruelties. And how many times has the Pope called his craft men together, like Demetrius of old, and said sirs, you know by these our crafts we have our wealth—hence the Roman Catholic religion was a religion of crafts for gain, honor, power and state influence. Then as soon as even the true religion became established by law, it was no longer the religion of Jesus Christ, but a popish and a Demetrius priest craft. Oh, how crafty are priests to get money—lawyers live by the folly of men, physicians by the diseases of men, but crafty priests live and roll in idle luxury on the vices of ignorant men, who submit to them to be their conscience keepers and pay them for a passport to heaven, when the king's highway is free for all that may choose to walk therein.

We shall next notice the crafts of this law religion. And first the craft of titles has in part been given you above, from the Pope to the monk; of which titles of craft the New Testament has no account in it as all may see that choose to examine. Secondly, the craft of gain, like Demetrius's, was the craft of selling to sinners indulgences in their lust at fixed prices by the laws of the Pope, and not by the laws of Jesus Christ; such as the following prices—for killing a father, 1 ducat. 5 carlins; for the lewdness of a clerk, 36 tournois, 3 ducats; for him that wants to keep a concubine, 21 tournois 5 ducats 9 carlins. Oh, devilish priest craft—and further, these indulgences could not be granted to the poor, who had no money to buy their fleshly enjoyments. This was a priest craft contrary to reason, right, modesty, decency, chastity, honor, virtue, God, scripture peace, good breeding, and good sense; yet thousands were duped by it, so that Friar Sampson sold and collected by this selling craft in Switzerland alone to the amount of 120,000 crowns; and if the like was done in all the countries over which the chief craft man presided, I shall say this was a gaining, fat craft—as good a craft as the chieftain in missionary craft of the present day.

A third craft was to sell the pardon of past sins—and this was a gainful craft, for as much as rich sinners would find it more easy to pay their money than repent of their sins—so no doubt this was a gainful craft, like that of Demetrius, that brought much wealth to the craft men; or, like the soothsaying damsel to her master—yet the Pope, like Demetrius, fearing that a poor Luther, like Paul at Ephesus, would endanger his craft, sent his detestable pardon sellers to

cry aloud in almost every country the Pope's power to forgive sinners, and thus carried on his craft like the missionaries, by runners, and like them paid for services, men of craft dividing the spoil.

A fourth craft of popish priests was to pray souls out of purgatory—they had so much for Tom, and so much for Dick, but the price always depended on the riches of the deceased or their relatives; and this brought much gain to the craft men. But as for the poor, who had nothing to pay, or died insolvent, they might climb the wall of purgatory if they could, for no priests would help them out without money—and it is much so now with the craft of missions; the missionary will not preach to the heathen and many others, or help get these poor creatures out of hell, without money What a likeness of getting souls out of purgatory by money, and the heathen out of hell by money—I say priest craft—my hearers, what say you?

Time would fail me to pursue the various crafts in the Romish church for titles, purse and power—be it sufficient to say, that even the establishment of the true religion by law, metamorphosed gospel ministers to state pensioners, cruel blood suckers, tyrannical craft men, and grandees on the laboring part of the community—lit up fires to roast human flesh, made weeping widows and orphans, builded prisons, confiscated goods, and covered the fields of Europe in blood. Yea, how many millions of lives law religion has sacrificed to the demon of priest craft, can only be known when God the righteous judge shall make inquisition for blood. Then let the American States beware how they meddle with the most distant species of law religion, lest they again unchain these blood hounds, craft men by trade.

We shall next notice the High Church of England, as a law established craft. This craft was founded by the amorous Henry VIII. of England, about the year 1250—a prince who for vices was not surpassed by any prince of his age. And because the Pope would not grant him a divorce from his wife, he renounced the old man of crafts, and was declared by the parliament and people of England supreme head on earth of the church of England; hence you see king craft in the outset, and that was to get a new wife. Secondly, Henry put down more than a thousand popish religious houses, and seized on their property to the amount of one hundred and eighty three thousand pounds yearly—here you see craft again for money. And thus he proceeded to fit up a new fashion of crafts; but as I only intend a mere sketch of crafts, I shall proceed. From the best accounts I can collect from history, there were many years ago 18,000 clergymen in England and Wales, of this law religious craft; and no doubt the craft men have greatly multiplied in number, since David Simpson left that corrupt establishment, and refused like an honest man any longer to practice the craft among them, and has given us a short account of it as follows—there are twenty six bishops whose annual craft is $408,888 90;* when divided makes each craft man's share $15,726 50; such a fat craft as this is enough to make a Jew laugh. Well may these craft men ride in their carriages about the country like kings, and hire others to preach for them; well may they be called lords spiritual, support my lord John Bull in his tyranny, & sing & dance the tunes of Parliment for such plum puddings as these—who would not turn the spit, roast the beef, swear to the liturgy, support the crown, and sell his conscience for such a fat craft as this, and go to hell if needs it must be in the bargain. There is a mighty gang of craft men besides priests

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*From the European Magazine of 1817, Benedict's History of all Religions, and other documents recently come into my possession, it appears that the annual income of the Bishops of England is as follows:

Archbishop of Canterbury,	$88,800
Bishop of Durham,	94.560
Bishop of York,	62.160
Bishop of Winchester,	79.920
Bishop of Ely,	53,280
Bishop of London,	39,960
Bishop of Bath and Wells,	22.200
Bishop of Chichester,	17.700
Bishop of Litchfield and Coventry,	22.200
Bishop of Worcester,	17.760
Bishop of Hereford,	21,756
Bishop of Bangor,	22,200
Bishop of Oxford,	13.320
Bishop of Asaph,	26,640
Bishop of Lincoln,	22,200
Bishop of Salisbury,	26,640
Bishop of Norwich,	17,760
Bishop of Carlisle,	15.540
Bishop of St. David's,	22,200
Bishop of Rochester,	6,660
Bishop of Exeter,	13,320
Bishop of Peterborough,	4.400
Bishop of Bristol,	4.440
Bishop of Landaff,	3.396
Bishop of Gloucester,	5,328
Bishop of Chester,	4,440
Total, per year, for 26 Bishops,	$719,800

in this establishment—for there are 28 cathedrals, 26 deans, 60 arch deans, 554 prebends, canons, &c.—besides these there are about 3000 in orders, 900 lay officers, singing men, organists, &c.—this band of craft men amounts to 36,000, and at that time the whole income of the craft was $6,666,666 67—so much for law craft, for laboring farmers and mechanics to maintain by the sweat of their brows. All these 36,000 craft men are of like occupation, and if called together what can't they do? they can and will keep the galling yoke of tithes, oppression and poverty upon the people of England: and the farmers and mechanics must maintain these men made tyrants in luxury and pride, hellward. Dont think me harsh, for if you could hear the groans of the poor laborers of England, and the cries of their wives and children for bread and clothes, you would be of another mind. Then take care of your priests, for all of the same craft may be expected to sing and dance the same tune, and pull the same string for wealth by their several crafts, for they are all of the same gang.

If a priest looks for gain from his religion, he is a craft man and may call Demetrius brother. It is as plain as a, b, that self-interest will bind the whole band of craft men together, from generation to generation; and thus the people of England and Wales must expect to wear the yoke of oppression so long as theological schools keep going on. And this is one of the great curses of theological schools—to make craft men to tyrannise, oppress, and suck the purses and the blood of men; for in all countries where these factories have been set going, priestcraft and oppression are reigning predominant, and will continue to do so until they are stopped; for no sect can exist without priests, so the more priests the more force, until they ride rough shod over the liberties of the people, and establish their craft of gain. And in my opinion, theological schools in multiplying ungodly priests, are rapidly hurrying Americans to the yoke of oppressed civil and religous liberty—this is my rule to go by—same cause same effect, is but sound philosophy.

Oh, that I had a voice like thunder, I would speak to every American to stop, pause and think—think what theological schools, priestly influence, and law religion have brought other nations to. And when priestly influence gets the yoke o. tithes on your necks, their money and influence will hold it there. Farewell, civil and religious liberty—labor, poor farmer—toil, poor mechanic—to riot in luxury blind guides. It appears to me very plainly, that the present movements of the priests are like a man breaking a yoke of oxen—first to coax them gently, then the rope; then coax, rub, feed and stroke; then the yoke, then gently the cart, then a light load, then as much as they can bear, then more; galled necks or not, go they must, or the whip they must have without mercy or compassion. Just so are the priests doing. Oh, ye sons of liberty, ye children of wild oxen independence, to rove where you please and graze on the pastures of happiness according to your own liking, they are coaxing, persuading, begging, and putting on the yoke and cart, by large sums of money, theological and Sunday schools, combined with the press and priestly influence. And I tell you, these worms will cut the root of our independence, and if they get law on their side, they will load the cart with tithes to the galling of your hearts; and you must go, or pop goes the whip.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 24, 1842.

New subscribers are informed, that we are unable to supply the back numbers of the present volume, our extra copies having been all distributed—they can either pay in proportion for the balance of the present volume, or can receive enough numbers of the ensuing volume to make up their subscription year.

Anson county, North Carolina,
August 8th, 1842.

Dearly beloved Brethren, who are scattered abroad throughout the wide world, and are spurned at by all your enemies, yet preserved of the Lord and blest with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, that we might glorify him in all godly conversation in this present world; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And without this change, or birth, it is impossible for the creature to

glorify God either in word, thought, or deed. But believing all the family of Zion are of this parentage and of the same royal line, heirs of the same king and were all in days past children of wrath even as others, but are now the called of God according to his purpose, made heirs of eternal glory and joint heirs with the Lord Jesus Christ; and have not received the spirit of bondage again to fear, but ye have received the spirit of adoption where by we cry, Abba, Father.

Brethren, you know this change is not a mere notion, for without a pain there can be no birth. But where there is a false conception there is a false deliverance; there is brought forth nothing but wind, a few snubs and tears shed, and run up and fall down at the feet of him that is called a preacher, and him to repeat a few words of memorized prayer, is not this birth. But, brethren, these pains are brought on by the candle of the grace of God shining in the dark room of the heart, and quickening the dead soul; and the nearer the time of deliverance, the greater the agony and more severe the pain, yet they have it to bear until the time of deliverance comes. And when the babe is born in Zion, then clothe it with the best robe, and shoes put on its feet, and a ring on its hand; and it is not to be led into error, but into all truth.

And now, brethren and sisters, does the child that is not yet born after ordinary generation, know any thing of the affairs and laws and management, neither is acquainted with the light in this world? No more does the soul, until born of the spirit, know any thing of this spiritual kingdom. For that which is born of the flesh is flesh, and that which is born of the spirit is spirit. So, brethren, we need not wonder at carnal professors altering the laws, rules, and customs of this spiritual kingdom, and crying, lo here, and lo there, is Christ; believe them not, because the carnal mind is enmity against God.

Brethren, farewell for the present. May God bless you and all his true followers, and add to their number daily such as he would have to be saved. May God grant to extend his blessings to all the human family, as far as agreeably to his will.

W. M. RUSHING.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Stanton River District Baptist Association, held at Johnson's Creek meeting house, Campbell county, Va. September the 2nd, 3rd and 4th, 1842.

1st. The Introductory Sermon was delivered, agreeably to appointment, by Elder Thomas Lovelace, from Luke, the 12th chapter and 32nd verse.

2nd. The Association then convened, and after singing and prayer by Elder Henry Finch, proceeded to business.

3rd. Letters from eleven churches were received and read.

4th. Corresponding brethren from sister Associations were invited to seats with us; whereupon Elders C. A. Weatherford, Stephen Wood, and Sterling Hillsman, from Pig River, took seats with us; and Elders William Burns and Wilson Davenport produced a certificate certifying their appointment from the County Line Association, and took seats with us also.

5th. Elder Joel T. Adams made choice of for Moderator.

6th. Then chose Elders Davenport, Wood, and Burns, to preach on to-morrow; and Elders Burns, Wood, and Lovelace, to preach on Sunday, the 4th.

7th. Chose by ballot Elders Joel T. Adams and Thomas Lovelace, with the Clerk, a committee of arrangements to arrange the business of the Association, and report to-morrow.

8th. The Association to convene at half past 10 o'clock to-morrow, and preaching to commence to morrow and Sunday half after 10 o'clock, A. M.

9th. Then adjourned till half after 10 o'clock to-morrow.

Saturday morning, half after 10 o'clock.—Met agreeably to appointment. The deliberations of the Association were opened by prayer by Elder Henry Finch.

Then called over messengers' names and read the Constitution and Rules of Decorum, and proceeded to the business of the Association, as follows, (viz:)

10th. The committee of arrangements were called on, and reported satisfacforily and were discharged.

11th. Correspondents to sister Associations reported on and were discharged.

12th. The presbytery appointed to attend the call at Whitethorn, reported that they had found brother Jesse Woodson sound in the faith, and ordained him to the ministry; also, the presbytery to attend the call of destitute members formerly of Buffalow church, found them sound in the

faith and constituted them into a church and were discharged.

13th. The ministers appointed to attend the section meetings at Seneca and Mount Ararat, reported and were discharged.

14th. Agreeably to a request from Mount Ararat church, for a presbytery to attend said church to inquire into the call and qualifications of brother Hezekiah Smith for the gospel ministry, we proceed to appoint Elders Joel T. Adams, Henry Finch, Jesse Woodson, and Thomas Lovelace, to attend on Monday after the 2nd Sunday in October next, and ordain brother Hezekiah Smith to the ministry, if found qualified.

15th. In compliance with a request from Strawberry church for ministerial aid to restore brother James Beck to the ministry, we appoint Elders Joel T. Adams, Henry Finch, Jesse Woodson, and Thomas Lovelace, to attend at Strawberry, Tuesday after the second Sunday in October next, and restore brother Beck, if necessary.

16th. On motion made and seconded, this Association agrees to contribute at each session, spring and fall.

17th. Query. What course ought a church that belongs to the Stanton River District Association to take, in relation to a member who is desirous to become a member of such a church, when the church to which they belong are not of the same faith and order of the Stanton River District Association and do not submit to the rules and regulations of the Stanton River District Association, and who refuses to give the said member a letter of dismission, or a certificate stating their character as a Christian professor?

20th. Answer. We recommend and advise, that such a church to whom application should be made for membership, would take such a course as it may think best and most proper to become acquainted with the walk and conduct of such applicant; and if, in the opinion of the church, the conduct and manner of life of the person applying for membership has been like that of a Christian professor, the church should receive them without a letter but by adoption, according to the rules laid down by this Association.

21st. Appointed correspondents to sister Associations as follows: To Pig River, Elder Henry Finch, brethren Zachariah Angle and Anderson Williams; to New River, brethren Thomas W. Walton, Jas. Hodnett, Edward Linthicum, and William Riddle; to Mayho, brethren Hezekiah Smith and John P. Moss; to County Line, Elder Jesse Woodson, Hezekiah Smith, Asa Hodnett, and James Hodnett; to Little River, Elder Thomas Lovelace and Hezekiah Smith.

22nd. Section meetings to be held at Clover Bottom, at Stanton church, to commence Friday before the first Sunday in May next, to be attended by Elders Thomas Lovelace, Henry Finch, and James Beck; at Strawberry, Friday before the first Sunday in next, to be attended by Elders Joel T. Adams, C. A. Weatherford, and Henry Finch.

23rd. The Clerk, who is Treasurer, reports that he had one hundred copies of the Minutes of the Spring Assnciation printed, and paid nine dollars for them:

Leaving a balance in his hands at this time of	$2 00
Now received of the churches,	14 00
Whole amount in the Treasurer's hands at this time	$16 00

24th. Elder William Burns preached Saturday, 6th chap. and 44th verse of John. Elder W. Davenport, from 5th chap. 17th verse of 1st Kings. Elder Stephen Wood, from 17th chap. 18th verse of John. On Sunday, Elder S. Wood, 28th chap. 22nd verse of Acts, and bro. James Beck from 21st chap. 4th verse of Revelations.

25th. The next Association to be at the Mill meeting house, in the county of Pittsylvania, commencing Friday before the first Sunday in April next. Elder Joel T. Adams to preach the Introductory Sermon, Elder Thomas Lovelace in case of failure.

Then dismissed in order till our next.

JOEL T. ADAMS, Moderator.
HEZEKIAH SMITH, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Greene county,
Aug. 17, 1842.

Written by a lay member, the rise of sixty three years old.

DEAR BRETHREN: In reading of God's word, I find that many are the devices of man's heart; but the counsel of God, that shall stand. And I read of the determinate counsel and foreknowledge of God, and when I read some of the apostles and prophets writings I find no date of this

counsel; but they teach us that this counsel was held by the Father, Son, and Holy Ghost. And these three are one, which were in counsel and that before time.

Dear brethren, as my mind has been drawn out on this counsel for several days, I feel willing to give you my views and belief on the same. I believe in this counsel, all the purposes of God were devised and laid up in store; and the means also to carry every purpose into effect, that will ever be to his glory and for the comfort and happiness of his people. In this counsel, God's mind was to create the heavens, the earth, the seas, and all that in them is; for through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. In this counsel, God's mind was to create man, and put him under a law devised in that counsel for his government. In this counsel, God saw that Adam by transgression would bring all his posterity into bondage. In this counsel, as he works all things after the counsel of his own will, he chose a people to serve him, which in scripture is called his body the church, the Lamb's wife.

Therefore, brethren, in this counsel we find Christ to be the head of the body the church, and they united together; and he became her surety for all debts that were due by Adam's transgression. In that counsel, was the plan of salvation devised, and the covenant of redemption entered into, and grace laid up in store sufficient to save all his church, and to bring all his elect to the knowledge of the truth. In this counsel, I believe that the sins of God's chosen elect were imputed to Christ, and his righteousness imputed them; therefore, they have ever stood virtually justified in the sight of God. And he, God, looking through time, seeing things that were to be as though they were, saw their redemption sure. In this counsel, was Moses chosen to write the four books of the Old Testament, and to lead national Israel out of bondage; teaching us, that God will lead spiritual Israel to the heavenly Canaan. In this counsel, Joseph was seen travelling into Egypt, to lay up provision for his brethren in time of plenty, and that before the famine took place; teaching us, that our salvation was laid up in store, before we fell in this wilderness of sin. In that counsel, God's mind was to send a flood, and Noah was chosen a preacher of righteousness to warn the people and to build the ark; and that by the direction of God, for the saving of himself and his house. Therefore, brethren, if we are in the ark of God's covenant, we need not fear the flood of persecution.

In this counsel, God saw all the false prophets; at the same time God chose his prophets to prophecy as he commanded them, to show forth his power and to bring to naught the false prophets and also the false teachers, whose teaching is of the wisdom of this world. In this counsel, we see Abraham chosen and at the time appointed of God, was called to be the father of the faithful, and to offer his son Isaac; teaching us, that God had provided for himself an offering, which was offered at the time appointed. In that counsel, God saw Isaac and said, in him should all the nations of the earth be blessed; teaching us, brethren, all that were chosen in Christ shall be saved. In that counsel, God saw Daniel cast into the lion's den, and the three Hebrew children into the fiery furnace. In that counsel, provision was made for their safety, and to show God's power; teaching us, if God is on our side, we need not fear what man doeth. In this counsel, God's mind was to set up a kingdom here below, and commanded Daniel to prophecy as follows: 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. In this counsel, God made choice of John to be his forerunner, and at the appointed time he was called of God, and sent forth to prepare and make ready a people for the building of this kingdom.

Dear brethren, these are some of my beliefs, from reading of God's word. I will close by saying, I believe that God in his foreknowledge chose all his prophets, his apostles, his seventy disciples, and all his ministers, that ever were, or ever will be; and at his own appointed time, were and will be called of God, qualified, and sent forth to the work appointed them; any thing to the contrary, will never be to the glory of God nor for the benefit of his church. Brethren, Peter's admonition stands good yet: Ye therefore, beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the

knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever. Amen. *JNO. BONDS.*

FOR THE PRIMITIVE BAPTIST.

Poplar Spring, Fairfield Dist S C.
July 8th. 1840

I would think that the New School preachers are making such departures from the scriptures, that they will soon find it necessary to interdict the reading of them by the laity, or common people; and in this, follow the steps of Holy Mother church; who did not allow of versions to be made in the vernacular tongues, where the clergy had sufficient influence to prevent it.

I will here give some account of John Wickliffe, who may perhaps be correctly called the first champion in that cause which afterwards received the name of PROTESTANTISM. In his day, "The holy scriptures had never been translated into English, except by Richard Fitz Ralph, Archbishop of Armagh, and John de Trevise, a Cornish man, who both lived in the reign of Edward III. That task was now undertaken by Wickliffe, and other learned associates; which made it necessary for Wickliffe to apologize for their undertaking, by shewing that Bede translated the Bible, and King Alfred the Psalms, into the Saxon tongue.

It had long given Wickliffe great offence (says Mr. Gilpin,) and indeed, he always considered it as one of the capital errors of popery, that the Bible should be locked up from the people. He resolved, therefore, to free it from bondage. The Bible, he affirmed, contained the whole of God's will, which, he said, was sufficient to guide his church. These, and other arguments, paved the way for the publication of this great work, and satisfied the minds of all sober men.

This work, it may easily be imagined, raised the clamors of the clergy. Kneighton, a canon of Leicester, and cotemporary with Wickliffe, affords a sample of the language of his brethren: 'Christ entrusted 'his gospel (says he) to the clergy and doc-'tors of the church, to minister it to the lai-'ty and weaker sort, according to their exi-'gencies and several occasions. But this 'master John Wickliffe, by translating it, 'has made it vulgar, and laid it more open 'to the laity and even to women who can 'read, than it used to be to the most learned 'of the clergy, and those of the best under-'standing: And thus the gospel jewel, the 'evangelical pearl, is thrown about, and '*trodden under foot of swine.*'

However, some great and learned men were of opinion, there was an older translation, which must have been that above mentioned. Though it has been asserted, 'the first translation that ever was made of 'the whole Bible into the English language, 'was made by Doctor Wickliffe.' He and his assistants were very careful in making their translation, by correcting the Latin text, collecting the glosses, and consulting the ancient divines; after which they set about the translation, not literally, but as clearly as they could to express the sense and meaning of the text, according to the Hebrew as well as the Latin Bible. In this he had much assistance from the commentators, and particularly from the annotations of Nicholas Lyra. They distinguished which books had the authority of holy writ and which were apocryphal. They justified their translations; and affirmed "that he that keepeth meekness and "charity, hath the trewe understandynge "and perfection of holi write."

The zeal of the bishops to suppress Wickliffe's Bible only made it, as is generally the case, the more sought after. They, who were able, among the reformers, purchased copies; and they who were not able, procured at least transcripts of particular gospels, or epistles, as their inclinations led. In after times, when Lollardy increased, and the flames were kindled, it was a common practice, to fasten about the neck of the condemned heretic, such of these scraps of scripture as were found in his possession, which generally shared his fate.

I purpose at some future time to furnish for the columns of the Primitive Baptist an account of another translation into the English language, viz. that made in the reign of Henry VIII, when Tindale's Bible got into disuse and was laid aside by the clergy; and to give an account of the reasons urged for and against its being made. It does appear to me, that the reasons urged against that translation were such as could be made by the New School preachers in entire consistency with their other doings. For they have departed practically from the scriptures and substituted matters of human origination. And now why may we not look for them to say that the scriptures are not the sole rule of faith and practice, nor

In any wise fit for the common people to read? (*to be continued.*)

JONATHAN MICKLE.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county,
August 26th, 1842

DEAR BRETHREN: In my travels, I found a number of the Primitive Baptist, which was, forsooth, a bundle of good news to me. I have since that time been blessed with a privilege of reading several numbers of it. And it has ever proved a balm to my soul for this reason; I find the friends of this paper, are hated by all other denominations: and it does my soul good to know that they are a few that do not lean upon their own understanding. And this my brethren is by grace, for to you it is given to know the mysteries of the kingdom. I have waited through great tribulation since I have professed the religion of Jesus, but now and then I can agree with Paul and say, I glory in tribulttion, knowing this, that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.

And I will tell you, my brethren, (in my opinion) what makes the truth, that you so earnestly contend for, opposed as it is; they, the opposers, let Esau do all the talking, and Esau reasons so fast and so ingeniously, that the poor blind creatures can't let question have full weight. Oh, the diligence of satan, in trying to keep the Christian from embracing and adhering to the truth. He hath come very near destroying my wits, before I became established in the doctrine of election; but, when I can get myself in a proper sphere, it is my glory and delight; for I know the great judge of all the earth must know and do right; and I call it right for him to have mercy upon whom he will have mercy, &c.

And he hath made the foundation sure, having this seal, the Lord knoweth them that are his. Therefore, no man can add one cubit to his stature; and let us say, thy will be done, for the scripture is your end and aim to the glory of God. But the self-righteous never can see into these things, because they are strangers to the righteousness of Jesus, and are trying to establish their own. And this is another way, but not another way with God; for he does not recognise but the one, and that is life and salvation through the righteous life and bitter death of Jesus. And all other ways are ways that seem right unto men, but we understand that there is a way that seemeth right unto a man, but the end thereof is death. But here is what Jesus says: All flesh is given into my hand, that I might give (not sell) eternal life to as many as my Father giveth unto me: and this is eternal life, to know thee, the only true God, and Jesus Christ whom he hath sent. And Jesus says: No man can come unto unto me, except the Father who hath sent me draw him. And he says: All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out. This is enough to prove, that the foundation of the Lord does stand sure, having this seal, the Lord knoweth them that are his.

So, brethren, let us bear our persecutions and tribulations with patience, knowing, or hoping, that we have an inheritance that is incorruptible, undefiled, and that fadeth not away, laid up in reserve for you; and that all the united powers of darkness, flesh and blood, principalities and powers, the rulers of darkness, spiritual wickedness in high places, life nor death, heights nor depths, widths nor bredths, things past, present, nor to come, nor no other creature, shall be able to separate us from the love of God. For he hath loved us with an everlasting love, therefore, with his loving kindness hath he drawn us, to participate a foretaste here.

And when our earthly houses of this tabernacle are dissolved, then we will enter into a full fruition or enjoyment of that inheritance, even that building not made of hands eternal in the heavens. Hence fear not, little flock, for Jesus is for you, and and hath given himself for you; and the Father is for you, for he hath accepted the gift; and the Holy Spirit is for you, he will take of Christ's and give it unto you. Hence he that is for us is greater than them that are against us.

Beloved brethren, I know no person that writes in the Primitive Baptist; but I believe the time will come, when I shall greet those old veterans happy on the shores of deliverance, that have so earnestly contended for the faith. And as I am an ignorant youth, in great tribulation, I invoke the prayers of all the brethren. So farewell, my brethren.

A. J. COLEMAN.

Elizabeth City, Pasquotank co. N. C.
Sept. 15, 1842.

Dear brethren Editors: Having met with an opportunity at present, I take the liberty to write a few lines for the Primitive Baptist, if they should be thought proper for publication.

Some few months ago a small circumstance took place in my neighborhood, that as one night about midnight I was awaked from sleep by a call at my door, for me to go and help shroud one of my neighbors who was said to be then dying. I was surprised at hearing this, not having before heard of his sickness. So I arose quickly and went, bnt the man was dead and nobody there but a few women and children, who appeared a good deal frightened, being alone and no man there. Howbeit, I carried two men with me; so when done our work and were sitting, they told us that he was brought home that morning in a cart, all helpless, senseless, and speechless, and lay so until his death; when the day before he left home in his common good health, and as his cart driver informed, he got drunk the night before (as his custom was) and had some very bad fits, which was usually the case. But these things hurrying him to his grave so soon, at this particular time, was a little miracle, seeing that he had been spared through so many snares of this kind; but however we gave it up at that period. Now by this time Sunday morning began to appear, and my night's work did bear on my mind a good deal, and when it was day I went home and was sitting meditating on these things, when I drew up the following verses, which may be sung in a tune of 7's.

Death! it is an awful sight,
When beheld by mortal light;
Nature shrinks with fainting breath,
Only at the sight of death.

Death! it is a woful thing,
When it seizes with its sting;
Lays the race of mortal worms,
In their cold and silent forms.

Many unprepared to die,
Ere they are aware must try;
This the great and awful dread,
That belongs to all the dead.

They will have to hear the cry,
Careless mortal you must die;
You must leave this world and have
For your house a silent grave.

Here they go, prepar'd or not,
Unto their appointed lot;
If not sav'd in heaven to dwell,
Lost forever down to hell.

But if any should prepare,
For to meet this dreadful snare;
Happiness and peace is given,
In the way that leads to heav'n.

Jesus Christ, the Son of God,
He has fix'd the heav'nly road;
He is all the only way,
That will lead to endless day.

While I was meditating, the news came that I was wanting out yonder, to help along to the grave. So I went, and while I was there I heard a little whispering that this man had been at fight with some one, and from what I could gather, I considered that he was hurried to his grave thro' some unexpected means, which caused my impressions to increase for writing on it, viewing his situation of dying and his death to be like some such as have been frequently in the world. I read that the judge of all the earth will do right, and that he has promised to meet in judgment and there to call up all the nations great and small, and to judge every man according to his work. I think this work means the thoughts of the heart, the intent of the mind, and all the operations of feelings that work upon the rational soul; not the actions and the outward works of the body, where the soul does not contend for the same. But I think the souls and bodies of the wicked are joined together, and run gliding down the current of wickedness; while on the other hand, the souls and bodies of the righteous are divided, each running a different course, which is the cause of their warfare while travelling through this life. So we must all be brought into judgment in that great and awful day of accounts, to answer to the deeds of our souls, and to hear our final declaration of reward.

In this life we are all judged and rewarded for the deeds of our bodies. View this poor man's situation. If he had stayed at home, or as he went if he had not have taken the bottle; but through this way of acting with his body, see what followed. And as I have been told his fits (as he was a fitty man) were first brought on him by hard drinking. I think the act of drinking spiritous liquor is a great disaster and evil in our world. It is like one of Solomon's evils, which he saw under the sun: it is "vanity and vexation of spirit."

We have natural abilities to use in this life, to preserve ourselves from danger. Let me recall the act of the fox: "these briers, said he, may tear my skin a little, yet they preserve my life from danger." If

I am real thirsty for a dram, or if I am al most starved out for want of some riotous operation, though I am about to do evil, yet let me consider and look back at this and that other difficulty which I have heretofore past through on this account, and perhaps often with some narrow escapes; and jumping into these considerations and resolutions may tear up our minds a little, yet they will preserve our lives from danger, as the briers did the fox, in comparison.

Consider, my fellow travellers to eternity, who are bent to do evil, that "once it was appointed for man to die, and after this the judgment." Though your souls and bodies are running together down the current of wickedness, yet there is something within you whispering at times, telling you that you must die and go to judgment; and turning a deaf ear to these cautions and warnings, will prove your condemnation in this and the other world. There is no peace to the wicked, for sin must be punished wherever it is found, and I think, the greater sin the greater punishment.

So I think every body will do well to consider on these things, and strive against sin; not to think of doing as much good as harm, and so pass it off that way; but to leave your sinful courses, for fear of the judgment and the punishment that awaits every wicked deed. If you have it in your mind to go to a frolic, and to get drunk and to fight somebody, or any thing of the kind, consider what the end thereof will be; stop and think, before you further go, "for the wages of sin is death." Many people in my knowledge, thro'acting in many of these ways, have hurried themselves out of the world, and where their immortal part has landed is awful to be considered.

To confirm my last few ideas, I will cite my readers to the 3rd chap. Gen. beginning at the 7th verse and down to the 13th, plainly showing that mankind see themselves naked while in nature's darkness, and are capable of hearing their maker's voice; but not being able to stand it, they chose and strive to hide themselves from his presence, acknowledging that they have broken his law, yet offering many excuses for so doing; and in the first place, being willing to hide their shame, strive to cover themselves with their self-righteous garments made of fig leaves. But you can read for yourselves those verses mentioned, as I must come to a close. Yours with respect. *ABEL PALMER.*

FOR THE PRIMITIVE BAPTIST.

The Bend of Nahunta, Wayne co. N.C.
August 27th, 1842.

BRETHREN EDITORS: I would be glad that you would insert these few lines in the Primitive as soon as you can. I was appointed with others, a delegate to attend the Country Line and Abbott's Creek Associations; and as I failed to go, I wish the brethren composing them Associations, to know the reason. I was very desirous, my brethren, to be with you; but was providentially prevented by sickness, which proved to be fatal with our least daughter. I hope, brethren, you will not think hard of us, and as most of you live in a healthy country, that you will come and see us at our Association, and as often as you can at any time; for if we are not deceived we much love you, and desire your presence.

BENJA. BYNUM.

ACROSTIC.

Though earth and hell oppose the path, that Christians love to walk,
How happy yet they all must feel, to bear their Saviour's yoke;
Oh, true, I am oppress'd, with fleshly lusts of sin,
My Lord, my God, my Saviour great, tis (three* in one) I crave.
And oh, the dust I'm wearing now, soon to the tomb must go,
Soon then, I think, my dearest Lord, his tender love will show.
Death and all its pangs will be, a bliss unto my trembling frame,
Up to the fields where angels lie, my living soul will reign.
Poor sinners, think what Christ has done, for wretched sinful me,
Repent, I pray, and be baptised, and Christ will make you free.
Eternal God! tis soon, I know, that I must come to thee,
Encompass'd by the Saviour's grace, your face in peace I'll see.

*The Father, Son, and Holy Spirit.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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Baker Staton,	1	Wm. Riddle,	1
L. B. Moseley,	1	Thos. W. Walton,	1
Wm. Swinson,	1	Nathl. Robertson,	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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, OCTOBER 8, 1842. No. 19.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE, *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July,* 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

(*continued.*)

If you will take the spy-glass of church history, you can see the effect of law religious craft—see a Bunyan groaning in prison twelve years, and a Rogers led to the flames with a heart ready to burst with grief, and nine loving children weeping, with a wife following in anguish of soul to behold the funeral pile to burn their only stay and comfort of life—oh, dreadful sight! See the poor quakers banished, whipped, imprisoned and hung, in New England. See the Baptist ministers in Virginia fined, imprisoned, and whipped like slaves—all this and ten thousand times as much more, came by law-stimulating craft men. Oh, heavens! what a monster is a covetous priest when he can have law on his side to support his craft; he is without feeling, he can hear the cries of weeping widows and children for bread, when he has the means of taking out of the world the kind father that might have given it to them, and yet his heart be set on wealth by his craft. Oh, hellish monster law craft! never show your bloody garments in America, since revolutionary patriotism has driven you from our shores. Then, Americans, beware of law religion—beware of craft men in sheep's clothing—beware of their calling all their craft men together, and making a dead set on Congress to establish their craft by law for gain—then for blood. Oh, let the tears of widows and children, the groans of prisoners, and the bloody beacons that stand on the coasts of other nations, warn Congress of any kind of law religion, no matter how foreign; or else step by step to ruin our highly favored country goes. Law religion never was any thing else but a craft of tyrants and priests for gain—Jesus Christ nor his apostles never did, nor never will, claim any kin with this metamorphosed imp of hell. I must desist, only observing that Ireland is paying £72,000 to 26 bishops, besides thousands to other crafts; and from a late statement, the British people are paying their clergy $50,000,000 yearly; France, $7,000,000—and Spain more;* ought not this to make Americans look out, and rise as one man in opposition to the

* Benedick, in his history of all religions, states the income of the Clergy of all denominations in the world, at $78,813,840. France had before the revolution of 1787, about 460,000 Clergy and craft men of different sorts of the law religion of Popery—and putting the population of France at that time at 24 or 25 millions, the Clergy were about or at least 1-60th part of the inhabitants, and the revenue of the Clergy at that time was supposed to be 170,000,000 livres. In Spain, before the revolution, the Clergy and other of this law Catholic craft, amounted to 180,000 in numbers; while their real property in lands, buildings, &c. amounted to 186,000,000 of pounds, besides tithes, taxes, fees, and dues forthcoming otherwise—this property of the Clergy was put to sale after the revolution, and was stated by the Cortes to amount to 140,000,000, to pay off the national debt—since that time the Clergy has been on the decline.

first attempt of law religion, and look back with thankful hearts to God, and highly venerate the blood of our revolutionary fathers, that bursted such bands from the hands of us their children, and on this memorable day established religious liberty in opposition to priestcraft and British tyranny—and I call on you, my audience, this day, never to part with liberty for less than it cost—the blood of the heart

The third religion that I shall notice as having been established in the world, is that of Mahomet, or Mahomed—who was a very extraordinary man. an Arab of Hejiar by birth, commenced telling his tales in the seventh century and thus began laying the foundation of his craft. Mahomet was beautiful in his person, with forward and keen eyes, clear judgment, decisive in conduct, his wit easy and social, possessed much natural acuteness, and spoke fluently in the purest language of Arabia. In solitary retirement in the cave of Mecca, Mahomet appears to have conceived the idea of his prophetical mission, or founding this new craft. And as I have said all religious crafts are founded on certain fabricated tales, and not on miracles like the religion of God, I must mention some of his tales—he tells the world of his night journeys to heaven, his visions were very frequent he said with God and angels, and some of them wonderful, beatific, &c. Mahomet was the grandson of the most powerful family in Mecca, and got much wealth by marriage—the first twelve years of his mission he had recourse to persuasion to establish his craft; three years were silently employed in the conversion of fourteen proselytes; for ten years his craft advanced with a slow and painful progress within the walls of Mecca—how soon his first adherents were let into the secret of his views of empire, is not easy to determine; but not to dwell—has the religion of Mahomet the marks of craft upon it? Yes, my audience—I have diligently compared the Alcoran with the New Testament and found perhaps not less than twenty places of forgery, where he borrowed the ideas from the New Testament, but changed the phraseology of the words; as well as acknowledged the name of Abraham, Noah, Jesus Christ, and others, to gloss over his craft and make it pass with these sons of Ishmael. And when he fled from Mecca to Medina the people received him, and it was here that this craft man with a naked sword in his hand and uplifted arm, commenced proclaiming to the whole world the great dogmas of his craft—that there was one God and that Mahomet was his prophet, and whoever refused to acknowledge him as such should be instantly be put to death. This is a sword craft—a craft too powerful to be resisted; and he soon compelled the whole country of Arabia to join in with this craft, and then burst forth into the Roman territories, and taught them his Koran craft was not to be despised, and thus established this craft in Arabia, Asia, part of Africa, Spain, Sicily, and many European isles. Now for the marks of this craft—first, by joining the craft they saved their lives: secondly, every soldier in this craft equally divided the spoils of the conquered nations, after the reservation of one-fifth for charitable purposes; thirdly, lustful gratifications was another part of this craft, for the craft men were allowed a plurality of wives; and fourthly, they were assured that the sword of Mahomet was the key of heaven and of hell—a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer—whoever falls in battle his sins are forgiven at the day of judgment, his wounds shall be as resplendent as vermilion and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubims. Another part of his craft was his voluptuous paradise, his robes of silk, his palaces of marble, his groves and shades--but above all, his seventy-two virgins assigned to each of the faithful, of resplendent beauty and eternal youth, were enough to intoxicate the imaginations and seize the passions and make craft men by thousands. Much more might be said, but surely here is enough to convince any man, that this is a religion of crafts, though established by the sword, and of course a religion of blood.

The fourth religion I shall notice as having been established in the world, is the Missionary establishment--and will examine that for the marks of craft. It is abundantly harped upon that Jesus Christ and his apostles were all missionaries—that is agreed to as to words or office, but here lies the great matter in dispute—were they craft men? did they make gain by godliness? did they make a craft of their religion, like modern missionaries? I hope to shew presently from the New Testament they did not. The first moneyed Missionary Society that ever was established in the world, as I can find on the pages

of history, was established in the year 1622, by Pope Gregory XV. (for the New Testament knows nothing of money established religion) and then called the Congregation for Propagation of the Faith. It had, like our modern missions, an incredible number of donors, rich and emulous to excel in the greatest gifts, as well as being greatly enriched by Urban VIII. And by this Congregation's money a vast number of missionaries were sent to the remotest parts of the world, among the most barbarous nations, and in India, China and Japan. Thousands were won over by the artful and industrious Jesuits and monks to embrace the Catholic faith. But this boasted missionary career was of short duration, for these missionary craft men soon began to meddle with political affairs, like some of modern time, and were by the jealous rulers of those countries expelled from their dominions; and thousands of their converts were put to the sword, and the rest returned to paganism; and thus ended the first moneyed missionary enterprize. Now was there any craft in this mission? Surely—for it is well authenticated from history, that the Pope was often generalissimo of the armies, and often gave battle in person to the enemies of the Catholic faith; and of course the more territory the more soldiers, the more soldiers the more power, as well as the more room for the sale of pardons and indulgences; and the more sale the more wealth to the craft, while the great object was to grasp at the reins of government, which the jealous rulers caught them at in nick of time to save their country from the hands of such tyrants, whose masters often sent these purse plunderers to force the heathen into the belief of Christianity, and baptise nations at the point of the sword to enrich the See of Rome, or bring wealth to the craft men.

The sect of Christians called Moravians founded the second mission about one hundred years ago. The third missionary establishment was formed about twenty or thirty years ago in London, called the Evangelical Society. The fourth, called the Baptist Missionary Society, in England. And lastly, the Baptist Missionary Society in America—with others of like occupation. All of which are founded on beggars and money, like that of Pope Gregory's. These are all important establishments of the craft kind, (for their like cannot be found in the New Testament,) the bases of which are money, honor, and titles—the love of which (money) is the root of all evil, to clergymen as well as others—has been—is—and will be; and when sanctioned by law for priests to obtain it, the curse of nations.

Now all these established societies of the craft kind have, by the money given to agents, running beggars, subscription bearers, &c. been wonderfully prolific throughout the several States, as well as other countries, in begetting daughters whom I shall call auxiliary societies to the craft. Now I ask you candidly, my hearers, to put your hand on your breast and say, whether you do or do not believe that money has been the main spring, the chief stimulus in all this mighty doing, and not God but men by money are doing this. Some no doubt are giving from what they conceive the purest motives, while others are filling their pockets out of their weakness--and the givers to theological schools and other societies I say, according to my best information and judgment at fifty years old, are sowing the hemp that will make the ropes to hang their children—for all hands but the honest givers, it seems to me, shew the same length of foot--craft--from the priest to the printer.

But as I am limited to a mere sketch, I shall begin with the Baptist Missionary Society, founded in England. In the year 1784, at an Association held at Nottingham, England, it was agreed to set apart an hour of prayer the first Monday evening in every month, for a revival of religion and the extension of Christ's kingdom in the world--so far plausible. Now who were at the head, plan, or seem to have had the chief management of this society? Why, John Ryland, Reynold Hogg, William Cary, John Sutcliff and Andrew Fuller. Were they priests? Surely--for do you not know that the priests were, are and must be, at the head of all the schemes of the day. And Mr. Cary was one of the committee and help form the plan that has got him along, according to the best accounts I can set, to $6,000 a year; a good business indeed for a preacher—neither the prophets, John the Baptist, nor Christ nor his apostles, ever sheared such a loaf as this. Mr. Robertson and wife were allowed $840 per year, and Mr. Chater and wife and two children were allowed $960 a year for missionary services. Now, my hearers, say whether you think either of these men would have left the British shore, if it had so turned out there had been no money.

I think not. Then if they could not go without money, but you must add that before they can go, I should say money turns the point—and on this pivot turns all the societies of the day, in my opinion. You find no money in Jesus' going to Nineveh, nor in Paul's voyages to the heathen, nor in Christ's crossing the sea of Gallilee to preach the gospel—no money is begged, no society is formed, nor salary is allowed them for scouring the seas and preaching the gospel to the heathen—but although these things cannot be found in the New Testament, they are said to be right; but if they are, in my opinion, it is only so to support priestcraft in the earth and live on the labor of other people.

We next, my audience, shall notice the American missionary craft. And for goodness' sake, how came this craft to find its way to the land of steady habits, the land of liberty? I tell you, it was the priests' doings—for you know the American tailors cut their cloth after British fashions, and the whole train follow the higher orders of society—and why should not the priests of America form their plans of money getting, and adopt British fashionable crafts, since they are men of like occupation? Then the truth of the case is just this—the northern priests, many of whom are salary men, hearing of the fashion of missions adopted in England, called together men of like occupation; and when assembled they hatch this missionary egg, which has since filled the States with a peace-disturbing brood of crafts, without thus saith the Lord for their proceeding. But, fellow citizens, lest I should weary you with no doubt what some will call nonsense, or as they have done, political harangues, I shall proceed to examine for the constant, united, scriptural marks of a false religion and false priests—that is, whether the American mission has the mark of craft.

These northern priests soon in their pamphlets, letters, and papers, let the scattered priests know their design, and a great many fell into their views, some no doubt from one cause and some from another; but take it by the lump, the priests are the cause of all this, whether the craft is right or wrong, for that they led others into it must be acknowledged; but from what motive they have been actuated, is the main point in question—and as we cannot search their hearts, we must try them by their actions, for actions speak louder and more truth than words, pamphlets, or missionary newspapers, since by their fruit ye shall know them. And first, as regards theological schools—who but the priests conceived the scheme and devised the plan and set them going, through their influence on society? You must know this is the truth. Is there any craft in them? I should say there is nothing else but craft. The religion of Jesus Christ stood and flourished for three hundred years, not only without their aid, but in opposition to them; and how else should it be, since salvation is by grace, and the gospel the power of God and the wisdom of God, and the world by wisdom know not God—and I defy any man to prove that theological schools were ever made an auxiliary to Christianity, until it became an established priestcraft—and since those days it has been necessary, my audience, to have them, to support priestcraft; but when Christianity shone in her virgin beauty it was not so.* Do you not think the teachers of theology were thinking, when those plans were formed, I am the man that will be chosen, and $2500 will be a handsome craft, besides the honor attached to the office? Do you not think that those young men who go thither, have in view the craft of getting a salary, the more of the gentleman, a rich wife, the honor of being called the learned, the greater preacher, and living without work? But I am sorry to say some of them are not ashamed to beg, and thus disgrace the ministerial office—when all the moneyed affairs of the Christian community, by the New Testament, belongs to the office of deacon.

Secondly, as to missions. We find in black and white that the Board of the North-Carolina Baptist Society for foreign and domestic missions, ordered that their agent should be paid $540 for services, being at the rate of $40 per month, and to others who were not so proficient in the art, $1 per day for their services as missionaries. What were their gain or loss I know not—but one thing I know, they have broke the peace and harmony of the churches of North-Carolina; and I think that mo-

* When the Ark of God was in the hands of the Philistines it was a curse to the nation, because out of the hands of the priests of God's choice and appointment—so even so in all countries, when the gospel and Christ's cause gets in the hands and is managed by the men of this world, and priests not chosen and qualified by God to bear the message of salvation—a curse; a great curse. Why then shall not America feel the curse from the same cause?

sey, and not the souls of men was the cause—for out of the fund of the society, which was $2088 72½, they divided $1852 21¼, if they got what the Board ordered them for services. Now I ask you seriously, my audience, as some of you are Bible readers, whether such forming societies, begging, funding, and dividing the spoil, is a craft or not; and whether the first Christians practiced any craft like this; or whether such conduct is found among Christ and his apostles? It has always appeared to me, that when I see a minister, after preaching a missionary moneyed sermon come down out of the pulpit, singing and shaking hands to whet up the passions and press upon young ladies to form a missionary society and give their money, that the preaching, the singing, and the shaking of hands of the minister, were but the craft of the preacher to have access to the purse; and it would be in my mind, these are they that creep into houses and lead captive silly women laden with divers sins, &c. (Paul)—and also when I have seen the missionary preacher stretch every nerve of eloquence, and bear hard on every pathetic string to affect his audience in favor of misssions, I never could help saying, craft in the preacher, to catch money and not souls. And when I have seen a parcel of priests assembled to devise plans to get money to convert the heathen, (for I have set in missionary board) I have been astonished to see that they by the by would get part as it was passing; and that they should form the plan and so turn the wheel as to bring them out the prize, I was forced to think there is craft somewhere—and the same Board ordered that my humble secretary should be paid $15 for his services—shall I say craft, or not. And I ask what has become of the $1799, left in this fund the last time that the Board met, as I know of? For it has been rumored that $600 of it has gone to buy western country land, and the rest it is supposed has taken French leave.

Now does one instance appear, my hearers, in the New Testament, of a prophet, or Christ, or his apostles, ever being hired to preach, to beg, or to form societies to make money? You know there is not such a precedent in the word of God. Then I must say preaching, begging, and forming of societies, is a craft to get money, set in operation by priests, and carried on by—you comb my head and I will scratch your elbow. But what is the worst of all, the conversion of sinners which is the work of God, must be lugged into this craft to make it current with the public. You beg for me and I will pay you for your services. And what has become of the 25,000 begged out of Congress for the ministerial factory—to give away which Congress had no right, for it was the nation's money and they ought to have applied it to national use, and not sectarian individual benefit. And I would further ask you, my audience, if any of you know to what use the missionaries applied that $16,000 it is said they got from the Indians that was due from the United States for these poor creatures' land, and how Congress paid it? Why what will not a priest do, even beg and then divide, and perhaps the last cent of negro, widow, children, or Indian—for what differs this craft from that of Demetrius, in getting wealth out of negro or Indian, goat or sheep, so wealth is coming? And what differs the selling of membership into missionary societies and bible societies, from $2 to $50 for membership, from the sale of pardons, indulgences, or silver shrines by Demetrius? I see none—or at least, I think, my hearers, they are all crafts, and equally craft men's different trades for wealth—what say you?

But time would fail me to tell of the barefaced conduct of craft men, imposed on the public under the color of the say so of Jesus Christ—be it sufficient to say, when you see a missionary box on the frontispiece, or on board of a steamboat, say to yourself, oh, cunning, crafty priest, you shall not befool me, for here stands an evidence of your craft; when you see a board of missionaries, met to devise plans for the conversion of sinners, tie your purse fast, if you do not, craft men are so crafty that by some hook or crook they will get into it; when you see a subscription runner, say craft man—take care you are not begged out of countenance; when you see a young man hunting about from town to town, in boots and sacred black, for a place to preach for hire, say craft man; when you see and hear a man preach, go ye into all the world and preach money to every creature, say craft man; when you see a publication to call craft men together, be sure of some new devised craft for wealth, or they think their craft is in danger; when you see and hear a man preach the poor heathen, the destitute, and instead of the gospel the wonderful works of missionaries, and oh come, both

goats and sheep, cast your money into the treasury, blasphemously called the Lord's, be sure that man is paid in some way for his services, and is at his craft; when you see a bag hanging at the meeting-house door, full of old rags, say paper priestcraft; when you hear a missionary promise to send a parcel of ladies a preacher, if they will give their money and away, say craft —and indeed it seems to me, that this system of religion is nothing else but craft, from the priest to the printer, for to get their wealth like Demetrius of old, since they can sell images of northern priests and memberships in various societies, to support their craft. And what shall I say of the titles annexed to missions—are they not intended as a craft to catch men and women for wealth? such as, his highness, president, vice-president, director, directress, corresponding and recording secretary, treasurer, D. D —L L. D ---A. M. &c. are not these good bait to catch flies? of which titles the first Christians speak not a word of their being among them---for all these crafts have arisen since, of which the devil must keep his register, for the New Testament keeps none. Then is it any wonder that some men pour forth in strains of eloquence, like the town clerk, which of you knoweth not that the high-minded Baptists, and rich men, and great and honorable men, and my lord governor, and judges, lawyers, and chief captains have bought membership into missionary and Bible societies, and are worshippers of the great goddess of missions....and keep the churches and people of the United States in an uproar, like the city of the Ephesians by the craft of Demetrius and his gang, because a few like Paul oppose them. Thus the cry to Congress, help to maintain the sanctity of the Sabbath—and hence, oh ye sons of liberty, look abroad and behold these men of like occupation in every State and almost in every county actively engaged and concentrating their force to a point, and at the same time attacking one of the most valuable institutions of our country, that of the transportation of the mail. I call on you, fellow citizens, to arise like Sampsons, in defence of religious liberty, and burst those priestly withes, and carry away webb, beam and all—and not sleep in Delilah's lap until the yoke is on your necks and your locks shorn by vigilant priests and acts of Congress, and your children grind in the prison house of civil and religious tyranny.

We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake is the language of a Paul—but the language of missionaries seems to me should read thus: ourselves your servants for money's sake.

And what shall I say of tract, Sunday school, temperance, and Bible societies, &c. Are they not of the same sort? were not the priests the inventors? do they not use all their influence, like Demetrius, to keep up a trade in these things, as he did by selling shrines? do they not roar out in their papers, like him, against all that oppose, our craft is in danger? I understand these Bibles were to be given away, as the effect of the money given by donors to the society, but is it so? is not the society selling them at any price they can get? are not the Bible distributors making a craft of it at $40 per month? are not the printers making a craft of it like other printers? are not the venders of these Bibles making a craft of it like other book sellers? And are they not, by reason of this money given to the society, forcing other printers out of employ and amassing the printing of the Bible to themselves as a religious craft? And where is the $25,000 of stock that it is said the society has taken in the institutions of the north? And who does that money belong to? the givers—no indeed, for they have neither bond nor assurance how this money is to be disposed of, but just as the society may choose. And is this society incorporated? I understand not. Well then, suppose they betray trust, how then? Why it can only go as some others have gone—a hint to the wise is enough.

But the distribution of Bibles has been going on sometime, what has been the effect on society in general? Why from all I can see and hear, society is worse in its morals than when I could first remember—more pride, more dress, less confidence between men, more failures, suicides, murders, than there were thirty-five years ago. The Bible is the best of books, but how many thousands have lived and died in sin with one in their house for forty years; and how many thousands have been hopefully converted to God that never owned a Bible, nor read a word in one? Yea, my observation tells me, of this sort are the greatest number of professors of religion. In a word, when I see men trading and trafficking in religious matters, it smells to me rank of priestcraft—and the

giving money enables the society to sell them for less than others, then look out for this trade to become wholly in the end the traffic of the priests. And are they the most to be entrusted with the Bible? No, my audience, whenever it shall so fall out that any one sect has the trust and disposal of the Bible, look out for corruption of the sacred text—for I have seen some instances already.

(*to be continued.*)

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 8, 1842.

New subscribers are informed, that we are unable to supply the back numbers of the present volume, our extra copies having been all distributed—they can either pay in proportion for the balance of the present volume, or can receive enough numbers of the ensuing volume to make up their subscription year.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N. C. 4th Oct. 1842.

BRETHREN EDITORS: The three first days of this month have marked another annual session of the old Kehukee Association—that body of people so much detested by the outer court worshippers of the present day. Under the smiles of a covenant-keeping God, an unusual number of delegates were permitted to attend on the occasion, and unite hearts and hands in and about Skewarkey meeting house. The weather was favorable during the whole time, being fair, calm, and moderately warm. A very large concourse of people attended, especially on the two first days; and certainly much attention was bestowed by many on the proceedings of the Association in the house, as well as on the preaching at the stage. Much harmony prevailed in the deliberations of the body, and the binding cords of Christian fellowship were strongly developed. The gospel, perhaps, was at no previous Association ever more powerfully preached, or the beauties and perfections of that system of salvation more brilliantly displayed. I can say for myself at least, that I have fallen more in love with the gospel, since the plain but spiritual and sublime proclamation of it on this occasion.

There were in attendance visiting brethren in the ministry, from Country Line Association, Elders John Stadler and James Wilder; from the White Oak Association, Elder Parham Puckett; and from the Contentnea, Elder Mark Bennett—beside Elder Hosea Laneir, from the State of Tennessee; and Elder James Osbourn, from Baltimore, Maryland.

By special request, and in case of the failure of those appointed by the previous Association to do so, Elder Osbourn preached the Introductory Sermon on Saturday, as he did also occupy the stage in conjunction with Elder Stadler on Sunday. Elder Wilder and brother William Pearce likewise preached on Saturday, and Elders Puckett and Laneir on Monday.

A series of Resolutions, adopted by the Chowan Association at her sitting in May last, indicating a desire for a re-union of fellowship and correspondence with ours; and also suggesting to ours the propriety of appointing delegates, to confer with a delegation from their body, on the practicability of renewed fellowship was on Saturday handed in to the Kehukee Association by her Clerk, and the same were read.

But alas, alas, for the wire-workers and some of the Protestant Jesuits of the 19th century, old birds are not always to be taken with chaff. Old Kehukee, true to herself, and consistent with the decided stand taken by her in 1827, and ratified at subsequent sittings, obeyed these resolutions so far as to cast them neck and heels under the table.

Bible Baptists, or Old School Predestinarians, have no compromises to make of the gospel whatever, either with the world of non-professors or with the professing world. Neither has the Kehukee Association any concessions to make to her wayward daughter the Chowan, who hath turned to fables and the worship of idols: So she had nothing to confer with the Chowan about, or leave to arbitration. As for the doctrine of the day, such as, "you yield a little and I a little, in order that we may all come together," it is an abomination in the sight of Kehukeeites, when proposed in relation to religious matters either in theory or practice.

I hold that the members of churches in the Chowan, are well enough acquainted with the character and positions of the two Associations, and therefore well enough aware of the one only condition by which a re-union can be effected; and that is, by drawing a line of demarcation amongst themselves, severing the Old from the

New School party. And if the churches in that body prefer a connection with us to the formation of a separate Association up on Old School ground, let the faithful of every church if in the majority exclude from fellowship, and if in the minority withdraw from the Arminians and craftsmen in their connexion, plant themselves upon true gospel ground, demonstrate the same both by theory and practice, and they will cordially be received on application as a member of the Kehukee Association.

No better evidence of this truth need be asked than the presentation of the fact, that churches in this way and on this very principle, are almost annually returning from the Chowan to the Kehukee, where they are readily received. At this very sitting a minority of the church at Potecasi (one of the members of the Chowan,) exhibiting their orthodox standing, and renunciation of Paganism, petitioned and were received as a member of the Kehukee Association.

The leaders in the Chowan Association, having these facts staring them in the face, believing there are some true believers in almost all their churches, and that this falling off from them is likely to increase—have, in my opinion, taken advantage of such a disposition in the minds of some, and carried resolutions through their body for a *universal* re-union; as much as to say to the Kehukee, "take us by the lump then, and not so much by piecemeal."

The Kehukee is now urged to re open her correspondence, and as a necessary consequence, fellowship and communion with the Chowan Association, in order that these dissatisfied churches may cease to prefer fellowship and connection with the Kehukee to their own. And what else? Only let the Kehukee undo what she has already done—let the bars put up in 1827, be let down in 1842, and a merry hey-day will instantly ensue; such a leaping of the greedy wolves into the sheepfold of Christ has not been seen this many a day, as our eyes would then behold.

The leaders, or revivalists, or greedy dogs, or clouds without water carried about with a tempest, or pharisees, or blind guides, or hypocrites, or whatever else they may be termed, who so zealously but not well affect the communicants in the Chowan Association, love the members composing the churches of the Kehukee Association as the hawk does the partridge, or the wolf the tender lamb—they love but to destroy. O, do they not indeed desire the privilege of a free ingress to our churches. O, would they not then endeavor to carry their threats already made into execution—make so many converts of their own stamp in our churches as to turn out all the old ones, and raise such a devastating fire in our midst, as to drive before it the old Kehukeeites from one end of their borders to the other!

We look back upon the scenes of the American Revolution, and gaze in wonder and admiration at those sages and philanthropists, who under the most heart-rending circumstances, and with the halter as it were already round their necks, declared a separation from their English brethren, and independence of the British crown. And while we, as their descendants, gaze upon this scene, we are often led to doubt whether we, under the circumstances, should have been competent to the mighty deed. But where, I would enquire, is now to be found that recreant son of those patriot sages, who will not sanction and with his life, his fortune, and his sacred honor, defend the deed of his fathers? Such an one we trust is difficult to be found.

In like manner I have to say, that I often look back at the stand taken by our old ministers and delegates in 1827, against the inroads of the antichristian party. I admire the lofty position assumed by them on that occasion, and adore the grace, or rather the God of grace, that under these trying circumstances enabled them to sever the ties of an unholy alliance, and declare their independence of spiritual tyranny and priestcraft; although I often feel, that I should have been incompetent to such a task. But with my whole soul I concur in the deed then performed, and feel determined to abide by it through life. I now think I know the value of it, and can appreciate in some degree the happy results. And I close by enquiring, where is to be found, within the length and breadth of our Association bounds, that young man or old man who bears and loves the unenviable appellation of a Kehukeeite, that will not rally to the standard of the cross, and sustain with the entire weight of his influence, talents, energy and zeal, the determination of those heroes in the conflict? And echo answers—where?

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Kehukee Baptist Association, held at Skewarkey meeting house, Martin county, N. C. commencing on Saturday before the first Sunday in October, 1842.

SATURDAY, 1st Oct. 1842.

1. The Introductory Sermon was delivered by Elder James Osbourn, (in the place of those that were appointed,) from Genesis, 43rd chapter, 9th verse: "I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame forever."

2. The delegates from the several churches then assembled, and the Association was opened with prayer by Elder Blount Cooper, and proceeded to business; when Elder William Hyman was chosen Moderator, and Elder Joseph Biggs, Clerk; who called to his assistance brethren Joseph D. Biggs and R. M. G. Moore, as Assistant Clerks.

3. Brethren in the ministry from sister Associations, (of the same faith and order,) were invited to seats with us; when Elders John Stadler, James Wilder, Parham Puckett, Mark Bennett, and James Osbourn, seated themselves.

4. Letters from thirty-five churches were handed in, and read, and the names of the delegates enrolled, and the representation stated in the table of churches.

[In the table of churches it is stated, that during the preceding year in the several churches there were baptised 96, received by letter 16, dismissed by letter 17, excommunicated 22, deceased 35, restored 12—present number in fellowship 1387—contributions to Association fund $47 05.]

5. Petitionary letters for membership in this Association were called for, when one from a church called Primitive Potecasi, Northampton county, was handed forward by her delegates, Thomas Joyner and Abraham Joyner; on satisfaction being given of their being orthodox, it was received, and manifested by the Moderator giving their delegate the right hand of fellowship.

6. Letters of correspondence from sister Associations were called for, when Elders John Stadler and James Wilder, from Country Line; Parham Puckett, from White Oak; J. Leach, from Little River; and Mark Bennett, from Contentnea; 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 William Gray, on finance; Elders James Osbourn, John Stadler, and Mark Bennett, to examine the Circular Letter; Elder Blount Cooper, to write to White Oak; brother James S. Battle, to Little River; and Elder John H. Daniel to Contentnea Association.

8. Satisfactory reports were made from the churches at Deep Creek, Frying Pan, Little Alligator, and Scuppernong, as requested last year.

9. A biography of Elder Micajah Ambrose, was handed in by brother Charles Blount; which was read, and ordered to be attached to our Minutes.

10. A biography of brother Richard Davis, was handed in by brother S. Clark; read, and ordered to be attached to our Minutes.

11. Elders James Osbourn, Parham Puckett, and John Stadler, (by private ballot,) were requested to occupy the stage in preaching on to-morrow, and that divine worship commence at 10 o'clock, A. M.

The Association was adjourned with prayer by the Moderator, until Monday next, 9 o'clock, A. M.

SUNDAY, Oct. 2nd, 1842.

The brethren requested to occupy the stage by preaching to day, proceeded in the following manner: Elder Puckett opened the meeting by singing and prayer: Elder Stadler preached from Isaiah, 62nd chapter, 12th verse; "And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." Elder Osbourn preached from Zechariah, 6th chapter, 12th and 13th verses: "And speak unto him, saying, thus speaketh the Lord of hosts, saying, behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both." The weather was very favorable, and a large congregation assembled, who appeared to be very attentive.

MONDAY, Oct. 3rd, 1842.

The Association was opened with prayer by Elder John Stadler, and proceeded to business.

12. The names of the delegates were

called, and those absent noted in the table of churches.

13. On motion, the Rules of Decorum were read.

14. The Minutes from the different Associations with whom we correspond, were distributed to the delegates of this Association.

15. The committees appointed on Saturday were now called on to report; when Elder Blount Cooper, who was appointed to write a letter of correspondence to the White Oak Association, handed in one, which was read, approved, and Elder John H. Daniel and brother Sovereign Purvis appointed our messengers to bear the same, with a file of our last year's Minutes. Elder John H. Daniel, who was appointed to write to the Contentnea Association, handed in one, which being read and approved, brethren C. B. Hassell and Robert D. Hart were appointed messengers to bear the same, with a file of our last year's Minutes. Brother James S. Battle, who was appointed to write to the Little River Association, handed in one, which being read and approved, brethren A. B. Bains, Jr. and Isaac Stricklin, were appointed our messengers to bear the same, with a file of our last year's Minutes. The committee appointed to examine the Circular Letter reported unfavorably to the letter received, and on motion it was resolved, that said letter be returned to the writer. The committee of finance reported, that--

There was in the hands of the Treasurer, at the close of last Association the sum of		$49 11
Received from the churches at this Association the sum of		47 05
		$96 16
Paid for printing last year's Minutes,	$25 00	
For transcribing, recording the Minutes, &c.	15 00	
		40 00
Now in the hands of the Treasurer,		$56 16

The Association concurred with the report.

16. Resolved, that our next Association be held with the church at the Falls of Tar River, to commence on Saturday before the first Sunday in October, 1843, and that Elder Humphrey Stallings be requested to preach an Introductory Sermon; and in case of failure, Elder Blount Cooper—worship to commence at 11 o'clock.

17. Elders William Hyman and John H. Daniel, and brethren Richard Harrison, Robert D. Hart, Lemuel B. Bennett, and James S. Battle, were appointed our delegates to the Country Line Association, and that they carry with them a file of our Minutes, say 20 copies.

18. Resolved, that our Clerk be directed to forward to the Abbott's Creek Union Association, a file of our Minutes, say 20 copies.

19. Resolved, that brother C. B. Hassell be requested to write a Circular Letter for our next Association.

20. Resolved, that the letter and contribution from the church at Fishing Creek, be returned by Elder Cooper the bearer, and with a request that he should inform them the reason why their letter and contribution is not received, that it is in consequence of their calling to labor for them a minister of the missionary order—and request from them an explanation at our next Association.

21. A biographical sketch of the life of Elder Asa Sawyer, was handed in by Elder George W. Carrowan, which was read and ordered to be attached to our Minutes.

22 Resolved, that Elder Joseph Biggs be requested to transcribe these Minutes for the press, &c. and that he have 700 copies printed and distributed as usual, and that he be paid $15 therefor.

The Association then adjourned to the time and place appointed, with an exhortation by the Moderator, and prayer by Elder James Osbourn.

WILLIAM HYMAN. Mod'r.
JOSEPH BIGGS, Clerk.

A BIOGRAPHY

Of the Life of Elder Micajah Ambrose.

Elder Micajah Ambrose was born in Tyrrell county, that part which joins the lower part of Washington county, N. C in the month of November in the year 1769. His parents were very poor people, consequently he was not in possession of such literary acquirements as would (if combined with his divine qualifications as a minister) have rendered him popular, as a preacher, with the world. In his youth, or whilst growing up to manhood, he was not of that class of young men who spend their time in frolicking and drinking of ardent spirits; but was sober, industrious, and prudent, of a mild disposition; and it was said by those who were acquainted with him that, if he was fond of any amusement, it was that of dancing.

But it pleased God, about his twenty-

second year, that he should get alarmed about his future state; and like others that I have known, he flew to the law for a justification before God; and in a short time he joined the Methodists, and became a class leader among them. How long he remained with them is not precisely known, but it pleased God when he was about the age of twenty-nine, to discover to him the vileness of his heart, and that there is no justification by works. It was not long before he professed faith in Christ, and joined the church at Scuppernong, of which Elder Amariah Biggs was pastor, by whom he was baptised, it is supposed about the year 1800. It was not long that he remained in this church, before he began to exhort and pray publicly; and believing that he had a call, on the 13th of July, 1805, he was recommended to the churches for the exercise of his gift, by said church, James Ambrose, Moderator, Amariah Biggs, Clerk. Under this recommendation from his church, he continued to preach with acceptance until June, 1806. On the 8th day of said month, being set apart by prayer and fasting, he was ordained by Elders Amariah Biggs and Henry Hooten.

He was not popular as a preacher with the world, but his brethren generally I believe loved him, for he was a sound gospel preacher. His character as a private citizen, both in his neighborhood and as far as he was known, was excellent and without a flaw. For the last three or four years of his life he was greatly afflicted with the rheumatism, which prevented him from travelling from home; but he continued to preach to his church at Concord, up to August, 1840; after which, he never was able to go from home. He died on the 22nd of January, 1841, aged about 71 years. At his death he was only pastor of the church at Concord. He left a wife and eleven children to mourn their loss.

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BIOGRAPHICAL SKETCH

Of brother Richard Davis,

Who has "fought the good fight, he has finished his course, he has kept the faith," and departed this life the 8th day of September, 1842. He was born November 10th, 1778, being in the 64th year of his age at the time of his death.

It pleased God to quicken him and to shew him the exceeding sinfulness of sin, and what a sinner he was; and how it is that a just and holy God could save such a sinner. In or about the year 1808, being delivered by divine grace from the curse and condemnation of God's vengeful and fiery law, he soon after became a member of the New Light Baptist church, at North Creek, Beaufort county, and was baptised by Elder John Bowen, at the head of Pungo river, in his own neighborhood and among his own people, on or about the time aforesaid. He continued a member of North Creek church about fourteen years, that is, until about the year 1824; at or about which time, the church was constituted at the head of Pungo river, by Elders Green Carrowan and Lemuel Ross, in which brother Davis acted a zealous and faithful part, and was a member of that church at the day of his death. During which time God made him a care-taking, nursing father to the church, often in a public as well as in a private way, exercising those spiritual gifts which God alone can give: until their monthly meeting in June, 1839, when the church saw proper to extend his privileges, and gave him liberty to preach in any of the adjoining churches; which he continued occasionally to do, oftentimes much to the comfort and edification of the church, until it pleased God to call him hence to receive that crown of righteousness which the Lord the righteous judge will give him at that day; and not to him only, but to all those who look and long for his appearing, is the candid belief of the writer of this sketch.

On the second Sunday in August, for he was unable to attend on Saturday, he preached his last sermon from this text: A little city and but few men in it was besieged by a great king, and a poor man delivered it, yet no man remembered that same poor man, &c. The sermon was delivered with much zeal and spirit, much to the satisfaction of the brethren; and he returned home under much affection.

Truly it may be said, that a father is fallen in Israel, leaving a beloved companion Peggy Davis, a professor of the same faith and order, with a number of children and other relatives to bemoan their loss—but our loss is his gain, no doubt.

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BIOGRAPHY

Of Elder Asa Sawyer.

Elder Asa Sawyer was born on Mattamuskeet Lake, in Hyde county, North Carolina, in the year 1791. In the year

1813, he enlisted as a soldier in the army, in the struggle with Great Britain; and after peace was declared, he returned home greatly esteemed for his soldier-like deportment and disposition, and was a great lover of American liberty and independence. In his youth he was wild and profane, and so continued until the goodness and mercy of God arrested him; and after he had a hope to believe in Jesus, he offered for membership in the church at Mattamuskeet, and was baptised in July, 1828, by Elder Enoch Brickhouse. He continued a pious orderly member of the church until his death, and the following winter after he was baptised, he commenced preaching the gospel; which being accepted by the church, he was on the first Saturday in December, 1831, set apart and ordained to the ministration of gospel ordinances by Elders John Richardson and Lemuel Ross; and was then called to take the pastoral care of North Mattamuskeet church, and continued so until his death.

During his ministry he attended several churches, and was greatly beloved and esteemed by his brethren. He was more of an experimental than doctrinal preacher, and we think his labors were blessed of the Lord, both in the comforting the children of God, and in the alarming and convicting of sinners. He was a man of great piety, and his walk was orderly and exemplary.

Elder Sawyer was married to Judith Sawyer in June, 1815, and left at his death his wife and three children, all of whom were daughters. He departed this life in the triumph of faith, on the 7th May, 1835, with full assurance of obtaining the crown of never-fading glory at God's right hand, in heaven above.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Sumter county,
11th July, 1842.

Dear and beloved Brethren, who are scattered all over these United States, who have had to struggle in the furnace of affliction for years. This is the first time I ever took my pen in hand to write for a press, excepting a few little advertisements. But I now shall proceed to touch one of the most delicate subjects to my view in the Bible, that is, eternal justification. Now if this is worth printing, you will do me a pleasure in so doing; if not, throw it by with the rubbish, for I know it will be an imperfect thing like the writer. Suffer me to write, and after I am done the world may mock on.

Is justification a work of time? Does God justify us when we believe, or has God justified a certain number through the atoning blood of Jesus Christ, and that from all eternity? I think it is plain to every Bible reader, that all of God's works were completed in six days, and he rested upon the seventh; and I have no account of his working any more in the scriptures of eternal truth, from that day to this. He formed or made the heavens and earth, and every living creature both of the beasts of the field, and fowls of the air, and fish of the sea; he also created the organs of generation in them, and commanded them to multiply and replenish the earth, each with his own likeness. And that decree has not yet failed, nor never will fail, as long as he lives who ordained it. This looks like actual things, but when did those things virtually take place? At the beginning of creation, would you say? I know that they did exist in his mind in the beginning, but did they not exist in his mind from all eternity, virtually and as actually then as now, when they are taking place. Then if those things were virtually done from eternity in the mind of Jehovah, they were as actually done then as when they took place in time with him. Therefore, if his decrees were not from eternity, he is growing in knowledge like feeble man yet; and no man believes that, I am sure. Therefore, that looks like eternal things to me.

Suffer me to write. If God grows in knowledge, and knows things to-morrow and next year which he does not know to-day, I will agree that justification is a work of time. But if all things were known unto God from the beginning, I believe different. Read Isaiah, 16th chap. 9 and 10 verses: Remember the former things of old, for I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my council shall stand, and I will do all of my pleasure. Now you see he (God) saw the end from the beginning of every thing, therefore in creating so many things God would have made something which would not have answered his purpose, if we limit his foreknowledge. But admit that God saw the end of every thing from the beginning, that when he made or created any thing he saw the end of it actually taking place

then; and he knew its creation and end virtually just as long as he has been God, who dare to deny it. Now look at the sentence which was passed upon Adam and Eve for their transgressions in the garden of Eden; it has gone forth and life and death are and have been succeeding each other ever since. See how complete he saw their natural end, and suppose ye, that he did not understand their eternal end? You must acknowledge he did.

Suffer me to write. The justification of mortal man is my object, when did it take place, or could he ever have been justified if he had not sinned? Then God seeing the end from the beginning, or creation of man, created a disposition in him to disobey his laws which he intended to give him. God knew the disposition which he intended to create in man before he made him, and he knew the laws which he intended to give him before he gave them to him; and he knew the devil was ready to tempt man, as soon as he was suffered; and he knew that the devil would overcome Eve, because he knew the inmost recesses of her heart; he knew her power to withstand a temptation, and knew the audacity of the devil, and with what untiring zeal he would assault her when left to herself. For God knew the end of man naturally, and spiritually, and eternally, from the beginning. Then the question arises, why did God suffer the devil to overcome Eve? Why, I answer, that it seemed good in his sight, that sin should be planted in the human species, that he might show his mercy to the children of men. God would not be the author of sin himself, but knowing the advantage it would be to the elect, he suffered it.

Now for a little metaphorical expressions. God slept for a short season, as it were, until the seed was sown by his enemy the devil; those seed must produce tares, and they must be gathered up in the last day and burned with unquenchable fire. These same tares will be the goats which are spoken of in another place, which shall go away in everlasting punishment. Now these things were actually known in the beginning, and God saw them as taking place then; but he virtually knew them from all eternity, and ordained whatsoever cometh to pass. Known unto God were all things from the beginning.

Suffer me to write. As regards sin entering the human species, if God had not suffered it to enter the human species, how could the righteous have known righteousness? But sin entering through the interposition of the devil, enabled the righteous to see the exceeding sinfulness of sin, and the great mercy and love wherewith God has loved them (the righteous.) Again, was the fall of man a work of time? Yes, actually. Was it not virtually from all eternity? Yes, from all eternity virtually. For I should feel like I was limiting of Jehovah to say, that the fall and justification of man was a work of time entire. Therefore, the fall and justification of man are as ancient as God himself is; man could not be justified in the mind of the great I AM, before he fell from his primeval state, you say, and yet it is true that God chose his people in Christ from before the foundation of the world, that was before man was created.

Now read Ephesians, 1st chapt. 4th verse: 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. 2 Timothy, 1st chapt. 9th verse: Who has 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. Now you can see that God's people were chosen and called before the foundation of the world, or before they were created that was done virtually; and it takes place in time actually, as God foresaw it from all eternity. For God's people were chosen and called by name, and recorded in the Lamb's book of life from the foundation of the world. Revelation, 13th chapt. 8th verse: And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Rev. 20th chapt. 15th verse: And whosoever was not found written in the book of life, was cast in the lake of fire. This Lamb is lord of lords, and king of kings; and they that are with him are chosen, called, and faithful. Known unto God were all things from the beginning.

Suffer me to write. The Lamb is the justification of the righteous, for he recorded their names in his book of life, first mystically before the foundation of the world, when he was slain in the mind of God; but afterwards actually, when the Jews crucified him upon Calvary's brow. Mind the crucifixion of Jesus did not save his foreseen people, for I say they were

saved before, upon the faith of his being their surety; if not, what will the antideluvians do? Not only them, but all that lived before Christ was crucified. For if it took the crucifixion of Christ to save his people, not one from Adam until Christ was crucified could be saved, but would have to wait until the offering was fully made. But upon the faith of his offering he became our surety, and finally paid the debt with his own life upon the tree of the cross; which brings all of God's people upon an equality in the offering of his Son, those who lived from Adam to the crucifixion of Christ, and those who may live after, who are to complete the church militant on earth, the bride, the Lamb's wife.

Now as it regards Jesus Christ being surety for his foreseen, predestinated, chosen and called people, that were before the dust of the earth was fashioned into man, or before the everlasting hills or the perpetual mountains were raised, his delights were with the sons of men. Proverbs, 8th chapt. and 32nd verse: Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Again: My people shall be a willing people in the day of my power. That looks like Jesus had a people in pawn for his suretyship, and I say he had, and that Jesus has loved those people ever since the Father began to love Jesus; and the Father has loved us, (his church, his elect, his chosen people,) in his Son, ever since he became surety for us, (his people;) and has loved us, (his people,) says Jesus, as thou hast loved me. Now mind, the love that the Father has loved his Son with, must be as ancient as God himself is, and that love has existed toward the elect, (his people,) which were pawned to him.

Now read 23rd verse 17th chapt. St. John: I (Jesus) in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them (his people) as thou hast loved me. Therefore, Jesus's people have been justified as long as Jesus has, and I never read of Jesus being condemned before God; but I read of God's acknowledging him to be his righteous servant. Isaiah, 53rd chapt. 11th verse: He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. So now I repeat it, just as long as God has loved his Son, he has loved his chosen people in his Son; and that looks so ancient to me, that I call it eternal and complete justification from all eternity. Justification will not be more complete when it is actually done, than it is now while virtually undone.

Again, read Titus, 2nd chapt. 14th verse: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Now you see, Jesus has given himself to redeem his peculiar people which were in pawn; for how could he redeem that which was not pawned. Therefore, in the everlasting covenant they were pawned to Jesus, and at the time appointed he redeemed them; not saved them, for they were saved when Jesus became their surety. Romans, 4th chapt. 6th, 7th and 8th verses: Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. 2 Corinthians, 5th chapt. 19th verse: To wit, that God was in Christ reconciling the world to himself not imputing their trespasses unto them; and hath committed to us the word of reconciliation, (note) not imputing their tresspasses unto them, (his elect, his foreseen, his predestinated, his chosen people.) Well then, to whom were his people's sins imputed? Read the 21st verse of 5th chapt. 2 Corinthians: For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Then Jesus is certainly our righteousness, and we (the elect) are his sins. For the prophet says, he is the Lord our righteousness. And it is said again, we (his people) like sheep have gone astray, and the iniquities of us all were laid upon him.

Lastly, he shall see the travail of his soul and be satisfied, for the promises were made sure to all the seed, or to all which were in pawn for whom he become surety. Now as it regards the seed, read Isaiah, 59th chapt. 21st verse: As for me, this is my covenant with them saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. Again, Gal. 3rd chapt. 16th verse: Now to Abraham and his seed were the promises made. He saith

not, and to seeds as of many, but as of one. And to thy seed, which is Christ. Read Romans, 4th chapt. 13th verse: For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. Read Gal. 3rd chapt. 29th verse: And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Now the heir next. Now I say that the heir as long as he is a child differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed by the Father. Even as we when we were children were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. These sons, or heirs, just spoken of, were not made sons or heirs by hearing the gospel; but the gospel only sealed them with that holy spirit of promise, which is the earnest of their inheritance. For they were heirs before the gospel was preached, before Christ was actually crucified; yea, before Adam's dust was fashioned into man. For they were virtually named, chosen, called, and redeemed, and recorded in the Lamb's book of life before the world was called from chaos. Known unto God were all things from the beginning.

Ephesians, 1st chapt. 5th verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and that to the praise of the glory of his grace; wherein he has made us accepted in the beloved. For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them, according to the eternal purpose which he purposed in Christ Jesus our Lord. Thess. 2nd chapt. 13th verse: But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God has from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth. Jeremiah, 1st chapt. 5th verse: Before I formed thee in the womb I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Again, Hebrews, 10th chapt. 14th verse: For by one offering he hath perfected for ever them that are sanctified.

So I conclude, brethren, by saying, that I believe every thing stood as perfectly done from all eternity in the mind of Jehovah, as it will be when actually done. Yours in hope of eternal life, which God has promised us in his Son before the world began. (And now may the world mock on.)

If I am right thy grace impart,
Still in the right to stay;
If I am wrong, oh, teach my heart
To find that better way!

BURREL R. WADE.

FOR THE PRIMITIVE BAPTIST.

☞Elder *Parham Puckett* is expected to preach on Monday, 24th October, at Black Creek; 25th, at Contentnea, 26th, at Tossnot; 27th, at Upper Town Creek; 28th, at Pleasant Hill; 29th, at Sandy Grove; 30th, at Sappony; 31st, at Falls Tar River; Tuesday, 1st November, at Williams's; 2nd, at Tarboro'; 3rd, at Old Town Creek; 4th, at Autrey's Creek; 5th, at White Oak; 6th, at Meadow.

Great should be our care, that we travel steadily in the right road, which leads to perpetual happiness; and that we lay up for ourselves treasures which wax not old, and riches which admit not of fortuitous diminution, or decay. These, or such like solid reflections, we often have occasion to make, on observing many passing events. May they all work together for good to our afflicted friends, and to us who bear a part in their affliction.

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THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, OCTOBER 22, 1842. No. 20.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

A PATRIOTIC DISCOURSE,

Delivered by the Rev. JOSHUA LAWRENCE. *at the Old Church in Tarboro', N. C. (at the request of the Committee of Arrangements appointed by the citizens) on Sunday, the 4th of July,* 1830.

XIX Chapter of Acts, 25th verse: "Whom he called together, with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

(continued)

Much is said about the Temperance Society—but if I am rightly informed, those who join are not to drink one drop—if so, it has a wrong name, for it ought to be called the Abstaining society. Does such a society agree with scripture? Drink no longer water, says Paul to Timothy, but use a little wine—and of deacons he saith, not given to much wine—and the Saviour drank wine. And because some men make a storehouse of their belly, I must eat none—and because some men have burnt up their kettles, I must not hang mine on the fire—and because some men have been killed by medicine, I must not use it prudently. What sophistry of priests! And because some men eat so much as to make them sick, I must not eat enough to keep me alive—and because some men eat too much meat and bread, I must not make meat and bread nor trade in these articles—and because some men make a beast of their belly and get drunk, I must not make fruit brandy, still it, or trade in this article. The scripture is not against drinking, but against drinking too much, or drunkenness; for the Mosaic priest was permitted to drink wine, but not when he was going to officiate. And Paul saith, every creature of God is good, and nothing is to be refused, for it is sanctified by the word of God and prayer; and let your moderation be known to all men. And it is the right way to make drunkards, to keep sober all day and be drunk all night—the worst sort of greedy drunkards are these, priests not excepted. Don't mistake—set things right—for this society puts me in mind of Paul's prophecy, who said some should arise that would forbid to marry and abstain from meats, which God had created to be received—and that was priestcraft under the Romish church, none can deny—and this being so nigh a kin to it, I think this is modern priestcraft, that has a form of godliness, to a better craft out of present sight. I shall then take my grog, wine, or what not, when I please, nor will I debar myself the privilege and pleasure of asking my friends or enemies to do so; and let such over-zealous, self-righteous craft men help themselves if they can—for it is like the pharisees of old, great pretence outside, but the craft was to devour some widow's house. Cry aloud, ye priests, and spare not, against drunkenness; but let moderation alone, lest you jump as far in the ditch on the other side.

And as regards Tract Societies and Sunday School Unions, they are about the worst of the whole gang, for they are also the inventions of the priests, and contain craft for printers, and they should cry out as well as the priests, our craft is in danger, for you know by this our printing tracts we have our wealth—and the writers should cry out, since premiums are offered for the best tract on such a subject—and the traders in tracts also may cry out—but

the worst of all the effects, is the sectarian principles infused in the minds of youth; for it is but reasonable to suppose that the writers will squint an eye to their party, and give that turn to them that will mostly establish and enhance their sect. And will not Sunday School Unions force out of schools all books but those approved by the priests and their party, and bend the twig to incline to their point, and thus pave the way to the desired end—and this party in the end monopolise books, schools, sentiments, men and power, and the end of all crafts, money? Besides, it is a great convenience as well as advantage to get the people formed into various societies, because they are much easier governed; and much more easily brought to bear at any wanted point, and at a given time, because it increases the greater number of actual controlers in lesser bands—hence, see what an easy matter to bring all the priests at a given time and to a focus in the several States in their petitions to Congress for stopping the mail—what an easy matter it is for them to collect money, when they have got men and women thus craftily formed into societies—this was a grand piece of priestcraft. Now having them thus formed, it is but say, and receive without much trouble—well they might pay runners to go about and form societies, because they can now stay at home and money is pouring in to the craft; for some of these societies, if I am informed right, pay annually, after having purchased a shrine of the craft men of membership into Bible and other societies. I tell you, my audience, that it is my candid opinion, that this society craft will enslave our country. In a word, all these chief societies make use of employed runners as sponges to suck up the riches of a tour, and squeeze it and then send them off in another direction to be filled again. I repeat it, these societies of every sort manifest a wonderful love of money, for they embrace every method of procuring it, even to old rags; and thus they sponge and squeeze, and never say enough. It does appear to me, my audience, that the greater part of the religion of these days is a craft, a religion of trade and speculation, from the priest to the printer; and has been established in public opinion without a proper comparison with the religion of Jesus Christ; and that the priests have devised the plans of all these things to handle money; and after devising the plans, then hire others to carry them into execution, and pay them for their services; thus by the influence of the priests and money, great things have been done, it is said. But I am such an unbeliever of these priestly tales, I must say, like Jesus said in his day to such craft men—you compass sea and land to make a proselyte, and when you have made him he is but two-fold more the child of hell than yourselves. For, by plans of priests, by hired beggars, by subscription runners of those priests they thought had the most influence and could work most on the passions of men to get money, was this religion begun, continued, and carried on, and not by God's spirit. And secondly, the publication of donors' names has been a great means to establish this religion of missions, since thousands of men will buy honor with money. Thirdly, the great concern that some priests seem to have for the destitute and the heathen, while the end of the row was money in their own pockets. But most of all those who have gone the furthest and done the most to establish this missionary religion, are the givers to those various societies, to make shrines for the goddess of missions; for no customers, no trade by Demetrius and his crafty gang; equally so, no giving, no runners, no subscription bearers, no craft men of course, and the goddess of missions and her magnificence are soon destroyed. Thus this religion of crafts, with the whole train of missions, bible and tract societies theological and sunday schools, have their men and I think may properly be called craft men, employed every man looking for gain from his quarter. And I think, my audience when all these craft men are called together with money and influence on the people, they can do wonders in the United States—all moving in harmony at the same juncture of time and to the same point. I tell you, my hearers, as a faithful watchman on the walls of Zion, our civil and religious liberty is in danger, in my opinion; and the magnificence of our republic in great danger of being destroyed by these designing * *—up, each one of you, and be doing his part, for there is no time for you to sleep on your oars, or else backwards we go by the adverse winds of priestcraft to the chains of priestly tyranny as in the days of Britain—and don't forget, for heaven's and your children's sake, that the price of liberty is blood. A thousand things more might be said on the schemes of the day, but I must desist at present, only ob-

serving that there are ways to avert this storm and save your country and liberty to your children, and perhaps children's children, or I think our country is gone—first, don't give one cent to any of these societies; but what you have to give, give to the poor and the needy, the fatherless and widow, and their souls will bless you, and you will be acting according to scripture, and shall be blessed in the deed; for without money craft men of these societies cannot exist. Secondly, discountenance every man travelling under the patronage or to promote any of these societies, being sure he is a craft man, and not even honor him with a hearing as money is his design —which I for many years have determined not to do, as I regard such as laying a foundation that may hereafter overturn our happy republic. Thirdly, I say to save your country, you should not support any man for public office in the States, that is a member of, or that is in favor of the societies of the day, lest any bill supporting priestcraft should come before the State or National Legislature, and there meet with priest-made friends to rivet the yoke on your necks—for as the people are now sovereign of the States, for God's sake hold on and don't let the priests have the sovereignty; if you do, nothing but money will not do, for then blood and slavery must be added to these craft men—for of all the men in the world I dread the tyranny of an unconverted, men-made, money-coveting priest; I had rather be under the government of a deist, an atheist, or a Turk, than such hell and men-made tyrants as these money-hunting craft men, who have stimulated the magistrates of the world to fill the earth with blood and cruelty. And the American unconverted factoried priests are no better; all that is wanting is law on their side, and then for dungeons, gibbets, flames, fine and forfeiture, whips and confiscation of goods and banishment—and for heaven's sake, my countrymen, never come even to a toleration, fight until you die, yea die by the pole of American liberty and under the banner of a waving eagle, rather than ask of the magistrate how you shall worship your God—for such a favor is not to be asked by the citizen, nor granted by the creature of human power, but is the right of all men.

Fithly and lastly, I come to notice the religion of Jesus Christ, as having been established in the world, and examine that in a short way for crafts. Jesus Christ, the founder of this holy, humble, self-denying, world-loosing and God-depending religion, was born, according to the best accounts, on the 25th day of December, in the year of the world 4004, in a stable in a town called Bethlehem, in the land of Judea, but of poor parentage yet of royal extraction, from the family of David king of Israel. And he must have been the same person of whom the prophet Isaiah speaks—that a virgin should be with child and bring forth a son and call his name Emanuel, (God with us,) when compared with the conception and birth of Jesus as given by the Evangelist—for mark, he does not say a woman shall be with child, for thousands had been and were in his day and had brought forth their sons—but, my hearers, the prophet here has a clear view of God's method of providing the world with a Saviour; a virgin shall be with child, (that is, a woman that never knew a man)—a miracle indeed, and such an one as infidels snuff the nose at: yet compared with Paul's saying, (made of a woman,) and with the declaration of the angel, thou shalt conceive and bring forth a son, &c. will be found to exactly agree. And whoever will be at the pains to carefully examine and compare the various prophecies in their most minute and circumstantial details, with the New Testament, as regards the birth, life, death, resurrection and ascension of Jesus Christ, must be struck with the accurate fulfilment of prophecy in the person of Christ Jesus; and it cannot be applied to any other character or any other man of whom history informs us—as well as the spread of his doctrine, increase of followers, &c.

For the novel circumstance of a virgin being with child by the Holy Ghost, a case I never heard of but this, nor read of in the pages of history—his character by the prophet. God with us, which could not have been any other way but as described by Gabriel—Joseph's dream—his star in the east—the coming of the wise men to Jerusalem—their inquiry in the courts of Herod, for him that was born King of the Jews—the consulting of the prophecies to find where, and finding as they said—the star going before and standing over where the young child was—the proclamation of the angels to the shepherds; their directions where to find him, and the signs, swadling bands and laying in a manger—the heavenly hosts singing the exact ditty of the life effects of the gospel on the souls

of sinners, by the life and death of this man—the prophecies of Simeon and Anna—the death of the Hebrew children by the sword of Herod—his going to Egypt, his return to Nazareth, &c. is such a combination of uncommon, evidential circumstances to prove the extraordinary personage of this man Christ Jesus, that cannot by one fifth part be found to prove any other historical fact on earth—for the birth of Julius or Augustus Cæsar, Solomon, David, Washington, or Bonaparte, has not the twentieth part of evidences for their birth, and the manner how and where, and their character that should follow and was fulfilled in the presence of eye witnesses, as well as prophecies going before accomplished.

And as for the character of his life, where and how he lived, the doctrine he taught, the suffering and reproaches he underwent, the miracles he wrought, the cures he effected, the goodness of his conduct and disposition, his readiness to help the distressed without money, the manner of his death, the followers he had and their suferings and disinterested character and world-loosing behaviour and labor to support themselves, are as well and better founded than many other historical facts that are universally received—having the testimony of sacred and profane history, of cotemperary historians, of friends and of enemies, of angels and of God, of eye and ear witnesses, of miracles, and of a virtuous and suffering and disinterested life—with the addition of a system of morality whose evidences are such, that show that the system must have emanated from the Deity, because it breathes the very spirit of the general dealing of God in the government of the world; breathing nothing else but peace, love, good will and kindness from God to man, and from man to man; and not blood and cruelty like priestcraft has in most of the nations of the earth for gain to priests.

And I cannot see why I should not as fully believe in all Jesus did and taught, as what Cicero, Pliny, Virgil, Homer, or Josephus did and taught, whose writings have come down to us—and more so, because Christ is not the writer of his own history, but the united history of four men who were eye witnesses of the facts, who suffered hardships, faced dangers, suffered loss and died in defence of what they taught and wrote—which, though they somewhat disagree in their history, yet that disagreement is but the better proof of the authority of their several accounts of his transactions; for the only difference is in mode of expression, and omissions and additions, and shews plainly they did not copy one from another, and that no four men on earth could have compiled a fabulous history to have agreed in so many particulars, but must have been eye witnesses of the facts recorded—for if false, they being cotemporary must have known it; if true, surely it is to be expected there would be some difference in the relation of facts. On the publication of the life of Christ we find no histories, either sacred or profane, daring to dispute the facts, for these things were too notorious among both Jews and Gentiles, in town and country, to be disputed—and if they did dispute, miracles were wrought in confirmation of these truths, to the stopping the mouths of gainsayers—as said the Jewish magistrates, a notable miracle has been done by these men and we cannot deny it—and God bearing the apostles witness with divers signs and wonders and gifts of the Holy Ghost, stopped the mouths of gainsayers; while their clothing, manner of fare, reception in town and country, as well as general and daily conduct, proved they were not craft men in woolen blue.

This poor Jew, Jesus by name, commenced his ministry in the land of Judea without education; which should prove to us his religion is not a religion of education—without wealth, then his religion is not a religion of wealth—without missionary society funds, without the aid of the rich priests, scribes, pharisees, or rulers of the Jews—without the aid of the schools, or the patronage of law, kings, or statesmen—nor with sword, like Mahomet—or law, or fear of prisons, fires, gibbets, banishments, confiscation of goods, or death, like the Pope, or High Church of England—nor as the craft men of heathen gods and goddesses, with persecution of a Paul for fear of the danger of losing the sale of silver shrines.—But, in that low, humble, reasoning, persuasive, gentle and peaceable disposition of the gospel spirit, that breathes peace on earth, good will towards man or even to enemies, like God in his providence sending rain on the just and unjust, giving life, health and blessing to all. And thus commenced establishing christianity, upon conduct and principles as foreign to priestcraft as north is to south; for proof of which, I beg you to read the New Testament—for the religion of Jesus Christ has neither mo-

ney, learning, honor, titles, nor wealth for its support, and of course there is nothing to make a craft of—so Christ's religion is not a religion of craft, but ungodly priests have often made a craft of it. For the sublimity and morality of the doctrine of Christ carried conviction to the hearts of enemies, of their rightness and fitness to benefit men here and hereafter, as well as the peace and good of society; and not like priestcraft, that spreads uproar and confusion in cities, and cruelty and desolation in nations; for although these things followed wherever the religion of Jesus came, it was not the effects nor the disposition of the religion of Jesus Christ that done it; but was because the religion of Jesus Christ upset to the very foundation all craft in religion, for it admits it not.

Thus when the Romish priests introduced their priestcraft, blood flowed in torrents, because there were some men on earth of the religion of Jesus that protested against the introduction of this new craft of Popes and pries's trading in religon. Equally so when the High Church of England by her priests, king, and parliament introduced their law priestcraft—there were some in that country that did possess this disinterested, world-loosing religion of Jesus Christ; and protesting against it, prisons and flames were their lot—this did not flow from the religion of Jesus Christ, but from the craft men like Demetrius, who was afraid of the loss of his wealth by his craft. Just so now in our times, the introduction of missionary crafts has made a terrible hub bub in towns, country and church, & missionaries say it is the opposers that have done it—I say, with the independence of that liberty of conscience bought with blood, they are false charges of those that fear for their craft—for the case is the same, there are yet some men on earth that possess the religion of the humble Jesus, & preach for Jesus' sake and not for money's sake, and whose daily conduct proves they are not craft men—& those that roar out, infidel, ignorant, weak, fools, or it is for want of sense, such fellows as these are men of craft; and nothing is wanting but law on their side, and then like Demetrius, Popes, priests of England and America, for prisons, flames and hanging, and roaring out, our craft is in danger, kill these heretics and do God and the world service.

Now to convince any man that such cruel, bloody craft men do not possess the spirit of Christ or his doctrine, listen to specimens of his doctrine to his followers: I say unto you, love your enemies, do good to them that hate you and persecute you—and for what? that you may be the children of your father which is in heaven. And again—hear and understand—whatsoever ye would that men should do unto you, do you even so unto them. Did Demetrius do so? Did the pharisees do so? Did the priests of Rome, Spain, France, England, or America, that have robbed the purses of negroes, widows and men, and imprisoned and burnt thousands to death, act up to these sublime and peace-making doctrines? No, my audience; fallen nature possesses no such a spirit we know, from what we feel within; nor does it possess even an inclination to act according to those doctrines, more especially when gain or self-interest is at stake. And I tell you there never was nor never will be, a covetous craft man that ever did or will possess this heaven born disposition; it is alone in the regenerate soul, and not in men of craft. These doctrines of Christ are short, easy to be understood, and no man can question if acted up to, that their advantages both to civil and religious society must be unspeakably great; hence it was said, never man spake like this man; no, neither Moses, Seneca, nor Cato, in all their lessons of morality.

But, my hearers, I have no doubt already wearied you, and therefore shall hasten to a conclusion. I call upon you this day, that are readers of the New Testament, to say, in defence of the honor of Jesus Christ and his doctrine and apostles, as well as the Christian religion in its primitive state, whether he was a craft man or not? whether you remember one instance in his life, or precepts, that will shew any thing like a craft, or gain, or that even smells of a scheme to get money? I call upon you to say, if you do not think he could have made a great craft of his preaching, his miracles, his cures, or even the sight of himself? You know he could; but you know also the history of his life shows he did not. All was free, all was willingly, only living on the voluntary charity of the world; Susannah and others, and Simon the pharisee, administering to his necessities, without hired beggars, society formers, or subscription runners, to create funds to send him or suppport him as a preacher while in the world; and would sooner work a miracle to get money to pay his tax than be a craft man.

What shall I say of John the Baptist? In those days came John the Baptist, preaching in the wilderness of Judea; the same John had his clothing of camel's hair, (coarse stuff.) and a leathern girdle about his lions; (and not boots and broadcloth, and silver-headed canes and gold watch-chains, often the effects of scheme-craft on the weak and credulous); and his meat was locust and wild honey. Is there, my audience, found in the New Testament, any thing like craft in this first gospel minister? You know there is not.

Next we come to the apostles, Paul, Peter, James and John; and upon examination of their epistles, as to doctrine, practices and exhortations, is there any thing like forming societies for to raise money outside of the church of God? Are there any exhortations to that effect? Are there any beggars, societies, or subscription runners among the Jews, to send the gospel to the heathen? Is there any forming societies, begging, funding, and dividing thereby, among the apostles? Are there any schemes laid by them, to bring them in money? Do they seek to have laws passed to give them salaries? Do they say, if you will give me so much, I will preach for you? Oh no, these are all the marks of craft men, and not the marks of Christ's ministers, as you may easily see; ourselves your servants for Jesus' sake, not for filthly lucre sake; these hands have ministered to my necessities, I will most gladly spend and be spent for you; I am ready to preach the gospel to you that are at Rome also; and for his name's sake they went forth, taking nothing of the Gentiles. And although Paul received a gift from the church at Philippi, yet he laid the foundation and built up that church; Lydia and the jailor the first converts; and this was a church that knew and did her duty. Let him that is taught in the word communicate to him that teaches in all good things; and in this way has the Lord ordained that they that preach the gospel should live of the gospel, by the voluntary charity of the church and world, and not by scheming and begging craft men, lying, and cheating the public, promising to do one thing with their money and do another.

But is there any thing among the apostles, in life, conduct, or doctrine, that has even a shew of scheming priestcraft for gain, as in these days, by every stratagem that the ingenuity of craft men can devise? You know, my hearers, neither their conduct nor doctrine, as given us in the epistles, show such marks as those of a scheming craft man; no, they disclaim it, for hear Paul: supposing gain is godliness, from such turn away; and they shall make merchandize of you, and run greedily after the error of Balaam; these are the marks of craft men, given by the Holy Ghost, and don't they fit priests in conduct in these days, is for you to judge.

Lastly, can you find any thing like money-craft among the prophets, from Enoch to the close of prophecy? Doth not Elisha put the mark of his disdain on moneyed religion, by enstamping the leprosy on Gaharia, who made a craft of the miracle of his master? I now challenge the world to shew any marks of craft on the prophets, John the Baptist, Christ, or his apostles, or the first propagators of christianity. Come forth, if such marks are to be found; I am ready to meet you in the field. And if you cannot, say by what authority do you form societies, beg money; oh, ye priests, ye crafty, scheming priests, to get money by all the shameful schemes of the day; and under what master you serve, God or devil? For if the proceedings of missionary conduct is to be found in the scriptures, either in begging money or scheming to get it, I am a fool in christian politics. I challenge any man, from Canada to Pensacola, to show by the scriptures any marks of craft in the conduct of the prophets, Christ or his apostles; or shew any appearance of scheming and devising plans to get money by selling memberships into societies, begging or trading in religion, for gain to themselves or others. But that they lived on their own labor and the voluntary charity of their brethren and the world, this is a God's truth. And the religion of these days is the reverse of their conduct, and so must be a craft.

The religion of Jesus Christ is peaceable, gentle, kind, humble, world-loosing, God-depending, benevolent; and in its doctrine, conduct and spirit, breathes nothing but peace and good will to all mankind; and has not, nor cannot, nor never did, nor is not, the author of that blood and persecution and suffering, which has filled the world under the color of religion. But those dreadful sufferings have in all countries originated with, and been carried on by priestcraft, whether pagan, heathen or christian; priestcraft has been the sole cause for wealth, and craft men in all countries and in all ages are justly chargeable

with the sorrows of the nations, and the blood that has been shed about religion; and not the religion of Jesus Christ, in its precepts, spirit, or real followers; but by craft men, who borrow the garments of religion to hide, cover, and under which robe of innocency to perform all their cursed crafts and cruelty on the sons and daughters of men. Proof enough; witness the craft of Demetrius, raising the uproar in Ephesus; for the town clerk clears Paul and his companion of any charge; witness the craft of the soothsaying damsel, that brought her master much gain; it was that priestcraft that threw Paul and Silas into prison; witness the priestcraft of the pharisees, persecuting and killing Jesus Christ, of whom the judge on the trial said, I find no fault in this man; witness Paul with letters in his pocket from the chief priest making havoc, killing men and women; witness the pagan persecutions, coming from the pagan priest; read the letter of Governor Pliny of Bethina, to the Emperor; witness the craft of the priests of the Romish church; witness the priests in Paris, with crucifixes in their hands, stimulating the Roman Catholics to murder sixty thousand in a night; witness these crafty priests in Spain, building and filling the hellish Inquisition, those abodes of darkness and dungeons of human misery, with the victims of their wrath; witness these men of craft, for fear of the danger of their craft in England, imprisoning, burning, hanging, drowning, and banishing the innocent opposers of their craft; sparing neither age nor sex, but wreaking all their cruelty on them; witness craft men before the revolution in America, stimulating and exciting the magistrates of New-England and Virginia to whip, imprison, fine and banish men and women for heresy, or because they would not conform or pay their money to craft men. Time would fail me to cite more evidences, for a thousand others from different ages and countries could be brought to prove that all these evils, and ten thousand times as much more, have originated with money-hunting and money-getting priests; they and they only were the sole cause of all law religion, blood, and cruel tyranny in the nations of the earth, and not the religion and world-loosing followers of Jesus Christ; for proof of which I have the scriptures and histories of nations to establish the facts. Then, my audience, if the schemes of the day is a craft of money-hunting and money-getting priests, I have put the glass to your face to see what all this will end in, unless you resist betimes and save the liberty of your country. For I tell you, as in the presence of my God, that the religion of Jesus Christ needs no law for its support, nor never had any, though craft men have called their religion by that name. And I tell you also, that craft men must and will, if it is to be had, have law on their side to support their craft; for all crafts are in danger where free inquiry is granted. Therefore we hear the cry, our craft is in danger, we shall lose our wealth; therefore have these money-hunting craft men in all countries cried out, ye men of Israel help; help, king; help, emperor; help, governor; help, magistrate; help legislators; help, Congress, our craft is in danger. And that moment any of these help, they put the dagger in hand to stab his brother, and establish priestcraft in the earth, and stand up against the Lord and his cause; and shut the door against the messengers of heaven, that bring the tidings of peace and good will towards men; and maintain on the labors of poor farmers and mechanics a set of blood hounds in the world.

Now my respectful and attentive fellow-citizens, I tell you that it is my candid opinion, that the independence and liberty of our country is in more danger at this time from priestcraft, than it has ever been since the revolution from all the nations of the earth, or any past or present source whatever; and I wish to remind you, that united we stand, divided we fall, a prey to the tyranny of kings or priests. Yea, if you suffer the priest by law to ride on your back, you will soon I assure you, have to carry a king behind him; for do you not know that our forefathers, before the revolution, had to wag along with both king and priest. And look at Spain, France, and England, wearing the chains of both these tyrants, for I tell you, that craft men and kings ride the same horse to poverty. And in order to save and perpetuate that most blessed and best inheritance of civil and religious liberty, left us by bleeding fathers, keep Congress to the text book of the Constitution, and the church of God to the letter of the New Testament; and when either is perverted to self-interest, and to mean any thing and every thing, to the interest of statesmen or priests, resist, as the people is the sovereign of the country. For if you lose sight of these polar stars, and do not often refer to first

principles, we sink into the whirlpool of tyranny like other nations. Be jealous of your rights and liberty, while you have got them; for if lost it will be your own fault, and when gone perhaps gone forever. And if you should carelessly and negligently let scheming priests take them from you, you will deserve to be accursed by your dead fathers, and by future generations unborn. Oh, look abroad and behold all the nations of the earth in tyranny but ourselves; and oh, think how nigh liberty was, after the Declaration of Independence, banished from the earth; see only a little band of patriots, three thousand strong, whose bosoms were fanned with the heavenly flame of liberty or death, under the leading of the god-like Washington crossing the icy Delaware and marching up the hill of snowy Trenton to make now, as it were, the last struggle to plead her cause against oppressing tyrants; for this was the crisis of American independence; this victory gave fresh life to whigs, but to tories and priestcraft a lasting blow at the root. I call upon you, therefore, by the blood of the martyrs of liberty, by the tears of weeping orphans and widows, and by the blood-stained roads, fields, and decks of ships, and the groans of the wounded and dying heroes of our country, never, no never, no never to suffer a law religion of any kind, however foreign.

I leave you now, my audience, to compare, reflect, and improve on what I have said; praying that God, that manages the destinies of nations, to perpetuate the independence of our country, which was bought at so dear a rate.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 22, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

TO EDITORS PRIMITIVE BAPTIST.

Powel's Point, Currituck co. N. C.
Sept. 29th, 1842.

BRETHREN EDITORS: I have taken it on myself to let you know, that the Agent requested me to write to send our mite and to let you know that we want our papers continued. I have nothing to write, only we are in a cold state at present, and are surrounded with missionaries and Methodists, and they have their protracted meetings with us, while we the Old Baptists are made to mourn; for we have no minister that contends for the faith but one, that contends for the faith that was once delivered to the saints. And, my dear brethren, if I may use the word, I think if you could hear the groans and cries of the brethren, the Lord would put it in the hearts of ministering brethren to visit this quarter of his vineyard, as our beloved brother Tatum is old and very sickly, and cannot attend us more than two or three times a year. But nevertheless, the foundation of God stands sure, having this seal, the Lord knoweth them that are his; and has promised, not utterly to forsake his people.

I add no more at present, but desire an interest in your prayers, that the Lord will send some of his ministers to the cries of this people. Your unworthy brother for Christ's sake.

SIMEON SAWYER.

TO EDITORS PRIMITIVE BAPTIST.

Hinesville, Liberty county, Ga.
Oct 3rd, 1842.

BRETHREN EDITORS: As one of the Agents of the Primitive I at last address you, assuring you I am much pleased with your paper and the matter it contains, though I am of the Sunbury Association, which have many objections to it; but the church to which I belong has petitioned for a letter of dismission.

I enclose a piece for publication, written by bro. Thos. G. B. Law, which if published may be marked to be continued. Your unworthy bro. for Christ's sake.

Z. L. BOGGS.

The principle of Election, founded on God's sovereignty.

BY THOS. G. B. LAW.

The doctrine of Election, in my estimation, containeth the whole sum and scope

of the gospel; and our minds, if honestly subdued to God's sovereignty, cannot be employed about a more excellent subject. It is called the foundation of God, not only because of the supereminency of it, but as a foundation of his laying, which God himself is the author of, and he alone; and the basis whereof is himself. It is that foundation which standeth sure, and keep all them sure that stand upon it.

Again: Election is the pitching of everlasting love; or the good pleasure of God choosing and decreeing to eternal life; it is the great charter of heaven, God's special and free grace, deed of gift to his chosen ones, made over in trust unto Jesus Christ, for their use and benefit. Now in deeds of gift you know (to make them authentic) there must be inserted the name of the donor or person, that gives the name of the donor or person to whom the quality and extent of the thing that is given; the time when it was done, the consideration that moved thereto; and in case of miscarriage, it is usual and necessary to ordain some friend as feoffee in trust, who is to stand seized or possessed of the gift for the donee's use: all which are evidently found in scripture Election, and may be summed up in this proposition.

Proposition: that there is a peculiar people; who were chosen (and that personally) of God, in Christ, according to his own good pleasure, and ordained to eternal life before the world began.

Peculiar you know, my brethren, denotes the exemption or privileging of a person or thing from the power of another, in whose jurisdiction it was or seemed to be. In which respect the elect are rightly termed a peculiar people; for (1) though satan be prince of the world and rules on every side, yet as touching the elect it is but an usurped and temporary jurisdiction that he hath over them; they do indeed belong to another prince, to whom their chief Lord hath given them; who therefore in the appointed time will rescue them from that usurpation; they are the Lord's treasure, or inheritance, obtained by labor indeed, by sweat and blood, than which nothing is more a man's nor hardlier parted with; the Lord keeps them in his own hands, tenders them as the apple of his eye, and will not betrust in the hands of others no not of their ownselves.

(Chosen or elected,) we understand to mean; to make choice of one or more out of a greater number. (Personally chosen,) that is they were singled forth or pitched upon by name and chosen into Christ as their head and mediator.

(To ordain) is the same as to predestinate, appoint, prepare, decree, or fore determine of things to come: which was in such manner done that the event always has, does, and ever shall, justly succeed according to designment. In this sense men cannot be said to predestinate, because they cannot with degree of certainty determine of things not yet in being, but all things were present with God from eternity, and his decree was the cause of their after existence.

By (eternal life) I understand, not only the saints actual possession of blessedness and glory, which consists in their perfect conformity to God and union to him, (according 17th of John,) but also whatever is requisite thereto, by way of right, preparation, or otherwise, wherein are comprised the mediation of Christ, effectual calling, and final perseverance in faith and holiness; which indeed are but so many parts or subdivisions of Election. You have them all summed up in one verse, both as appropriate to the same persons as being inseparable. Isaiah, lxii. 12, where those for whom the highway is cast up, are termed the holy people; there is their Election. The redeemed of the Lord, that is plainly their redemption: they are also said to be sought out, which imports their effectual calling: and a city not to be forsaken, which implies not less than perseverance. And they are put in succession as they fall in order of time: Election is therefore called a preparing unto glory. Romans, ix. 2, 3. (Now mark the expression of Paul, in that verse already referred to:) And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. And then the next verse: Even us, whom he hath called, not of the Jews only, but also of the Gentiles.

(Before the world began,) is commonly called eternity, and in scripture phrase from everlasting.

(According to his own good pleasure,) this shews the root of Election; the great bottom ground on which it is founded, exclusive to all things else, as being contributory or motive thereto.

2. For instances of a lower kind of Election: consider here God's choosing or destinating certain persons by name, (and some of them before they were born,) to

signal and eminent service in the world: wherein they were patterns of the Election we are treating of, and which are evident proofs of it.

Abraham was pitched upon to be the root and father of God's people; whom he would own and honor above the nations of the earth; and that in his seed all the nations or families of the earth should be blessed. Genesis, xii. 1—3. Which contains a promise that the Messias, or Saviour of the world, should come of his posterity —a wonderful high honor: but what was there in Abraham, that might move God thus to prefer him above the rest of his kindred? Was he any more to God than the rest? or, had he served him better than other idolators with whom he lived? No, in no wise; and yet the Lord singled him out, and called him alone. Isaiah, 51. 2. And in truth no other reason can be given for it, than is given for his love for Abraham's posterity: he loved them because he loved them. Deuteronomy, vii. 7, 8. Nor was he pitched upon to be the father of many nations, nor Sarah to be the mother of them, for any natural faithfulness in them above others: for Abraham's body was now dead, and Sarah, besides natural barrenness, was past the age of child bearing; which occasioned her to laugh at the promise; for who, indeed, would make choice of dried stock and barren soil to begin a nursery with; in such materials there is nothing to induce to it.

The same course he is pleased to take with Abraham's immediate seed, he takes not all of them; but, in Jesus shall thy seed be called. Genesis, xxi. 12. Thus Isaac was taken and Ishmael left. And though Abraham's prayer was heard for Ishmael, so as to have him blessed with outward things; yet as to the main things, God rejects him and resolves to establish his covenant with Isaac, who was yet unborn.

The like he also doth by Isaac's children. Jacob he loved, but Esau he hated. Mal. i. 2, 3. Romans, ix. Which is both the prophet's and apostle's exposition of those words. The elder shall serve the younger. Genesis, xxv. 23. And this difference was put before they were born; yea, and entailed also upon their posterity: the one are the people of his wrath against whom he hath indignation forever. Mal. i. 4. Their captivity shall return. When the whole earth rejoiceth, they shall be desolate, &c. Ezek. xxxv. 3. 14. But for Jacob, the Lord will bring them back to their own land, and plant them, and build them assuredly; and do them good with his whole heart. Jeremiah, xxxi. 47, 41. But let it be observed, it was not Jacob's more worthy conduct, whether foreseen or acted, that procured him the blessing.

Esau did more for it than he, and more sincerely: he hunted for venison, and for true venison such as his father loved; which he also makes ready and brings with speed, big with expectation of his blessing; which also he seeks importunately, with tears and bitter crying. Genesis, xxvii. 4, 5, 38. Now what good things Jacob does to inherit the blessing? 1. He goes about to invade another's right, for the blessing belongs to the first born; 2. he seeks to pervert the known intention of his father, which was to bless Esau; 3. he abuseth his father with counterfeit venison; 4. he takes the name of God in vain, to make his despatch more probable. Genesis, xxvii. 28. 5. He seeks it by fraud and downright lying: he clothes his neck and hands with kid skin, and roundly affirms himself to be Esau; (very improper means to obtain a blessing!) It need not be asked, which of the two's deportment was the most deserving? One would readily conclude the blessing to be Esau's: but see the event! he that carries himself so unworthily, carries away the blessing; he that behaves himself dutifully to obtain it, is dismissed without: and though his father blessed Jacob unwittingly, and by mistake, yet when he came to know it he was so far from reversing what he had done, that he earnestly affirms it: I have blessed him, yea, and he shall be blessed. Genesis, xxvii. 33. Would we know now the reason of this strange and (according to men) irrational event? It was that the purpose of God according to election might stand; (the elder must serve the younger) not of works, but of him that calleth. Romans, ix. 11. And it is wonderful to observe how God ordered the whole course of this transaction, as intending it a full and pregnant example of eternal election: for it holds forth the sovereignty of God over his creatures in taking whom he will; the freeness of his grace in choosing those that are less deserving; the sure effect of his purposes, with his wise and certain ordering of things relating to the end he had in view; as also of his using of means and instruments therein, quite besides the natu-

ral scope of them, and contrary to their own intendment.

Then for the Israelites:—This people the Lord chose in Abraham, four hundred years before he publicly decreed them. They are expressly termed an elect nation, "as being separated from the rest of the world; an holy, special, peculiar people unto God." He took them for, "his own portion, the lot of his inheritance:" read his own words, for they are precious words with those to whom they appertain. Ye shall be holy unto me; for I have severed youfrom other people, that ye should be mine. Leviticus, xx. 26. "The Lord thy God hath chosen thee to be a special peculiar people unto himself, above all the people that are on the earth." Deuteronomy, vii 6. "The Lord this day hath avouched thee to be his peculiar people, and to make thee high above all nations." xxvi. 18, 19. "The Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people." chapter x. 15. &c. But were they as far above other nations in goodness, in greatness, or excellent demeanor? had they better improved their part in the common stock? and was it that which entitled them to this honor? No such thing: as appears, (1) by the reason there assigned; "ye shall be a peculiar treasure unto me, above all people, (for all the earth is mine.") Exodus, xix. 5. It is as if the Lord had said, there is no difference between you and other nations: all the earth is mine, and I may take where I will, I am not tied to any: I might take of them and discard you; they cannot act more unworthily than you have done and will do. I looked from heaven, and considered their works and yours; I see that your hearts are fashioned alike. And (2) their after demeanor did abundantly verify it; and the Lord foresaw it. "I knew that thou wouldst deal treacherously, and wast called a transgressor from the womb, that thou would be obstinate, thy neck are iron sinew, and thy brow brass, and that thou wouldst do only evil from thy youth up." &c. Isa. 48. 4, 8. Jeremiah, xxxii. 30. What then was the cause or motive of God's choosing them above others? It was his undeserved love and favor to them: "He loved them because he loved them." Deuteronomy, vii. 8. and ix. 4.

Come to David: God hath provided himself a king among Jesse's sons, and Samuel must go to anoint him; but it must be "him whom the Lord should name to him;" not the eldest nor goodliest person; and therefore says he (when they pass before him,) "The Lord hath not chosen this, nor this, nor these; but David." It is true the Lord did not mention David's name to Samuel; but he did what was equivalent; for when David comes in he tells him, "This is he, anoint." 2 Sam. xvi. 1, 12. And observe this (he) was the youngest, the meanest, and most unlikely; scarce reckoned one of the family; for he was not brought in among the rest. Then note his circumstances; his employment was to keep the sheep; his exercise, what was it but such as is reckoned effeminate; effeminate, he addicted himself to music. See his complexion or constitution of body white and ruddy; no promising character of a martial spirit: and yet this man (or rather this lad and stripling) thus qualified, and thus educated, he must be the captain of the Lord's host; who yet had the greatest enemies to deal with, and therefore had need of a man of courage and conduct to be over them.

Well, let David's birth, complexion, employment, education be what it will, never so unlikely in all human respects, yet this David is, and must be the man whom the Lord will choose to rule his people, and fight his battles. In this choice the Lord is pleased to set by whatever is taking with men: "he seeth not as man seeth," that is, he regards not men for their natural accomplishments: if for any thing, it must be (probably) for some excellent endowment of the mind; and that of wisdom is of weighty a consideration in the choice of a prince as any other: but this is no inducement to God; "he respects not any that are wise in heart." Job, xxxvii. 24. And if he did, it was not here to be had. David had no prince-like qualities above his brethren, until afterwards; as is plainly intimated in these words, "The spirit of the Lord came upon him from that day forward." 1 Samuel, xvi. 13.

Then for Jeremy, the Lord ordains him to be a prophet, sets him over nations and kingdoms, commissionates him to root out and pull down, to build and to plant, &c. Why? what had Jeremy done that the Lord should call him to so imperial a work? Sure, no great matter; for this he was ordained before he was born; "before I formed thee I sanctified thee, and I knew thee, and ordained thee a prophet." It also appears by his own language how unmeet he

was for such a work; and how unwilling; "I cannot speak, for I am a child."

Another instance; may be Cyrus. This man was decreed to a great and noble work. It was, in truth, to destroy the golden monarchy; to break in pieces the hammer of the whole earth; to release God's people out of captivity, and to build his temple; and this was prophesied of him more than an hundred years before he was born. The Lord styles him his anointed, his elect, his shepherd and one that should "perform all his pleasure:" and he calls him by name too; which is twice repeated; as a thing to be remarked: and to enforce it the more he adds a note of narrower observance; "I have called thee, even thee by name. Isa. 45. 1, 2, 3, 4. and 44. 28.

Was Cyrus thus chosen because he would be a puissant prince? or, did the Lord make him puissant and victorious, because appointed to such a work? Hear what the Lord himself (who best knows the ground of his own designation) says of him: "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden;" (that is, I have given him strength and taught him how to use it.) "I will loose the loins of kings, and open to him the two leaved gates, I will go before him: —I will break in pieces the gates of brass and cut in sunder the bars of iron," &c. But what shall Cyrus have done, that the Lord of heaven should do him this honor? He does not so much as know the Lord; which is also twice repeated, twice repeated as a matter worthy our observation, 45. 1—5.

Lastly, Paul. The Lord from heaven commissions him his preacher general among the Gentiles; to bear his name before kings; to maul and ransack the devil's kingdom; and to turn the world upside down. Witness his doings at Ephesus, Athens, and other places; and this he was called to, even while in the heat of his persecuting fiery zeal against that name which he was now sent to preach. And that there was no motive on Paul's part, himself is witness; where speaking of that his call, he ascribes it to the pleasure and power of God, as much as he doth his natural birth. Galatians, i. 15. The original of which is couched in that word, "He is a chosen vessel unto me." Acts, ix. 15.

Now these instances may not be valued as historical relations only; (that would be too narrow a meaning for them;) but according to the scripture way of inferring, and improving to spiritual uses; hence there is sufficient proof of the doctrine of unconditional Election. For if there be an election personal and unconditional, of things of less eminent concernment, and that long before some of the persons were in being; if also there be an absoluteness in God's decrees concerning these, how much more in matters of eternal weight! And if the Lord did not look out of himself for the moving cause on which he selected those persons to their several honors, and achievements, (and if he had, he should have found none,) much less can Election to eternal salvation, and union with himself be founded in the creature.

In the next place let us consider some of those weighty truths that go to prove that there is an unconditional Election of men unto salvation, and also what this election is.

First, that there is an election of man to salvation.

Secondly, that this election is absolute.

Thirdly, that it is personal.

Fourthly, that it is from eternity.

Fifthly, that the elect were chosen in Christ.

Sixthly, that election is founded upon grace.

These being made good by positive scripture, or arguments taken from thence, I do not feel much concerned what is alleged to the contrary.

First, there is an election of men to salvation. That is, there are some, a certain remnant, that shall be saved; and this by virtue of election. This is clearly implied in those noted and compendious sentences, vessels of mercy afore prepared unto glory. Romans, ix. 23. The election hath obtained. Romans, xi. 7. The Lord added to the church such as should be saved. Acts, ii. 47. And as many as were ordained to eternal life believed. Acts, xiii. 48. But more expressly in Romans, xi. 5: There is a remnant according to the election of grace. First Thessalonians, v. 9: God hath not appointed us unto wrath; but to obtain salvation. And 2 Thess ii. 13: God hath from the beginning chosen you to salvation, &c. And these are called the election, or party of elect ones; as those circumcised, the circumcision; and the angels that stood, are distinguished from those that fell, by the title of elect. They are also said to be chosen vessels, vessels of mercy; as those that are left, vessels of wrath and sons of perdition.

The scripture still sets them forth by distinguishing characters: first, as a party separate from the world; I (says Christ) have chosen you out of the world. John, xv. 19. I pray not for the world, but for them which thou hast given me out of the world. John, xvii. 9. And they are not of the world, even as I am not of the world. John, xvii. 16. Unto you it is given to know the mystery of the kingdom of God; but unto them without all things are done in parables. Mark, iv. 11. Of Jacob and Esau, (who were an evident type of this separation.) It is said to Rebeckah, "two nations are in thy womb, and two manner of people." Genesis, xxv. 23. And of Jacob's posterity, "the people shall dwell alone, and shall not be reckoned among the nations." Numbers, xxiii. 9. And this "people (says God) have I formed for myself." Isaiah, xiiii. 21. These are the people of his holiness; the rest are adversaries. chap. 1. ixiii. 18. 2 Peter, ii. 9.

2nd. As men of another race or kindred; and as springing from another root. "We are of God, and the whole world lieth in wickedness." 1 John, v. 19. (or in that wicked one as their root and head:) "he that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John, vii. 47. The one party are said to be children of the light, the other of the night. 1 Thessalonians, v. 5. The one of God, the other of the world. 1 John, iv. 5. 4. 6. The one from above, the other from beneath. John, viii. 23. God is the father of the one; the devil of the other. John, viii. 41, 42, 44.

3rd. As men subject to another head; "We are thine," says the church to God; "thou never bearest rule over them." Isaiah. ixiii. 19. "All that the Father giveth me (says Christ) shall come unto me, John, vi. 37. My sheep hear my voice: I know them, and they follow me, and a stranger they will not follow." John, x. 27. And this, "because one is their master even Christ." Matthew, xxiii. 8. Of others he saith, that, "they will not come unto him." John, v. 40. The one party are followers of the Lamb, the other of the prince of darkness led captive by him at his will.

4th. As belonging to another world. "The good seed are children of the kingdom." Matthew, xiii. 38. And they are distinguished from the children of this world, as a party, "accounted worthy to obtain the world to come." Luke, xx. 35. And accordingly we find that none are admitted into the New Jerusalem, but, "whose names were found written in the book of life." Revelations, xxi. 27. On the same account Judas is said to go to his place. Acts, i. 25. And the elect into the "kingdom prepared for them." Matthew, xxv. 35. I shall bring but one only argument for proof of this, (and it is of that weight, that there needs not another,) namely, that except the seed of Sabbaoth had thus reserved a remnant, no flesh had been saved: the whole world would have been as Sodom. Isaiah, i. 9.

Election is absolute.

In this there are two things of great importance, irrevocableness and independency. The decree is irrevocable on God's part, and independent as to human performances. The Lord will go back from his purpose to save his people; nor shall their unworthiness or averseness make void, or hinder his most gracious intendment. And hence those various expressions of the same thing, namely, predestinate, ordain, prepare, appoint, have nothing subjoined that is like a conditional. There is indeed a kind of conditions (or rather qualifications) that must and always do precede the final completement of election; as "repentance towards God and faith in our Lord Jesus Christ;" which therefore may be called conditional to salvation; but not of election. (*to be continued.*)

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Henry county,
Sept. 1842.

BRETHREN EDITORS: I see many things in your paper as requests. Some want one thing, and some another. I see one, inquiring after truth, and a great many saying, contend earnestly for the faith once delived to the saints. I wish to answer on my part, and shew my opinion; though I consider myself nothing better than a common plough boy, being raised in South Carolina amongst the duck ponds, and learnt nothing but the difference betwixt gee and hoy. Therefore, you can't expect much from me.

There is a doctrine preached by Old School Baptists, that Adam was compelled to eat the forbidden fruit; which says, that God compelled man to do what he forbid him to do. I would ask, how would the justice of God damn the creature in doing that he compelled him to do? Man must

have been left to the choice of his own will, and acted without constraint in any case; and that act went against a positive command of heaven, and brought the curse on himself and posterity for endless ages.

But let us think something about the church, how much of it was in Adam. Some say the whole church; not so neither. There was body and soul in him, and from his loins must the whole posterity come; and there carnal, sold under sin. Some say, that they died a spiritual death. Just put your finger on the place where spiritual life was given them (the church) in Adam. For if the spiritual life had been given in him, then it would have been lost with the carnal life. Body and soul are dead under the law, therefore spiritual life is required in another place, and therefore we are required to be born again of the spirit, or we (Adam's race) can't enter the kingdom of heaven. Therefore, all that are not born again are the devil's children; and all that are born, are Christ's; for the devil has won all by his subtilty, and Christ has the power to redeem as many as infinite wisdom gave him in the covenant, and bring to the spiritual birth.

I shall now try to attend to the church in covenant agreement betwixt the Father and Son. First, notice the figure betwixt Adam and Christ. When Adam the first of the earth was created, his bride was created in him, the woman. Now notice, Adam was the figure of Christ. Romans, 5. 19. From this you see that God did not begin at Adam, and create a Saviour for him; but began at the Saviour, and made man to be saved; or, so many as were found in the Saviour as his bride, were created in him. Ye are his (the Father's) workmanship, created in Christ Jesus to them that are sanctified by God the Father, preserved in Christ Jesus. Now it was not these old bodies that were there; that part was in Adam. Then it must have been the spiritual life in Christ Jesus. Isaiah, 54. 5: For thy maker is thine husband, the Lord of hosts is his name; and thy Redeemer, the holy one of Israel, the God of the whole earth shall he be called. Jeremiah, 31. 3: The Lord hath appeared of old unto me, saying, yea I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Who did he love? I say, the church; and I have proved from scripture, that he was her husband, and she his bride being in him. He brought forth his bride as did Adam, but one was earthly and the other spiritual. How did Christ bring forth? Proverbs, 8. 25: Before the mountains were settled, before the hills was I brought forth. He brought forth in righteousness all the spiritual Israel, as was the carnal in one.

Now by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Then that covenant was ordered in all things and sure. But he maketh it not to say, as some people make, a conditional covenant, by adding to or taking from it once in a while. This would make Christ's bride a cripple, by one member being off. Let us look at the case, whether he was compelled to come, or not. Yes, because there was part of his bride in Adam, and he had lost that part under the law condemned to death; therefore, Father, I must go into that world and die for the lost part of my bride, to redeem her soul from under the law of sin and death; and rise from the grave, that her sleeping dust may rise in the morning of the resurrection.

Now for proof. A prophet cries: A virgin shall conceive—and an angel says, she shall bring forth a son, and thou shall call his name Jesus, for he shall save his people from their sins. Christ says himself, thus it behoveth Christ to come and suffer, and rise the third day. Now without the fear of successful contradiction I now say, the spiritual part of the church never was under the law until Christ appeared in the world. Then it was in him under the law, and all the demand was satisfied in him. Then he could give his life and blood for the lost part of his church, which atonement embraces the soul in redemption. Therefore, the resurrection must be made necessary, that her body may rise in the morning of the resurrection, and when he rose, the spiritual church rose with him and is now at the right hand of the Father, making intercession on the part of his saints.

Now the substance of faith is things hoped for, the evidence of things not seen; that is, the divinity and humanity, death and resurrection of Jesus Christ; and that substance is now ascended where the immortal part cannot operate on that faith, but has to wait God's appointed time. For the children are under the elements of the world, until the time appointed of the Father, at which time he separates the children of the kingdom from the children of

the devil, by imparting the spiritual life through the office of the Holy Ghost; quickens the dead soul and brings it to the spiritual birth, being born again. So leaving the balance right where they placed themselves, by their own free will in Adam.

Now who shall lay any thing to God's elect, seeing it is God that justifies? Now when Christ shall come the second time, without sin unto salvation, to judge the world of quick and dead, he will bring the spiritual part with him; (for blessed and holy are they that have part in the first resurrection, and Christ is the first resurrection, for on such the second death hath no power.) And when Gabriel, with the trump of God shall wake the sleeping dust, ye shall arise and meet you husband with the spiritual life; to be escorted to your Father's, there to sing redeeming grace, world without end. This is what makes the children willing to bear the persecutions of the world, and wait their time appointed them to go.

Now I have shown some of my scattered ideas on faith, though the half is not told. I wish to say a few things to preachers and churches, and the power the preachers have over the churches, and the power the churches have over the preachers. 1. I shall draw the figure betwixt Christ and his church as husband and wife. Husband, when you leave home do you give the keys of your house to a servani, and make him rule mistress your wife! I think every one will answer, no—to wife; and the servant must go to the mistress, to know what to do till master returns back.

But suppose mistress says, Tom, take the keys and rule till your master comes; and master comes and finds his house doors open and every servant going in and out as he pleases, and his goods destroyed and his children in want, who is to blame, mistress or servant? Judge what I say. Christ is gone to his Father's, and has given the keys to his bride. Mat. 16 and 19. And have not the servants, the preachers, got or have had the keys of the church militant or kingdom on earth. Mistress take the reins into your own hands; place the servant, or preacher, into his proper place. Not so much the case now as has been; the church could not hold conference without the preacher member. Well, our preacher is not here, let us go home, we can't do any thing without a preacher. Is not this giving the preacher the keys of the church? Perhaps the servant appears next time with some other servant with him; pushes him into the stand, never asks mistress if she has any thing for that servant to do, whether he be Methodist, Presbyterian, or Arminian Baptist, and makes shipwreck of the faith. Here is where the doors are left open, and the children lacking the doctrine of salvation to cheer their drooping spirits. I love our preacher, and am afraid to say any thing about it, that will hurt his feelings. If he brings not this doctrine, receive him not. Next he must hold conference to-day, and to night over the way yonder receive members and baptise, and mistress know nothing hardly about it. If there is any thing said about it, it will be, Tom was with me, and I thought it would be no harm; will make a long face and smooth it over. This I have seen under the sun, this is the way church and world become amalgamated together, through a loose rein towards the servant. But, mistress, don't forget to feed the servant and clothe him.

Now to the faithful servant. When you leave a church never recommend a preacher, without you know him to be faithful; for if you do, you impose on the church. For churches will be better off without a preacher, than with a false one, who would dissemble in doctrine and in conference, and tell that he was no missionary, and get them once to believe in him, then he can lead the church where he pleases. Beware, there are false teachers yet in the world, for there are some in this country that say they are Old School Baptists, while inwardly they are ravening wolves. All they seek is for an advantage, and then they show what they are. I speak from experience, and not from theory. So farewell for the present.

JOHN W. PELLUM.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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*Received some time since, but not before receipted.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, NOVEMBER 12, 1842. No. 21.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

BELOVED IN THE LORD: The first letter of this series, sent to you last spring, ended with high encomiums on triumphant grace, in these words, *It can save, and it has saved, and it will save sinners.* We now commence this second letter by carrying on the subject of *triumphant grace* thus;—Yes, grace can save sinners, and that too the very worst and chief of sinners: and this it does irrespective of any worth or worthiness of their own. Grace seeks for no prerequisites, nor asks for good qualifications; but by a supernatural power of its own,—not despotic however, but persuasive power, it subjugates the sinner to the divine will,—the will of God; and so we read, *Thy people shall be willing in the day of thy power*, Psa. 110. 3.

Man is too far from God, and too low sunk, for the state and condition of his soul to be bettered by any thing short of divine grace. The doings of man do not touch the case;—*works of righteousness*, as Paul terms them, Titus, 3. 5, make no improvement here; nor can *the will of the flesh, nor the will of man*, effect a radical change, John, 1. 13. Much indeed may be said, and much may be done, and many means may be made use of, and great things may be expected from them; yet, all will not do, the soul still remains in a far-gone condition, and as low sunk as it ever was, and there it will continue until something far paramount to human agency is done for it. On this subject we read after this wise; *Who then can be saved? With men this is impossible. It is not in him that willeth, nor in him that runneth. Not by works of righteousness which we have done.* So stands the matter on the negative side of the above question; but on the positive side it stands in the following manner; *With God all things are possible. But of God that sheweth mercy. But according to his mercy he saved us*, Matth 19. 25, 26; Rom. 9 16; Titus, 3. 5. That which is required, therefore, to bring a soul to God, is, *triumphant grace;* and this grace has often performed such deeds as these, and hence it ought to be admired by us, and of it we ought to sing, and also to call it *triumphant grace.*

And grace, by pursuing the course which it always has pursued in saving men, becomes exceedingly triumphant and high in the estimation of all those who are brought under its pacific reign; for grace is a sovereign, and hence it is said to reign. Sin, also, is a sovereign, and hence it reigns in and over a sinner while he is in his natural state; but so soon as he is quickened by the spirit of God into divine life, *grace reigns* in him and over him; and reign thus it must and will, *through righteousness unto eternal life, by Jesus Christ our Lord*, Rom. 5. 21. And it is here in the heart of the quickened sinner that it works wonders, performs exploits, pulls down strongholds, destroys fortifications, lays low lofty looks, and compels old Apollyon to resign his seat in the heart and to deliver up his charge, though so to do is much against his will; but in this, and in all such instances, grace acts despotically, and to despotic measures Apollyon has to yield; and hence the captive sinner is delivered up in the day of God's power. And all this is the work of *triumphant grace.*

Old Apollyon being driven from his favorite citadel, and now seeing it in the hands and under the control of a sovereign of his hate; and at the same time, considers that what he has lost to be well worth contending for at the point of the sword, he forthwith wages war with divine grace; and as the seat of the contest is in the believer's breast, so he, of course, suffers much in the contest; and to sense it often appears as if victory stood in doubtful scales, but in truth it is not so, for grace as a Plenipotentiary from the skies, is invested with sufficient power to go through with, and fully to carry out the eternal purposes and decrees of Jehovah in reference to this believer; and hence it must and will triumph, and the believer must and will be saved at last with an everlasting salvation, and old Apollyon must and will be defeated. In this way it is that the Christian's life is a warfare; and in this war, three things in special are to be seen, to wit, *the craft of the adversary,—the weakness of the believer, and the sufficiency of grace.*

This, of course, is an intestine war, as has already been hinted, or as St. Peter says, *a war against the soul*, and nothing short of grace can possibly *turn the battle to the gate;* but as grace can, and will do this much for the believer, and to the honor of the divine majesty; so this intestine conflict is expressly called *a good warfare.* Good because the Lord will be, and is, glorified thereby, and the adversary defeated. St. Paul tells us that he had *fought a good fight;* and one reason why it may be termed a good one, is, because it is as God would have it; for he thus openly declared to the serpent in the garden of Eden, saying, *I will put enmity between thee and the woman, and between thy seed and her seed.* This is the first hint given of any thing like war upon the face of the earth; and from then till now it has been kept up without the least cessation of arms, or proposals made for an amicable adjustment; and a very long and tedious war it has been, and yet from it, much glory has redounded to God. But the other reason why it may be considered a good war, is, because grace is concerned in it; and so far concerned in it, as to bring every spiritual warrior through it, to the honor and praise of the Lord of hosts; and hence we ought to call this Plenipotent from the skies, *triumphant grace*, 1 Peter, 2. 11; Isa. 28. 6; 1 Tim. 1. 18; 2 Tim. 4. 7; Gen. 3. 15.

But again we observe—In war, old Apollyon has long been engaged, and many hazardous campaigns he has gone through, and much he has lost, and much he has gained; but nothing ever happened him that was as disastrous as the battle at Calvary. This to him, and to his infernal allies, was an ill-fated day, for it crippled the foundation of his whole principality, and greatly paralysed his right arm, while at the same time, it opened a channel of mercy for sinners. But still, his having been long engaged in war has afforded him some advantages, and deeply versed he is in military tactics; and yet notwithstanding this, the fire and brimstone in his hell-like bosom is so astonishingly infuriated, that he often out shoots himself in his own bow. However, he knows enough to know the way an onset should be made upon the *upright in heart:* and hence in the season of winter, and in the *black and dark night*, it is usual for him to *come in like a flood;* and as the believer at such times is always suffering more or less from cold chills; and is withal under many fears concerning the safety of his condition; so the appearances of things in regard to military movements on the part of the enemy, alarm him greatly; and the enemy knowing this, they put themselves in a state of readiness so as to make a desperate sally upon him at a fit time, and then slay him with the sword. All this time, however, the poor thing stands trembling under his cold chills, and, also, much distressed from hearing a continual *noise of war in the camp* of the enemy. It is finally concluded on by old Apollyon and his high captains and staff officers, to remain quiet for the present, for they clearly see that the believer's strength and courage is fast on the decline, and his weakness will render their opportunity the better.

And thus the whole matter stands at present; and if while the believer is in his dismayed condition of mind, Apollyon and his combined forces should come down upon him like a *storm against the wall*, or as a *sweeping rain which leaves no food;* he, according to human sense and reason, must immediately be *ground to powder.* But then, it must not be so, nor will it so be, for the man is in good and safe hands; and Apollyon has set his matters in due order, and to suit himself; yet he will by and by find that it is possible for there to be 'a slip between the cup and the lip'; for a decree has already gone forth from the great

Council Chamber, that at a given time, the believer is to be *delivered from the noise of archers;* and some private communications to this effect have been made to him from the skies of late, and the same has yielded some little relief inwardly: but all this is a profound secret to old Apollyon: and the believer himself has become so timid and fearful, that he shivers and shakes at every little stir that is made in the enemy's camp. Indeed, he, at times, is *filled with pain, and is much dismayed at what he sees* going on among the archers, for things there look gloomy, and Apollyon's army has by this time encompassed him about *before and behind*, and the contest threatens to be so very violent that the man's heart, which is the *seat of war*, is, indeed and in truth, made to *tremble at a fearful rate*, and he is apprehensive that he shall soon be *driven from light into darkness, and chased out of the world*, for he really finds himself *beset behind and before*, and he concludes that his retreat is clean *cut off;* so that if he should by chance *look on his right hand, no man is there to know him; and refuge would fail him, and no one care for his soul:* and thus the poor thing is, as he thinks, *like one mocked of his neighbors*; Psa. 11. 2; Prov. 7. 9; Isa 59. 19; Exo. 32. 17; Isa. 25. 4; Prov. 28. 3; Matth. 21. 44; Isa. 46. 10; Judges, 5. 11; Isa. 21. 3; 2 Chron. 13. 14; Psa. 55. 21; Job, 37. 1; Psa. 55. 5; Job, 18. 18; Psa. 139. 5; Isa. 38. 12; Psa. 142. 4; Job, 12. 4.

But we here observe again—As the adversary with whom this believer has to do is vastly malignant, and completely saturated with fury, and bent on the ruin of the object of his hate; so, all sorts of stratagems, schemes, projects, and artifices, are pitched upon by him in order to carry his point. Likewise, all kinds of fraudulent tricks, base courses, clandestine steps, deceitful plans, and undue advantages, are by him taken in order to win over the believer to his own side, or to destroy him forthwith. Also, ruinous trains are contrived, and strong breast-works cast up, and deep pits made, and dangerous traps set, and large companies placed in ambush, and when opportunity offers, brought into open field *with swords and staves*, and with drums beating, and colors flying, and Apollyon at the head of all; and old Fraud, and one Ill-fame, at the flank and rear. It is here, and at this stage of affairs, that the battle becomes sanguine, and Apollyon keeps himself clad in his war dress, and seems to hold the Plenipotent from the skies at defiance, and to act out his own character in full, and without disguise. But still in all this time, and in the midst of clamor and noise, sovereign grace *slumbers not, neither is weary*, but is alive and courageous; and in company with divine mercy, truth, love, wisdom and power, it stands ready to go *forth conquering and to conquer;* and over all the insults of the common enemy of mankind, it will assuredly prove itself to be what it really is, to wit, *triumphant grace.*

All things at present look warlike, and as if the two contending parties would soon come in contact with each other, and hence there is a great stir on every side, and *one post runs to meet another, and one messenger to meet another;* and so soon as ever the battle joins, old Apollyon will be in such a desperate rage that he will act as if he was frantic, and the shafts from his quiver will be like streams of fire, and out of his extended mouth will come, as it were, burning coals; and old Fraud and Ill-fame will resemble a cloud of wrath, and as they move along they will snort and foam for very madness, and the whole enraged army, from van to rear, will be in full stretch for victory—even for victory over a *worm of the dust.* With these things in view, the believer will be in a heavy case, and most likely he will sigh and say, *Lord, thou knowest the counsel of the enemy against me to slay me, and that he hath digged pits to take me, and laid snares for my life.* Under such a state of things as this, sovereign grace continues placid, and looks dignified; and it watches the confused motions of the enemy with a firmness answerable to its high rank, and also holds its charge fast in the hollow of its hand, and in a manner moves and acts in a way befitting a Plenipotent from the skies. The believer, however, suffers much from the present state of affairs; but not once is he in real danger, for grace keeps him safe, and safe and well he will be kept in this hour of darkness and strife, and safe even to the end will he be kept, whatever he may now think to the contrary. And likewise, before this *triumphant grace*, the malicious Apollyon, together with all his mischievous *armamentum*, must, by and by, fly in wild dismay. But for the present the believer is not without his fears, for he sees a mighty host in array against him, and all his

foes appear in high glee as if sure of success. And here he finds it to be with him as it once was with Israel of old, namely, *the Assyrian before, and the Philistines behind.* And thus it is with him, if he attempts to go forward to find relief, *the Lord is not there*, but all places, both *before and behind him are as a desolate wilderness*, and his very *soul melteth because of trouble;* Matth. 26. 47; Psa. 121 3; Isa. 40. 28; Rev. 6. 2; Jer. 51. 31; Job, 25. 6; Jer. 18. 22, 23; Isa. 9 12; Job, 23. 8, 9; Joel, 2. 3; Psa. 107. 26.

In this alarmtng predicament the poor thing knows not what to do nor say, for his condition is a perplexed one, and his mind is much agitated from what he daily sees and hears around him. In fact, it is with him *a day of grief, and of desperate sorrow.* And likewise, the perpetual *noise of archers, and the rattling of wheels, and the prancing of horses, and jumping of chariots, so very much affect* his breast and head, that his heart, for the most part of the time, is as *when a standard bearer fainteth.* In this his distress he *cries aloud for help, but no help cometh.* He would indeed fain *fly before his pursuers*, but he cannot, for they have *cast a trench about him, and compassed him round on every side;* so that he must either fight or die, for there is now no way left by which he can escape; and hence perish he must by the hand of Apollyon, unless grace should interfere on his behalf and so open a passage through which he may pass and move on to a place well known in the *Archives of Israel* by the name of the *strong tower.* Now, what the end of all these things will be he cannot tell, but he is fearful that in the day of battle his main stay will be wanting,—that it will not stand at his right hand, for at present he can neither see its shape nor hear its voice. He thinks perhaps it is away somewhere on a furlough, and will not be back in time to take care of him at the hour of the joining of the battle, which he supposes to be near at hand. And thus is the poor thing *in a great strait,*—on one hand, because his *enemies are lively and strong,*—and on the other, because he fears that the Plenipotent will not return soon enough to *undertake for him.* And now is his *soul cast down within* him, and he cries out and says, *The thing which I greatly feared is come upon me. O Lord my strength, haste thee to help me.* While he is thus engaged, he feels a pleasant sensation run through his soul; yet from it he gathers nothing that is particularly favorable to his case, for it is *a cloudy and dark day* with him; and withal, he very distinctly hears the noise of the *enemy and avenger, for they roar against him;* and to him it appears that they *will swallow him up quick:* and by all these things, his *hope seems to be removed like a tree; and he is as a man that hath no strength.* He would fain take courage and expect a change for the better soon; but still he can see no good ground why he should expect such a change, for it is a *day of battle and war*, and he feels himself to be *like a reed shaken with the wind.* But still, his soul once more cries in a secret way to God and says, *Who will stand up for me against the evil doers?* To this cry no answer is returned, but to his great distress the sun goes down and the night threatens to be fearfully dark and dreary, and to him it is a *day of distress;* and yet he holds on and holds out far beyond his own expectation, nor is it to be accounted for but upon the principle of, *My grace is sufficient for thee;* Isa. 17. 11; Judges, 5. 11; Nahum, 3. 2; Isa. 10. 18; Psa. 22. 2; Lam. 1. 6; Luke, 19. 43; Dan. 10. 21; Prov. 18. 10; 2 Sam. 24 14; Psa. 38. 19; Isa. 38. 14; Psa. 42. 11; Job, 3. 25; Psa. 22. 19; Ezek. 34. 12; Psa. 8. 2; Judges, 14. 5; Psa. 124. 3; Job, 19. 10; Psa. 88. 4; Job, 38. 23; Matth. 11. 7; Psa. 94. 16; Obad. 12; 2 Cor. 12. 9.

In a time so perilous as this, and, also, when an abundance of strange stories are flying all manner of ways, the believer imagines a thousand frightful things: at present, however, it is no vain fancy of his; for in truth, he, at this very moment hears the signal gun go off in the enemy's camp for a new and hasty movement to be made by the whole, or part, of Apollyon's army, and he readily concludes the expedition is intended against him, and hence he ponders the thing over in his mind till there is *no more spirit in him.* Just at this juncture, the poor thing distinctly discovers, by means of a little microscopic glass, that the right flank of Apollyon's main body is on the quick march, and is immediately to be strengthened by the whole van-guard, together with a strong battalion of sharpshooters, and a large train of heavy artillery, and all are to advance towards him without delay. Apollyon, he discovers to be mounted on his war-horse, and in his brawny fist he holds a large thunder-bolt,

and rides fariously in the front of the whole army which is now marching both in rank and file; and they, as viewed altogether, resemble a large pack of hell-hounds. As they are now drawing near to the object of their infernal hate, so they calculate soon to strike a successful blow. But so it is, they all at once are thrown into a consternation by hearing a strong noise from they know not where, but to them the sound is like the voice of a God; and it proves to be *the sound of a going in the tops of some mulberry-trees* which are near this place. This extraordinary circumstance so paralyses the army that they are without strength, and *the bows of the mighty are broken, and the counsel of the froward carried headlong.* At all this, Apollyon is more than amazed, and out of madness he bellows like the *dragon of the bottomless pit*, and, also, struggles hard to rise up again and to buckle on his armour and arrange his army anew: but to prevent this, heaven itself wars against him and his host, and the very *stars in their courses fight against the power of the air, and of hell, and of darkness.* And beside all this, Apollyon is now separated from the believer, and he is out of sight of all of them, for *the pillar of the cloud is come down between the great army and him.* This whole circumstance is a signal interference on the behalf of the believer, and a great drawback on old Apollyon. At this crisis of time the believer has an opportunity, and, also, just room enough to fall back a few paces, and he does so, and then takes his stand in the noted *valley of Jezreel*, and here his fainting spirits revive again, but he seems to know but very little of what has happened of late; he knows, however, that he is not annoyed by Apollyon now as before he was; but he is rather inclined to think that this improvement in his condition is in a very great measure the result of a mixture of sagacity and prudence of his own, and hence by means of the same he has, in this instance, out generalled old Apollyon, and fairly eluded his sight and now stands concealed from him in the valley of Jezreel, while his enemies are *scattered like stubble that passeth away by the wind of the wilderness.* Why this remarkable interposition of divine providence in preserving the believer, and in discomfitting of his avowed adversaries, is so kept out of his sight, is to us inscrutable; but it is certain that, for some cause or other, he at present is rating his own sagacity higher than there is any need for. But the sequel is to show the result of this thing; 1 Kings, 10. 5; 2 Sam. 5 24; Judges, 5. 20; 1 Sam. 2. 4; Job, 5. 13; Rev. 20. 3; Eph. 2 2; Matth. 16. 18; Col. 1. 13; Exo. 14. 19, 20; Judges, 6 33; Jer. 13. 24.

At present then, the believer is in the valley of Jezreel, and as he thinks, out of the knowledge, and out of the sight, and out of the hearing, of old Apollyon; but lest he in a day to come should by some means hear of his being in this valley, and then make an assault upon him, he begins to fortify himself by cutting trenches, and throwing up breast-works, and building redoubts, and erecting a tower in which he may conceal himself and be safe in the day of battle,—not recollecting that *the name of the Lord is a strong tower.* Thus stand all things at present; but the war is not closed. Apollyon being indefatigable in all the enterprises he undertakes, and being now somewhat recovered from the panic he was so suddenly thrown into when advancing towards the believer, and being now filled with fury to overflowing; he, and the best of his troops, once more take up their march, and as they move along their hearts throb with indignation. At last they arrive within sight of the valley of Jezreel, and here they halt for a little season; and here, also, Apollyon and his staff officers hold a council of war concerning the enterprise in view, and what steps should be taken in order to insure success to the infernal banner which is now waving in the air right over where they are halting. In this council it is agreed on that they shall encamp in *Naboth's vineyard, which vineyard is in the valley of Jezreel, and hard by the palace of Ahab, king of Samaria.* And here, forsooth, they encamp, and it is as near to the believer's fortifications as is judged fit to come for the present. Here, also, Apollyon orders all their heavy artillery to be planted in order, and every other needful arrangement to be made for another desperate attact on the object of their hate. At present, however, they are but *laying in wait*; and the believer is pretty much laying still and thinking over to himself how much better he is now prepared for an attact from the enemy than what he was when the first assault was made upon him And thus all matters stand at this time; only old Apollyon is under high, and very high, expectation of achieving signal glory to himself

ere long in the valley of Jezreel. Also his high captains, and mighty men, and men of war, and men skilled in military life, and valiant men not a few, are at present all on tiptoe for glory and renown. Sovereign grace, likewise, is all on the alert, and is firm and invincible, and no way disconcerted by the base designs of the wicked one; nor does it look with high approbation on the believer's trenches, breastworks, redoubts, and tower, but waits a fair opportunity to display its power and authority as a Plenipotent from the skies; 1 Kings, 21. 1; Eph. 4. 14.

(*to be continued.*)

JAMES OSBOURN.

Woburn, Mass. 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Caney Fork Association of United Baptists, begun and held at Hopewell meeting house, Van Buren county, Ten, the 4th Saturday in September, 1842, *and days following.*

Elder James Walker delivered the introductory sermon agreeably to appointment, from the 111th Psalm, 10th verse, "*The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.*"

Letters were read from 14 churches, the state and condition of which are as follows:

[From the table of churches it appears that during the past year there were 9 baptised, 25 received by letter, 13 dismissed by letter, 0 restored, 7 excluded, 5 dead—total number 500]

1st. Elder Ozias Denton chosen Moderator, and brother Joseph Herd, Clerk. Called for letters of correspondence and received one from Elk River by their delegates, J. Copeland, S. W. Dodson, and J. W. Holeman; brother Cantrell write to them. Brethren H. S. Ferguson, P. Vaughn and Elder James Walker, visit them at Massadonia meeting house, Franklin County, Tenn., on Friday before the 2nd Lord's day in September, 1843.—

One from Sequatchee Valley, by their messengers, Elders M. Easterly and T. K. Clingan: bro. Moss write to them; Elder A. Moss, brethren Thomas Moore, Crane and Dodson, visit them at Cedar Spring meeting house, Marion County, Ten., on Friday before the 2nd Saturday in August, 1843.—

One from Round Lick, by their messengers, Elders W. Kelly, S. Bass, and W. Vantress, and brother J. Bass; brother Moore write to them: Elder Moss, and brethren A. Goodson, B Pack, H. S. Ferguson, and W. Cantrell visit them at Hickman's Creek meeting house, Smith County, Tenn., on Saturday before the 1st Sabbath in September, 1843.

Received a letter from Livingston Valley, a newly constituted church from Overton County, Ten, which was received and their delegates invited to seats with us.

Appointed brethren Walker, Moss, Pack, Cantrell and Byers with the Moderator and Clerk, a committee of arrangement to prepare the business for Monday next.

Appointed Elders Easterly, Copeland, Tompkins and Bass to fill the stahd on Sabbath; worship to commence at 10 o'clock. Adjourned until Monday morning 9 o'clock.

SABBATH MORNING, 10 o'clock.—The brethren appointed to fill the stand, preached the word in its purity to a large and attentive congregation, and we hope with good effect.

MONDAY MORNING, 9 o'clock.—The Association met pursuant to adjournment, and after prayer, proceeded to business.

1st. Called for the Report of the Committee of arrangement, which was read and received, and the Committee discharged.

Corresponding Letters called for, read and received.

Our next Association to be held at Billdad meeting house, in De Kalb County, Tenn, on the 4th Saturday in September, 1843. Elder O. Denton to preach the introductory sermon: in case of failure, Elder A. Moss, to supply the vacancy.

UNION MEETINGS—One at Livingston Valley, in Overton County, Ten., on Friday before the 3rd Saturday in May, 1843. The other one at Buck Spring meeting house, Warren County, Ten., on Friday before the 4th Saturday in July 1843.

Brethren James Herd and Thomas Moore, appointed a Committee of Finance—Report the contribution for the present year, $8 75

Surplus of last year, 1 00

$9 75

Ordered, That 500 copies of our Minutes be printed—that the Clerk superintend the printing and distribution of the same—that the Treasurer pay over to him the sum of money on hand, to defray expense of printing, &c.

Ordered, That brethren Whitefield, S. Mathena and Jas. Dodson, visit Hebron church, and know the cause of her not representing herself in this Association.

Ordered, That brethren Pack, Frazier and Prillips, visit New Providence church, and enquire the cause of her not representing herself, in our Association. Adjourned by prayer.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Dallas county,
September 23d, 1842.

DEAR AND BELOVED BRETHREN IN THE LORD, who are scattered abroad in the land: I now take my pen in hand for the first time in my life, to communicate to you some of my scattered thoughts on the three first words of the 39th verse of the 5th ch. of St. John: *Search the scriptures.*

These words, my brethren, need no explanation; for they are a very positive command of a very plain duty. Who of us have been obedient to this heavenly voice, I am not able to tell. He knows who sitteth at the Father's right hand, beholding all our ways. However, it is my unfeigned wish, that we all may obey for the future, that those who have accustomed themselves to this useful search may persevere and abound more and more; and that those who are strangers to that sacred writing, may contract a happy acquaintance with them, and from this time forward begin to search them, nor never leave off till they have found eternal life.

Let us consider the obligations that we are under to search the scriptures. 1st. The scriptures is the word of God. God speaks to us in the scriptures, as he did to Adam in the garden; and when so great a majesty speaks, what unpardonable rudeness is it, not to give attention. The Bible is a letter sent down from heaven, indited by the Holy Spirit, and delivered to us by the servants of God. Now when such a message comes from so great a being, and in so solemn a manner, to take none or a little notice will be a contempt of the adorable sender. We all hope to be heard when we cry unto the Lord, and pour out our complaints before him; and is it not reasonable that we should give him a careful hearing, when he shows us by his word what is his will? Yes, it is absolutely necessary, for thus saith the inspired writer: *He that turneth away his ear from hearing the law, even his prayers shall be an abomination.* Prov. 28 c. and 9 v. From which we learn, that God will have as little regard for our supplications as we have to his commandments.

2nd We are commanded by God to s udy the scriptures, and this is another most binding obligation. God who loves us and knows what is good for us, has in this as in all other things, made our interest and our duty one and the same. Thus saith the Lord, Joshua, 1. 8: *This book of the law shall not depart out of thy mouth. But thou shall meditate thereon day and night.*

3rd. Another obligation upon us to search the scriptures is, that they are the rule by which we are to walk here, and to be judged by hereafter. By these we are to order our conversation in this world, and by these we are to stand or fall eternally in the next world.

Would you know who is an upright man and approved of God? It is he that squares his actions and models his temper according to this rule: *When the dead both small and great shall stand before God, they shall be judged* (St. John tells us,) *out of those things which are written in this Book*—i. e. the actions of their lives which are noted down in God's register book in heaven, will be compared with the directions given us in his revelation book on earth. As therefore the scriptures are the word of God, as he himself has charged us to study them, as they are the rule by which our conduct is to be guided now, and by which it is finally to be tried. We are under a threefold obligation, of respect, of duty, and preservation, to search them.

Brethren, the advantages of searching the scriptures are, that it will not only give us knowledge to discern our duty, but strength to perform it. Now when we have learnt the will of the Lord, then to be enabled to perform it, makes us at present only a little lower than the angels, and will ere long make us as the angels of God. Now the scriptures are endowed with this strengthening and animating power. I appeal to any one of the least experience in spiritual things, whether he has not felt the truth of this assertion. When he has

been reading in or musing upon the divine word, has not the fire of holy zeal kindled in his heart? When he has been halting in his obedience, and ready to go over to the tents of ungodliness, have not these encouraging pages re-established his resolution, and attached him more inseparably to his crucified master? When our hands have hung down and our knees grown feeble in our holy warfare, has not a chapter and sometimes a single verse called up our courage as a trumpet, and inspired the soldiers of Christ with new recruited vigor, &c.?

I must now come to a conclusion, without saying half of what I would wish to say. Brethren, excuse my few unsettled thoughts on this subject, for I am but a youth in person and an infant in the church of Christ and know nothing of myself.

Let me entreat you, therefore, brethren, for the sake and welfare of your immortal souls, by all that is desirable in time or awful in eternity, not to neglect this heavenly and divine commandment, *Search the scriptures, for in them ye think ye have eternal life*, &c. And may we all walk humble and obedient in the ways of holiness, that others may see our good works and glorify our Father which is in heaven; and say of a truth, that we are indeed renewed by grace.

And now may the Lord bless you all in his infinite mercy, and be with you and guide you through this unfriendly world; and when time shall be no more may we enter into that everlasting rest which remaineth for the people of God, &c. &c. is my heart's desire for the Redeemer's sake. Amen. Yours in the bonds of love.

JAS. D BILBRAY.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 12, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

FOR THE PRIMITIVE BAPTIST.

MINUTES

OF THE TWELFTH ANNUAL SESSION OF THE CONTENTNEA BAPTIST ASSOCIATION, HELD AT MEMORIAL, WAYNE COUNTY, N. C. 21, 22, 23 OCT. 1842.

FRIDAY, Oct. 21.

Pursuant to adjournment of 1841, the introductory sermon was delivered by Elder Thomas Dupree, from Matthew 1. 21. *Thou shalt call his name* JESUS: for he *shall save his people from their sins.*

The delegates assembled, and after praise and prayer, chose Elder Thomas Dupree Moderator; Mark Bennett Clerk; and Benjamin Bynum clerk assistant.

Chose brethren, Wright Smith and Larry Dew, a committee of finance, and requested them to report in the afternoon, same day.

Corresponding messengers and ministers from sister Associations were invited to sit with us. Elders. Wm. Burns from Country Line; George Nance, Eli Holland, James Sasser, and brother Robert Gully, from Little River; Elder Parham Puckett, from White Oak; and brother Robert D. Hart, from Kehukee took seats.

The list of churches was called, and letters handed in, showing the state of the churches as follows:

[From the table of churches it appears, that during the past year there were 9 baptised, 6 received by letter, 6 restored, 5 dismissed by letter, 7 excluded, 6 deceased —number in fellowship, 519.]

Petitionary letters were inquired for.

The Circular letter was called for, presented, and referred to a committee consisting of brethren, Wright Smith, Benjamin Bynum, Thomas Dupree, Robert D. Hart, and Mark Bennett, with request that they report on Saturday.

The next annual session of our body is appointed to be held at Meadow, Greene County; to commence Friday before the fourth Sabbath in October, 1843; Elder John Smith to preach an introductory discourse, or Elder James Griffin as alternate; worship to begin at 11 o'clock, A. M.

Correspondence from sister Associations was inquired for. Files of minutes and a letter were received from Kehukee; and

minutes from White Oak, Little River and Abbots Creek Union.

Messengers to attend sister Associations were appointed as follows: Elders, Thomas Dupree, William Bass, James Griffin, M. Bennett to Kehukee, with 40 copies of our minutes: James Griffin, Benjamin Bynum, John Smith and M. Bennett to White Oak, with 15 copies; B. Bynum, John Smith, and M. Bennett to Little River, and the same to Country Line, Abbots Creek Union, with 20 copies minutes to each of the three latter bodies.

The Committee of finance reported as follows:

Balance in treasury, Oct. 1841,	$10	78
Paid Clerk for this year's services,	6	00
	4	78
Contributions at this session,	20	30
In treasury, Oct. 1842,	25	08
Paid for printing these Minutes,	8	00
Balance in Treasury, 22 Oct. 1842,	$17	08

WRIGHT SMITH, } Com. Fin
LARRY DEW, }

Appointed Elder M. Bennett Treasurer; and also, to prepare these minutes for press,—to have 400 copies printed, and distributed as usual, and record one copy on the manuscript book.

Adjourned with prayer to Saturday, 10 o'clock A. M.

SATURDAY, Oct. 22.

Met pursuant to adjournment, and opened with prayer.

A letter from the White Oak Association was read and received.

Elder D. J. Mott from the same body appeared, was invited, and took his seat with us.

The list was called, and absentees marked.

The Committee on the circular reported, that, they thought it best not to publish it.

Elders. Burns and Nance, were appointed to preach on sabbath, Elder Puckett, as an alternate.

The minutes were read, assigned by the Moderator, and countersigned by the clerk.

Adjourned with prayer to the time and place above named.

THOMAS DUPREE, Moderator.
Mark Bennett, Clerk.

SABBATH, Oct. 23.

Met at the stage at 10 o'clock. Elder Nance was confined with palpitation or fluttering at the heart, at the place where he lodged the night preceding. Elder Burns introduced the services by prayer and singing; and preached from Psalm xxxvii 39. *But the salvation of the righteous is of the Lord; he is their strength in the time of trouble.* Elder John Daniel, from Georgia, being present, was invited to preach, but he being fatigued and hoarse, declined the invitation; and Elder Pucket joined the congregation in a hymn, and proceded from Rom. 1. 16. *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.* Elder Mott joined the congregation in a hymn, and dismissed the assembly. Good order was preserved, and close attention given to the word. The services of that day, with all other true devotion, we earnestly commend to him who alone can crown the planter and the waterer with increase; praying, with great desire, that he may grant us more spiritual mindedness and diligence, and a revival of true religion.

FOR THE PRIMITIVE BAPTIST.

The Baptist church of Christ at Fellowship, Warren county, Georgia, in conference, on Saturday, the 13th August, 1842.

1st. Moved, seconded, and carried, that we withdraw from the Hepzibah Association, by declaring a non-fellowship with all those (so called) benevolent institutions of the day.

Moved and seconded, that the vote of the church be taken; and a majority of the church rose in favor of withdrawing, and the following resolutions entered on their Minutes as a part of our articles of faith, (viz:)

Resolved, That the 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 authority, and therefore improper: We do, therefore, declare that we have no fellowship with those human institutions, 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; and believe it to be the only platform built upon the foundation

of the apostles and prophets, Jesus Christ himself being the chief corner stone.

And if any member or members wish to join us from other churches, they can do so on confession of faith without a letter.

In conference, on Saturday, 10th September, 1842, moved, seconded, and carried, that a copy of the above resolve be forwarded to the Editors of the Primitive newspaper, with a request that it be inserted in said paper.

HENRY P. POOL, Moderator.
JOHN W. VAUSE, Clk.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN FOR THE KEHUKEE ASSOCIATION, IN 1835,

By Joshua Lawrence.

To the several churches we represent.

DEARLY BELOVED BRETHREN: Our annual custom has been to address you by way of Circular Letter, after holding our annual Association, on some important subject which we conceived might be profitable to your growth in grace and the knowledge of our Lord Jesus Christ, and the furtherance of your Christian progress heavenward. And such has been the variety of subjects upon which we have addressed you heretofore, that we are somewhat at a loss to choose a subject, that we think might be for the furtherance of your knowledge and edification in the truths of the gospel of Christ.

Nevertheless, we shall venture to choose the following, hoping it may be for your establishment in the truth of Christ—namely: first to prove from the New Testament that all the first apostolic churches were Baptist churches, and such as ours precisely that compose the Kehukee Association. And secondly, to show in a short way, that no other church has a right to be called the Christian church, nor their religion the Christian religion, but a Baptist church, organized according to the apostolic plan as laid down in the New Testament and provable therefrom.

And in order to do this let it be first observed, that John the Baptist and Jesus Christ were cotemporary, and are the two first founders of the Christian church, and propagators of the Christian religion; the narration of whose history, acts, progress, and lives, is set down in the four Evangelists. And further let it be observed, that the Acts of the Apostles is the first ecclesiastical history that ever was written of the Christian religion and of the Christian church in all the world, and contains the history of the Christian church in its origin, rise and progress for about 31 years; and is the most ancient and authentic history of the Christian church on the face of the earth. Then by these five books, Mathew, Mark, Luke, John, and the Acts of the Apostles, we shall try to prove that all the apostolic churches were Baptist churches, that the Kehukee Baptist churches are just such as they were, and that no other church but a Baptist church has a right to be called a Christian church.

These things, dear brethren, being premised as a standard of decision to try by, we proceed to comply with the task before us, according to these books as therein contained, as the best guide to the truth of the matter proposed.

John the Baptist and Jesus Christ are properly the subjects of Roman history; because the fact is, that Judea at the time of their births and during their lives and ministry, was a province of Rome. Yet it may be said that their lives belong to Jewish history, because they were natives of Judea. It is evident from Roman history that Jesus Christ was born, according to the common reckoning, in the 31st year of the reign of Augustus Cesar, on the 25th day of December, in the year of the world 4004: and that John the Baptist was born six months before him, about the 24th of June; and that the New Testament has the aid of Roman history to prove the birth of Christ, by the taxing decree of Augustus, when Joseph and Mary went up to be taxed, at which time Christ was born. Augustus Cesar died 14 years after the birth of Jesus Christ; in this interval of 14 years, Archelaus was king of Judea, appointed to that office as the New Testament mentions, after the death of Herod. Augustus, in part of this 14 years, associated with him Tiberius in the management of the empire. Augustus dying 14 years after the birth of Christ, left by will the empire to Tiberius. In the third chapter of Luke's gospel and first verse we have the following: "Now in the 15th year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abi-

lene—2d verse: Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." Now add the 14 years that Augustus lived after the birth of Jesus Christ and the 15 years of the reign of Tiberius, when the text says the word of God came to John the Baptist, and that will show us how old both John the Baptist and Christ were when they began to preach; for 14 and 15 makes 29, so that Christ and John were 29 years old when they began their ministry, and John began his about six months before Christ. And thus says the iii. of Matthew, 1: "In those days came John the Baptist preaching in the wilderness of Judea—2d verse: And saying, Repent for the kingdom of heaven is at hand —prepare ye the way of the Lord, make his paths straight." Thus John the Baptist commenced his ministry about six months before Christ, to prepare the minds of the people to receive him as the promised Messiah and Saviour of the world. This preaching of John the Baptist, Mark calls the beginning of the gospel of Christ, i. chap, 1 verse. Then here is the commencement of the gospel, and the Christian church and Christian religion—in the 15th year of Tiberius Cesar, Pontius Pilate governor of Judea, and Herod tetrarch of Gallilee. Here let it be observed, that there were three Herods, one at the birth of Christ before the reign of Archelaus, this Herod the second, and the Herod that killed James with the sword, the third, if we are not mistaken.

Then John commenced his ministry in the 29th year of his age in the reign of the second Herod, governor of Gallilee, in the wilderness of Judea—Mark, i. 4: "John did baptise in the wilderness & preach the baptism of repentance for the remission of sins; verse 8: I indeed have baptised you with water, but he shall baptise with the Holy Ghost." Then John was the first baptiser tho' he himself was not baptised, but his commission was sufficient authority for him to baptise others. Who gave him a commission? Read John, i. 33; "But he that sent me to baptise with water," &c. And the Saviour says: Was the baptism of John from heaven, or of men? And again: he calls the baptism of John the counsel of God. Then John's commission to baptise was from God, therefore the Saviour submitted to it as a command of God; and thus it was righteousness in John to administer it, and righteousness in Christ to submit to it as a command of God. Then Jesus Christ was a Baptist and of John's order. Let us have the scripture. Luke, iii. 21: "Now when all the people were baptised, it came to pass that Jesus also being baptised and praying, the heaven was opened." Then Christ and John's disciples received the same kind of baptism—verse 23: "Jesus himself began to be about thirty years of age." Mark, the text don't say he was thirty years of age—but about. Then this proves all we have said, that John and Jesus began their ministry in the 29th year of their age, for Jesus commenced his ministry about forty days after his baptism, on coming out of the wilderness from his temptation. Where did this first Baptist preacher baptise? Mark, i. 4: "In the wilderness—verse 5: And there went out to him all the land of Judea and they of Jerusalem, and were all baptised of him (John) in the river of Jordan confessing their sins"—verse 9: "And it came to pass in those days, that Jesus came from Nazareth of Gallilee, and was baptised of John in Jordan—verse 10: And straightway coming up out of the water," &c. John, iii. 23: "And John also was baptising in Ænon near to Salim, because there was much water there, and they came and were baptised."

Thus by the above three verses we can see what sort of Baptists John's were—that they were river Baptists and not bason Baptists, that they were much water Baptists and not pitcher nor porringer Baptists, and that this first Baptist preacher required much water in order to baptism, and that much water made it a convenient place for baptism—therefore it is said, the people came there and were baptised. And also the river of Jordan was a place of much water, as the history of Joshua shews, when Joshua crossed it with Israel. Thus the scriptures prove that the first Baptist preacher, who had his commission from God, required a place of much water in order to administer baptism. Then this proves immersion must be the mode he practised, and not sprinkling nor pouring, since it does not require much water to sprinkle or pour. Nor does it require a river in order to perform these rites of human and devil invention, to sprinkle or pour; and these words, much water, to prove that John baptised by immersion, outweighs every argument that Pedo-Baptists ever did or ever can offer. Then John's Baptists were precisely such Bap-

tists as the Kehukee Baptists now are—all baptised where there is much water. Then Christ and John's disciples were river and much water Baptists, and not little water Baptists. This being cleared, we proceed to show what kind of persons John baptised.

Matthew, iii. 2: "And saying, Repent ye for the kingdom of heaven is at hand"—verse 6: "And were baptised in Jordan confessing their sins." Thus we see John taught repentance before baptism, and we also see what kind of persons he baptised—those that confessed their sins. And we also see where he baptised—in Jordan, and not with a bason, or pouring from a pitcher—this is also clear. Verse 7: "But when he saw many of the Pharisees and Sadducees come to his baptism," &c. Verse 8: "Bring forth fruits meet for repentance." The scriptures show us, that the Pharisees do not confess sins; for one said, I thank thee, O God, that I am not as other men. The scriptures also show us that the Sadducees deny the resurrection of the dead, angel or spirit—then of course these men neither repented nor confessed sins, and therefore, were rejected by John as not fit subjects of baptism; and that God was able to give repentance and confession of sins to publicans and harlots, or the most hardened sinners. And this is what he means by God's being able of these stones to raise up children to Abraham. So then repentance and confession of sins were two pre-requisites required by John before he would baptise a person. Then this shows that John's Baptists and the Kehukee Baptists are precisely the same; both require repentance and confession of sins before baptism. John baptised in the water, so do the Kehukee Baptists; and not out of the water, as sprinklers and pourers do.

Luke, iii. 3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." This proves that John required repentance in order to baptism; for confession of sins is the fruit of repentance, and these were the characters he baptised—such as confessed their sins. And further, he required faith in the promised and coming Messiah, that he then taught by his preaching was just ready to appear. Acts, xix. 4: "Then said Paul, John verily baptised with the baptism of repentance, saying unto the people, that they should believe on him which was to come after him; that is, on Christ Jesus." So then we see that John required repentance, confession of sins, and faith in Christ which was to come, before he would baptise a person—so do the Kehukee Baptists, and all the difference between John's Baptists and the Kehukee Baptists is this: John said they must believe in Christ which was to come, in order to baptism; and the Kehukee Baptists say a man must believe in Christ which has come, in order to baptism. Then John's Baptists and the Kehukee Baptists are precisely the same, requiring repentance, confession of sins, and faith in Christ before baptism. This matter being cleared, dear brethren, we think to your satisfaction, we proceed to show that the baptism of John and the apostles were one and the same baptism, and that the apostles practised no other water baptism but that of John's, and the same way.

Jesus Christ was a Baptist of John's make, and a river Jordan Baptist you will not dispute. And it does not appear from scripture, that John ever congregated his disciples into a church or churches, for his ministry hardly lasted more than three and a half years; but that he left his disciples as so many scattered materials to build into the gospel church after his death. Then who baptised the twelve disciples is a question for consideration? We answer, that it was not the commission of Christ to baptise with water, but John's commission; and the commission of Christ to baptise with the Holy Ghost. And here we offer proof that Christ did not in any instance baptise with water. John, iv. 1: "When therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John"—verse 2: (Though Jesus himself baptised not, but his disciples.)" That is, that Jesus, himself did not baptise with water, but his disciples did baptise with water is clear. Then, say you, his disciples were not Baptists; for if he did not baptise them, who did? We answer, from John i. 35: "Again the next day, after John stood and two of his disciples"—verse 36: "And looking upon Jesus as he walked, he saith, Behold the Lamb of God"—verse 37: "And the two disciples heard him speak, and they followed Jesus." Here then we see two Baptists of John's make following Christ as his disciples. Verse 40: "One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother." Then we clearly see from

scripture, that here are two of John's Baptists among the twelve apostles; for by examining the list of the names of the twelve, we find Andrew was one of the apostles. And Christ, the scripture shows us, ordained the twelve and sent them out. So then we may justly, fairly, and satisfactorily conclude, that these two Baptist disciples of John baptised the other ten, and all others that came over to Jesus in his life time—for so says the text: though Jesus himself baptised not, but his disciples. So then it is fairly presumable, that these two disciples baptised the ten, and then they all baptised, after being baptised by these two, and ordained by Christ. This being cleared, we proceed to show that the apostles baptised in the same way and the same sort of persons John did, and that they practised the same mode of baptism as John had administered to them, and that the mode of John and the apostles were the same mode.

And that the mode of John's baptism was where there was much water, and in the river Jordan—and when he had come up straitway out of the water—now you know all this has already been proved. Then to prove the apostles practised the same mode as John, take the following scripture, Acts vii. 36: "And as they went on their way they came to a cerfain water, the Eunuch said, see here is water, what doth hinder me to be baptised?" verse 37: "And Philip said, if thou believest with all thine heart thou mayest. And he answered and said, I believe Jesus Christ is the Son of God—38: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptised him—39: And when they were come up out of the water," &c. Now here the whole manner of baptism is so plainly set down, that he that runs may read; for in these texts we have the administrator, Philip; here we have the subject on profession of faith, the Eunuch; here we have the mode, in the water. So it is said of Christ, when he was baptised by John, that when he had straightway come up out of the water. And it is said of Philip and the Eunuch,—and when they were come up out of the water.

So then it is fairly proven that John and the apostles both baptised in the water, and not out of the water, as sprinklers and pourers do. And further, John baptised on profession of faith, saying unto the people, they should believe on him which was to come; that is, on Christ Jesus. And here we see Philip requiring a profession of faith in Christ Jesus before he would baptise the Eunuch, and on this profession of faith in Christ Jesus he did baptise him. Then John's baptism and apostolic baptism agree in all things; both required faith, both went into the water to baptise, both baptised in the water, both came up out of the water. This matter we deem so plain, we refuse to quote more scriptures because of the shortness of our limits; for although baptism were mentioned ten thousand times in scripture, and neither the subject nor mode mentioned, yet it is in all places to be referred to this plain pattern given, as being in all places and on all occasions by the apostles performed this way. For as some of the disciples had been baptised by John, and they knew Jesus Christ their master had been baptised by John, of course when they baptised they followed John's practice in a river or much water where they themselves were baptised. So then there is no valid baptism but in much water, or in a river, or in a certain water, and that in the water and not out of it; then baptism cannot be performed out of the water, according to John's and apostolic practice, as provable from the New Testament. Now the Kehukee Baptists are just such as these—some of them were like John's, baptised in a river; some of them were baptised in mill ponds, where there was much water; some of them were baptised in creeks, which is a certain water, &c. So that John's Baptists, and the apostolic Baptists, and the Kehukee Baptists, precisely agree—baptised on repentance, confession of sins, and profession of faith in Christ, in much water. And we say again, dear brethren, there is no such thing as performing a scriptural baptism out of the water; but it must be done in the water, to come up to the mode of John and the apostles; and that it cannot be performed with a pitcher, gourd, or bason—this is clear from scripture.

Thus in a short way having cleared our path of the brush and chunks that have been cast there for ages, we proceed to prove that all the apostolic churches were Baptist churches. And first, it is clear that Jesus Christ formed the first church of the twelve; for what is a church? It is a congregation of faithful men and women, baptised after repentance on a profession of their faith in Christ; and in which the ordinance of the

Lord's Supper is duly administered, and the word of God preached to them; and who maintain a scriptural discipline. So then, the twelve disciples were, we presume, Baptists; we are sure that Christ and two of them were, and there is no proof the rest were not—they met on the eve of the Saviour's death, and he preached to them and administered the Supper to them—this is clear from scripture. About forty days after this, on the evening of his ascension, we find them assembled, and that Peter stood up and said over the number of the names of the disciples, and that they were about 120; these had joined themselves to the twelve, for it is said of them all, Acts, i. 14: "These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren." This church then of baptised apostles in Jerusalem, was the first Christian church, and for a long time remained the head and centre of union of all the rest; and gave laws and rules to all the rest, for so had Christ ordained the apostles to do.

Now about ten days after this came on the great day of pentecost, when Peter the fisherman stood up and preached to the vast multitude of the Jews that had attended at this great feast, from all the tribes of Israel and devout Jews from all nations under heaven; and three thousand were by the preaching of Peter pricked in their hearts. Then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received his word were baptised, and the same day there were added unto them about three thousand souls. Thus we can see what kind of persons were received as members of the first Baptist apostolic church—such heard Peter preach, such as by his preaching had been pricked in their hearts, such as gladly received his word of preaching, such as were baptised after gladly receiving the word. Then this proves that they were all persons capable of hearing preaching, capable of gladly receiving the word; and that additions to this first Christian church was by baptism, and that of such as were pricked in heart and capable to so bear and feel as to cry, men and brethren what shall we do? And this proves, that there were no children admitted to the first Christian church; for it is said they (these 120 and these 3000 continued stedfastly in the apostles' doctrine and fellowship, and in breaking bread and in prayers; which children could not do.

Again: Peter and John went up to the temple and preached, Acts, iii. and iv. chapters, 4th verse: "Howbeit many of them which heard the word believed, and the number of men was about five thousand." These with all others that composed this church were believers, as Acts, ii. 44, showeth: "And all that believed were together, and had all things common." And again, Acts, iv. 32: "And the multitude of them that believed were of one heart and one soul," &c. All which proves that the first Christian church was a church of baptised believers, on repentance and baptism for the remission of sins, sealed by faith in Christ by the Holy Ghost. And again, it is provable by the v. chapter and 14th verse: "And believers were the more added to the Lord, multitudes both of men and women." Thus there is undeniable proof that the first Christian church was a Baptist church and that of baptised believers, and that there was not a child among them, and that they are not subjects of baptism according to the New Testament. And it is surprisingly strange, if there had been children in the first Christian churches, that it is omitted throughout the whole New Testament; and that men and women so often should be mentioned as believers and members, but children not once in the whole history of the New Testament, are mentioned as members of any one of the Christian churches.

Thus we find 8120 members in the first Christian church at Jerusalem, all believing Baptists or baptised after believing—this is clear. Nor were these all, for there are items in this first history of the Christian church, wrote by Luke, the companion of Paul's travels, that show a still further increase—in Acts, vi. 1: "And in those days when the disciples were multiplied," &c. And in the 7th verse: "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Acts, xxi. 20: "Thou seest, brother, how many thousands of the Jews there are which believe, and they are all zealous of the law."

Thus you can see, dear brethren, a fair picture of the first Christian church; for this church is called the church at Jerusalem, in Acts, ii. 47. Then by the scriptures quoted you can see the additions to the

first apostolic church in all cases were believers, and that by baptism. You can also see the vast quantity that composed this first Christian church; for their number is set forth by multitudes of men and women —by a great company—by the disciples being multiplied in Jerusalem greatly—by how many thousands, &c. Thus that the first Christian church at Jerusalem was a Baptist church, is scripturally made out; and that such are the churches of the Kehukee Association, made up of baptised believers, and congregated of believing men and women for aught the ministers know; as was the church at Jerusalem, for aught the apostles knew. For there were Judas, Simon Magus, and Annanias and Sapphira, unbelievers in the first Christian churches; so there may be in ours, yet our plan of building churches is the same as that of the apostles, out of baptised believers to build a Christian church; and all others are rejected by us if we know it, as did John the Baptist when he rejected the Pharisees and Sadducees.

Our limits, dear brethren, forbid us pursuing the regular history of the first apostolic churches in regular succession as they rose into existence under the ministry of the apostles. We, therefore, must select a few apostolic churches to prove that the first churches were Baptist churches, composed of baptised believers. The second church we name was the church at Philippi. Paul in his travels through Phrygia and the region of Galatia, came down to Troas, where he had a vision to come over to Macedonia and help them. He set sail and came to Philippi, where he was in that city several days. On the Sabbath he went to the river side, where prayer was wont to be made. Lydia, a seller of purple, attended to the prayers and things spoken of by Paul, Acts, xvi. 15: "And when she was baptised and her household," &c. After this the Jailer said, Sirs, what must I do to be saved? And they (Paul and Silas) said, believe on the Lord Jesus Christ and thou shalt be saved and thy house—verse 32: "And they spake unto him the word of the Lord—33: And he took them the same hour of the night and washed their stripes and was baptised, he and all his straightway." Thus we see that Lydia and house, and Jailer and house, were Baptists, and formed the first members of the church at Philippi. For Paul's epistle to the Philippians proves there was a church at that place, and the opening of Lydia's heart, the Jailer's enquiry what he should do to be saved, their preaching the word of the Lord and belief on the Lord Jesus for salvation, and being baptised after all this, proves beyond contradiction, that the church at Philippi was a Baptist church, and that of believers both the Acts of the apostles and the epistles prove. Some have made their quibbles, saying, these must have been sprinkled as they were baptised in the night. We answer, was there not a river hard by the city, where Paul went to pray, and where Lydia attended to the things spoken by Paul? And was it not as nigh to baptise there, as to pray and preach there? Such foolish quibbles are not worth answering. Thus there was a Baptist church at Philippi, and such an one too as those that compose the Kehukee Association.

(*remainder next No.*)

TO EDITORS PRIMITIVE BAPTIST.

Quincy, Tennessee,
Oct. 1842.

DEAR BRETHREN: I am such a bad pensman I will forbear writing much, suffice it for me to say, that some of the great grand daughters (the missionaries) of the great whore, are still bringing forth in this far west, and its mother calls its name Non-resurrectionist. And we hear of one more looking out, and therefore are filling up the number of the beast that John speaks of. Excuse my scribble, I add no more. Yours in Christian love.

ENOS COX.

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard;

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, NOVEMBER 26, 1842. No. 22.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 2.

(*continued from last No*)

At this time it comes to pass, *that the heaven is black with clouds and wind*, and strange noises are heard in the air, even *a great noise, and the noise of a cry*. Yes, it is indeed as *the noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together*. The believer hears this and wonders what it means, and the more so as it continues and seems to come nearer to him, even to shake his inside; but still he knows not the interpretation thereof. At last he distinctly hears a voice saying to him; *Changes and war are against me*. On hearing this he starts up and to his astonishment he hears *the noise of chariots, and of horses, and of a great host*. Yes, he distinctly hears *the noise of viols, and of horsemen, and of wheels, and of the whip, and of the bright sword, and the glittering spear*: and right in the front of his fortifications he discovers Apollyon with his forces and weapons of war. At seeing these things he trembles exceedingly and is full of fear. He attempts to fly to his tower for safety, but *his feet slippeth*, at which he inwardly says, *Wo is me, for I am undone*. He makes an effort to get upon his feet and to secrete himself in his own tower; but one of Apollyon's sharpshooters, seeing what he is about, fires upon him and wounds him in his right hip, and the poor thing falls to the ground and is sore dismayed; but he cries out and says, *Arise, O Lord, in thine anger, lift up thyself because of the rage of thine enemies; and awake for me to the judgment that thou hast commanded*. This cry enrages old Apollyon to an enormous degree, so that he foams, blusters, and rends at a mad rate, and instantly orders the whole of his heavy artillery to be discharged at once on the believer's fortifications; and it is done as he commands, and in the course of a few minutes all his fair structures are so completely demolished that there is not one stone left upon another, and he himself is exposed to the constant cannonading of the enemy; so that it is next to a miracle that he is not shivered all to atoms in a trice of time. The enemy seeing that as yet he has received no farther personal injury than the wound in the hip, they resolved to rush upon him with sword in hand, and so despatch him before *the morning light*; and just as they come within arm's length of him, he says, *O God the Lord, cover my head in the day of battle*. This serves as a check to the enemy, and hence they pause, though they know not for why; but so it is, they pause with sword in hand; and in the time of the pause, a voire is heard by Apollyon and all his army, saying, *Touch not mine anointed*. The believer at this time is under strange feelings, (for he heard not the voice, but his enemies heard it;) and in looking round about him, he sees that all the labor of his hands is in ruin, and he sees his folly in constructing such buildings, seeing they are to Apollyon *as rotten wood*. But how he is to escape the peril he is now in he cannot devise. His enemies are near at hand,—they are right before his eyes with their drawn swords and glittering spears; and at the sight and thought of these things his *heart maketh a noise in him*, and he

is greatly troubled, and in his troubles he looks up to God again and says, *Will the Lord cast off forever? and will he be favorable no more?* As no direct answer is returned to these questions, he sighs as if his heart would immediately burst for very grief, and then once more cries out saying, O Lord, thou art my Lord, and thou hast said, *I will never leave thee, nor forsake thee.* This again inflames Apollyon with madness, so that he roars out aloud and would fain put an end to the believer upon the spot; but a restraint is upon him so that he cannot do the things that he would, nor once touch the Lord's anointed one now before him. At this moment the poor thing feels a pleasant movement upon his mind, and some sweet and gentle whispering right over his head, and he looks up, and to his surprise he distinctly sees the *banner of love* suspended in the open air, which sight greatly revives his spirits and he tries to encourage himself and, also, to make his escape by flight, but his lame hip greatly impedes his flight; and as his adversaries see the condition he is in, and that he is striving to elude them by flight, they shoot at him and wound him in the breast, *and the battle goes sore against him* all this day; but still he is *holpen with a little help*, so that he cries out and says, *Although my heart is wounded within me, yet will I trust and not be afraid; for the Lord Jehovah is my strength and my song.* At this, his strength so far returns to him, that he stands up in sight of all his inveterate foes and says, *My God whom I serve will deliver me out of your hands, for he is my sun and shield.* At hearing this, old Apollyon falls into an awful rage and forthwith orders his whole army to come down on him without pity or affection and devour him at once: and while they are making ready for the last onset, who should make his appearance on the occasion in full uniform and in high spirits, but the invincible Plenipotent from the skies! and his presence on the battle ground at this eventful moment spreads dismay through all the infernal ranks, and in a short time a great overturning of things is effected, for sovereign grace shows its high authority by *putting down the mighty from their seats,—scattering the proud in the imagination of their hearts,—frustrating the tokens of liars,—disappointing the devices of the crafty, and raising the poor from the dust, and the beggar from the dunghill.* It is frightful to see the struggle made by Apollyon at this time; he stretches all his nerves, and a torrent of wrath like boiling pitch gushes from his nostrils. Such is his indignation in view of his overthrow by the Plenipotent whom he before insolently defied. The believer all this time, not being fully satisfied or acquainted with all matters being under such advance as they really are; and he too being greatly fatigued, and suffering considerably from his wounds, is under some uneasiness of mind concerning his situation, and being so closely pursued by an obstinate foe; together with its being night with him, and the valley nearly filled with warriors, and Apollyon at the head of them all. He at last cries out and says, *Who will stand up for me against the workers of iniquity?* At this moment *the dawn of day* breaks in upon him and produces so pleasant a feeling in his wounded breast, that he starts right up, and in looking round about, he beholds the *day star*, and it greatly increases *the gladness of his heart;* and almost before he is aware, a flood of light comes down upon him; and at some little distance a head, he sees the *sun of righteousness with healing in his beams;* and this sight so overpowers his feeble mind, that he is obliged to *lean upon the top of his staff;* and while leaning there he sees sovereign grace standing at his *right hand* with a broad pennant waving over it; and just above his head is the cross of Calvary: and at the time he hears *a still small voice* plainly saying to him, *Where are those thine accusers?* and as the poor thing is looking round to see where they all are, lo, the whole of them are fled, and the believer finds himself in the valley of Jezreel, and all his own buildings and fortifications clean removed away, and old Apollyon with his whole army moved off bag and baggage, save that they have left some seed behind them which will prove to be as *thorns in the side of the believer, and to vex him while he dwells in the land.* But for the present, things look well, for grace hath *done valiantly* in the valley of Jezreel, for it hath *broken in pieces the battle-axe and weapons of war, and gloriously triumphed over the horse and its rider.* Yes, sovereign grace hath *done exploits*, for it hath even *turned to flight the armies of the aliens, and amazed all the dukes of Edom, and caused the mighty ones of Moab to tremble;* and, also, fairly *delivered the prey from the terrible ones.* And

now we must, and we will, call this the work, and the wonders, of *triumphant grace:* and we are told that it is to *reign through righteousness unto eternal life, by Jesus Christ our Lord;* 1 Kings, 18. 45; Mic. 2. 12; Zeph. 1. 10; Isa. 13. 4; Job, 10. 17; 2 Kings, 7. 6; Isa. 14. 11; Ezek. 26. 10; Nahum, 3. 2, 3; Psa. 94. 18; Isa. 7. 5; Psa. 7. 6; 2 Sam. 17. 22; Psa. 140. 7; 1 Chro. 16 22; Job, 41. 27; Jer. 4. 19; Psa. 77. 7; Heb. 13. 5; Song, 2. 4; 1 Sam. 31. 3; Dan. 11. 34; Psa. 109. 22; Isa. 12. 2; Dan 3. 17; Psa. 84 11; Luke, J 51, 52; Isa. 44. 25; Job, 5. 12; 1 Sam. 2 8; Psa. 94. 16; Joshua, 6 15; 2 Peter, 1. 19; Song, 3. 11; Mal. 4. 2; Heb. 11. 21; Psa. 16 8; 1 Kings, 19 12; John, 8. 10; Num. 33. 55; Psa. 108 13; Jer 51. 20; Exo. 15. 1; Dan. 11 28; Heb. 11. 34; Exo. 15. 15; Isa. 49. 25; Rom. 5. 21.

In the event of this powerful affray we can but see and admire the omnipotency of sovereign grace; for without the least clamor or noise it has put down the mighty from their seats, and exalted one of low degree; and it is by such acts as these that it raises its fame so high in the streets of Zion, and renders itself so greatly beloved by all good men, and to it they fly for safety in a perilous hour. But in regard to Apollyon himself we observe, that altho' he had met with many such defeats as this in his different campaigns, yet they retard not his energy, for he continues bent on war, and carnage is his choice morsel, and he is forever seeking a quarrel against one or another of the Lord's hidden ones; and there can be no manner of doubt on the mind of any sober thinking person, but what he is now, even at this early hour, fitting out a new expedition against sovereign grace, and intending to make the heart of some poor afflicted believer the dread battle ground. Defeat seems only to sharpen his rage for future slaughter, and being now driven from the position he had taken in the valley of Jezreel, fills him with such increased rancor and madness, that it may be said his inside resembles a caldron of burning coals of juniper, and doubtless he will soon be moving round about seeking whom he may devour.

But with what amazement does the believer cast his eyes over the battle ground! And when he rightly comes to himself, and clearly sees, and fairly understands how the matter, on his side, has been conducted by the Plenipotent; and, also, what he himself has been rescued from; and likewise what a most terrible overthrow Apollyon and his army has met with: together with how little use his own preparations for a defence against the enemy were when the trial came on; and how absurd it was in him to make any calculations on being defended against the gates of hell by the labor of his hands, all which labor he now sees laying in a mass of ruin before his eyes:—I say, when the believer takes correct views of all these things, no mortal tongue can tell how high sovereign grace rises in his estimation. Of grace he sings all day long, and speaks of it in a tone which shows he knows something of its worth and importance. And it is something more than merely amusing to see him making use of all the lawful means which he can think of, by way of engaging this mysterious Plenipotent on his side for good and all; i. e. all the way through this life; for he now a-days is afraid of himself, and hence he wants something more substantial to rest upon, than his own well cut trenches and breast-works. *It is good for me that I have been afflicted; for before I was afflicted I went astray*, Psa. 119. 67, 71.

In my next I will pursue this subject, but for the present I bid adieu to the Editors of the *Primitive Baptist.*

JAMES OSBOURN.

Woburn, Mass. 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the Lexington Primitive Baptist Association, second session, convened at Mount Calvary church, Lexington Dist. So. Ca. on the 30th September, and continued to 1st October, 1842.

1. At 12 o'clock, M. the Introductory Sermon was preached by bro. John Galloway, from Jeremiah, 23rd ch. 1st verse: Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord.

2. The delegates assembled in the meeting house, and after prayer by bro. John Galloway, the delegates of the churches composing this Association were respectfully called, their names enrolled, and the state of each church minuted.

3. Elected bro. John Galloway, Moderator; Nathaniel Jones, Clerk; and Benjamin E. Clark, Treasurer.

4. Constitution, Rules of Faith, and Decorum being read by the Clerk, proceeded to business.

5. Communications from sister Associations in correspondence with this body were called for.

6. The Moderator announced the following committees, (viz:) B. E. Clark and Charles Plunkett, on revision; John P. Cullum and J. J. Smith on the state of religion.

7. Resolved, that the name of the Galloway Primitive Baptist Association be changed so as to read, The Lexington Primitive Baptist Association of So. Ca.

8 The Circular Letter was offered, read, received, and ordered to be published.

9. Resolved, that this Association have correspondence with the Springfield Association, Fork Shoal, and the South Carolina; and that Nathaniel Jones is appointed to write a letter of correspondence and have it appended to these Minutes, as an invitation of correspondence with the Springfield, Fork Shoal, and the South Carolina Associations.

10. The Corresponding Letter was read, received, and ordered to be published.

11. Resolved, that the next Association be held on Friday before the second Sabbath in October, 1843, in lieu of the 1st of September.

October 1st, 1842.

12. The Association convened at 11 o'clock, A. M. The Moderator called to order, and prayer by the Moderator. Proceeded to business.

13. The committee on the state of religion beg leave respectfully to report:—

That they have had the same under consideration, and find religion in a cold and declining state; and we exhort the body, therefore, to pray the Lord of the harvest to send forth more laborers into his vineyard.

14. Appointed bro. John Galloway and Garret Mathews to bear Minutes and Corresponding Letter to the South Carolina Association. Bro. J. J. Smith was appointed to visit the Fork Shoal Association, with Minutes and Corresponding Letter; and B. E. Clark and John V. Sawyer to bear Minutes and Corresponding Letter to the Springfield Association.

15. Resolved, that the next Association be held at Bethlehem church, Edgefield Dist. South Carolina, on Friday before the second Sabbath in October, 1843.

16. Appointed bro. John Galloway to write the next Circular Letter.

17. Appointed bro. William B. Villard to preach the next Introductory Sermon, and in case of failure, J. Galloway.

18. Resolved, that the present Clerk of this Association be authorised to revise and prepare the Minutes of this body for printing, and deliver them over to bro. B. E. Clark to superintend the same.

19 Resolved, that bro. B. E. Clark, Treasurer, be authorised to make a contract with Mr. Editor Durissoc, at Edgefield Court House, to execute the printing of these Minutes.

20. Resolved, that this Association tender their thanks to the brethren and friends of this church and vicinity generally, for their kind benevolent entertainment of this body during the present session.

21. Prayer by the Moderator, and the Association adjourned.

JOHN GALLOWAY, Mod.
NATHANIEL JONES, Clerk.

STATE OF THE CHURCHES.

Churches.	Delegates.	Baptised.	Rec. by let'r	Restored.	Excomm'd.	Dead.	Blacks.	Whites.	Total.	Money for Minutes.	Times of church meetings.
Water Pond,	J. Galloway, C. Plunkett,		1					24 24		1 00	1st Sunday & Sat'y before.
Mt. Calvary,	J. V. Sawyer, N. Jones,		1	1	1	1		23 27		1 00	2d Sunday & Sat'y before.
Bethlehem,	A. McGraw, B. E. Clark,							9 9		1 00	3d Sunday & Sat'y before.
			2	1	1	1	4	66 69	3	3 00	

Preaching continued on the Sabbath to a large, respectable, and attentive congregation, with some evident signs of good effect.

LETTER OF CORRESPONDENCE

The Lexington Primitive Baptist Association of South Carolina, sendeth Christian salutation to her corresponding sister Associations.

Dear Brethren in the Lord, (of the Old School:) We feel it our duty to form some communications with you in relation to our religious concerns. We have separated ourselves from all the money schemes of the day, in order to try to retrace our steps that we have diverged from the practices of the original Baptists of South Carolina, and have brought ourselves into confusion by too long pursuing the course with the New School Baptists; and in doing so, it seems that we are very destitute of clergymen to preach for us. We therefore, dear brethren, request of you to visit us, to preach and pray with and for us, in this destitute state. We hope that these few hints given you, dear brethren, will take some of your special attentions, that you may visit us; which perhaps may be the means of cheering and strengthening of our drooping spirits. We therefore humbly request your united prayers for the unity and prosperity of Zion.

CIRCULAR LETTER.

Dear Brethren, of the Primitive faith and order: We do not know how to address you in a better way, than in the words of our blessed Saviour; *Fear not, little flock. for it is your Father's good pleasure to give you the kingdom.*

These words should be a great encouragement to the Christian, for Christians are but few, though there are a large number who are professors, but from what can be seen it is to be feared they are not all possessors of the one thing needful; for those who can make themselves Christians, or those that are made Christians by man, are not the little flock spoken of in the 12th chapter of Luke.

Brethren, we should not fear because we cannot number so largely as some do; for we want to number such as the spirit hath quickened and made alive. These are the little flock, they were not made Christians at a camp meeting, a protracted meeting, (or distracted meeting;) but they were given to Christ in the covenant of grace.

Brethren, we fear not because we are a little flock; we fear God, fear him who is able to cast into hell; we are not to fear him who can kill the body and after that cannot do any more. Brethren, we should fear to disobey the commands of God, for the Lord has told us in his word to shun every appearance of evil; and he has likewise told us, to come out and be separate, and taste not, handle not the unclean thing; and then there is a promise to the person who does obey.

Every good farmer knows that a good fence is the best way to keep out swine. But while there are some rotten rails mixed in amongst the sound ones, the hogs will keep getting into the field and interrupt the grain; but take out the sound rails and make a good fence, and when one rail is found to be rotten take it out and keep a tight fence; likewise the church should keep a tight discipline, for if one member is rotten hearted, or crooked, try him by the plumb line, and if he can be made fit to fill up the place, well; if not, cast him out. Brethren, how many rotten rails will it take to make a good fence? More than we can enumerate, for if we keep putting in rotten ones, it is but a rotten fence still. And if there should be a sound rail now and then it is to no purpose, for a few sound rails amongst so many rotten ones cannot keep the fence tight and strong. Therefore, we hope these few hints will be received by all our dear brethren; and if so, we hope they will obey the commands of our heavenly Father where he has said, COME OUT OF HER, MY PEOPLE.

Brethren, we see by reading the scriptures a little few are spoken of in many places; as, fear not, little flock—many are called, but few are chosen, &c. And these are the ones which have the promises, therefore we should rejoice and praise our God for his goodness, as it has been his good pleasure to call us from darkness to light, and from sin to holiness; and of late has put it into some people's minds to obey his commands. Brethren, we hope you will take the meaning of the good farmer, and the good and bad fence; we think a word to the wise is enough; the brethren are those that remain in the other ranks.

To our distant brethren, especially our ministering brethren, we request some of them if it can be convenient, to come and see us; we are but few, and among the few

not many preachers of the right stamp; for those that go for camp meetings and protracted meetings to make Christians to brig about, when they make their returns to *head quarters*. We do not want them to visit our meeting house to preach, they can come and hear and welcome. We would be glad to see and hear any of the brethren of our faith and order. Brethren, it is a cold time with us; but let us trust in the Lord, and pray to him, and try to humble ourselves before him, and wait his time to favor Zion; for he is God, and he cannot change; hut we must, if we are in our sins. We therefore pray the Lord to revive our drooping spirits, and to his name be the praise forever. Amen.

CIRCULAR LETTER.

The Elders and messengers composing the Lexington (N.Y.) Baptist Association, to the several churches whom we represent, send greeting:

Dear Brethren—Through the mercy of God we are spared to meet once more in an associated capacity; and the year that has passed away has buried its thousands in mouldering ruin; and as you will expect a circular from us, we feel to address you on the important subject of the love of God, and also the duty of saints loving one another. Saith the apostle John, "If God so loved us, we ought also to love one another."

It is a truth revealed from heaven, that God hath loved his people with an everlasting love. The effect of this love is manifest in giving Jesus Christ a covenant of the people; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God's love again is manifested in choosing sinners in Jesus Christ, and that before the world began, according as he has chosen us in him before the world began, and again, the love of God is displayed in bringing sinners from death to life, from darkness to light, and delivering them from the power of Satan, and bringing them divinely near to himself, in the work of regeneration; which is effected by the spirit. We understand that life, eternal life, is communicated to the soul: then, and not until then, genuine repentance exercises the soul, being a grant of God, the soul then mourns under a sense of the dishonor he hath done to God by transgression; this being the work of God, to grant repentance, he alone grants remission of sins; being confident of this very thing, that he who hath begun a good work in you will carry it on until the day of Jesus Christ, and as there is a time to mourn, there is also a time to rejoice. In God's time the burdened soul is made to rejoice in hope of the glory of God, they receive the spirit of adoption, whereby we cry Abba Father; if a son, then an heir of God through Christ, those have a title to the inheritance upon gospel principles. The ground of their justification is Jesus Christ becoming their surety in the covenant of redemption; being made sin for us by imputation he hath in time bore our sins in his own body on the tree, satisfied divine justice, magnified the divine law, brought in an everlasting righteousness; this righteousness being imputed to the believers, they are justified from all things from which they could not be by the law of Moses. Well might the apostle say to his brethren, we are complete in him. Yea, the eternal Father beholding the bride of Jesus Christ dressed in his righteousness, saith, I have not beheld iniquity in Jacob nor perverseness in Israel. And now brethren, is not all this the effect of God's everlasting love placed upon sinners; now the saint with humiliation of soul, adopts the language of the apostle and says, we love him, because he first loved us. And now brethren, who hath made you to differ from the world of mankind? If God hath bestowed such distinguished love upon us, ought we not to love one another? It is according to the fitness of things they are all united to Christ their head by a living faith, born of one spirit, heirs of one inheritance, children of one Father, subject in a great degree to the same trials, and partakers of the same joys, members of the mystical body of Christ, members one of another; many members but one body, we think it not possible to love God that begetteth, without loving those that are begotten. The apostle saith if a man say that he loves God and hateth his brother, he is a liar. Then let us not love in word only, but in deed and in truth. The effect of this love constrains the believer (Moses like) to choose rather to suffer afflictions with the people of God, than to enjoy the pleasure of sin for a season.—They esteem even the reproaches of Christ greater riches, than all the pleasures of this perishable world. Love to God and their brethren, leads them, like the ancient saints, to speak often

one to another, to bear each others burdens, to watch over one another for good; they delight in meeting each other in the house of prayer, and say with the Psalmist, I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness; one day in thy courts is better than a thousand. The love the saints have for each other, does, or ought to lead them to esteem others better than themselves; to admonish each other in the bowels of tenderness. And this is not all love leads them to, in obedience to the commands of their master. It leads them to administer to their temporal wants, as God in his providence has given ability; saith the apostle James, if a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit. So faith, if it have not works is dead, being alone. Again, we are commanded to love our enemies; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. In short, all the duties we owe to God, to our brethren and to our fellow mortals, are clearly marked out in the sacred scriptures; to which we would do well to take heed. And, now my brethren, while many of the heralds of the cross have been zealously engaged to vindicate the doctrine of grace, and that ably too, have we not reason to fear that there has been too little said, both from the desk and the press, about practical godlines. We would say, this we ought to have done and not left the other undone.

Is it not to be lamented that there is so little attention paid to the laws of King Immanuel, by which alone the church is or ought to be governed? is not the discipline of the church of God too much neglected by many of us; may we not suppose in the temple-worship, if the snuffers were laid aside the lamps would burn but dim? Now, in the conclusion, for a word of encouragement to those that love God, we will say: notwithstanding all our imperfections and short comings in duty we have a High Priest in heaven, that can be touched with the feelings of our infirmities. Let us therefore look to Him for wisdom to direct, and strength to perform all those duties he has commanded, and God grant that we may all find his grace sufficient to support us under every affliction we have yet to experience, while we sojourn in this vale of tears.

CORRESPONDING LETTER.

The Lexington (N.Y.) Particular Baptist Association to her Sister Associations with whom she corresponds, sendeth greeting: and may the Lord Jehovah grant you abundance of his Divine presence, and lead you in the paths of righteousness for his name's glory.

Dear Brethren—This day of trial and distress with the Zion of God, reminds us of the language of inspiration as expressed by the Apostle Peter in second epistle, the second chapter—where he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not;" which scriptures we think, brethren, are now fulfilling in the largest sense of the word, in all the new measure system; the inventions of mortals are substituted for the commands of God; the scriptures are distorted and construed into every possible shape to suit the caprice of men; another gospel is preached to suit Arminians and non-professors, money is the object, self-aggrandizement the motive; and mortal beings led blindfold to destruction, under a mask of religion, the effect produced. While the souls of God's dear children are heavy laden, and their hearts made sad, the seeds of discord are sown and very friends separated. The cause of God languishes and Zion mourns, and her gates are black unto the ground. The times call loudly for the saints to gird on the whole armor of God, to stand fast in the liberty of the gospel. Watch unto prayer, and in all things give thanks; 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. For if these things be in you and abound, they make you, that ye shall nei-

ther be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Dear brethren, the coming of your messengers has gladdened our hearts, and while hearing them declare the truths of the everlasting gospel of God our Saviour, has refreshed our spirits. Our preaching has been excellent, and we think in the power and demonstration of the Spirit Our session has been conducted in peace and the greatest degree of harmony.

DAVID MEAD, Moderator.
THOMAS FAULKNER, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 26, 1842.

The year is drawing to a close, and we would respectfully call the attention of our Agents and subscribers to an early renewal of those subscriptions made only for the present volume or year, as all such will be discontinued at the end of the year unless previously renewed. We would also suggest to Agents the propriety of mentioning such names as should be discontinued by removal, death, or otherwise, as well as designating such of the new subscribers as wish to discontinue at the end of the year—unless this is done we generally continue the papers until otherwise directed. A slight attention to these particulars will prove very beneficial, by saving us considerable unnecessary labor and expense.

TO EDITORS PRIMITIVE BAPTIST.

Caledonia, Lowndes county, Mi. }
Oct. 24th, 1842. }

DEAR BRETHREN IN THE LORD: I have once more taken up my pen to address you, though in a very feeble manner. I now wish you to examine vol. 6th, No. 22, November 27th, 1841.

Now, dear brethren, before God and to the inspection of my dear brethren, I wish to say a few things to you that bear upon my mind. Now, brethren, Mr. Micajah Bennett has disputed my word three times in regard of what I stated to you before, concerning the constitution of Border Spring *society*. I then told him I would prove it by brother Alexander Morris, and also did it at bro. Morris's own house I then also referred him to brother Ezekiel Morris, who was also present at the Constitution. And since that time Mr. Bennet has stated to the congregation at Border Springs, that the writer in the Primitive paper was mistaken, but honestly mistaken. And he has since that publication acknowledged to bro. A Morris and bro. John Gaston, that the Clerk of their Constitution understood it as I stated it; and confessed he also saw it himself on the Minute of that Constitution. He now says he made that publication to relieve brother Morris and me.

Brethren, I wish you to examine this and say, whether he has relieved us or exposed himself a little more. And I took the two brethren above named, and went to the Clerk of that society, and examined their society book; which says, they were constituted upon the faith of the Columbus Association; which is the identical same faith I wrote to you before. And I will now write a few words more of their faith: 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 that while the righteous in eternity ascribe their salvation to the free sovereign grace of God, the finally impenitent shall see and acknowledge their own perdition to be the natural and necessary result of their own voluntary incorrigible wickedness and opposition to God and his truth.

And now, brethren, is this the Primitive faith? I think not.

Very dear brethren, we whose names brother Mann has mentioned above, are members with him in the same church, and are willing to testify what brother Mann has said respecting the Constitution of Border Spring society is the truth. Alexander Morris and Ezekiel Morris—and bro. John Gaston is a member with us, and heard Mr. Bennett make the acknowledgment. In the mouth of two or three witnesses every word may be established. A hint to the wise is sufficient.

Now, brethren, Mr. Bennett still says he is a Primitive Baptist. If he was, would he stand in opposition to us as he does? Now, brethren, his actions speak louder than his words. I come out plain and say, that he is not, &c. Now, Mr. Bennett, did you not promise Ebenezer church in 1838, if they would give you a letter that if the Pilgrim's Rest church did not join the Buttahatchy Association this fall, to wit, 1838, that you would bring your letter back to Ebenezer church? Did you do it? Now, sir, I will answer for you; sir, you did not. Now is this all? I answer, no; for the greater part of the

members where you are now living were missionaries before you joined them, for you told me so yourself. Sir, did you not tell me, that if the Columbus Association did not rescind that part of their faith which I published in the Primitive, that you would leave them; for, said you, brother Mann, I never have swallowed it, nor I never will. Now, sir, have you complied with your word? I, answer, no; for you are still living with them and vindicating their cause. Is this all? No, sir, you have taken the voice of two churches, as you call them, to exclude two poor old Primitive Baptists, because they would not drink out of your missionary cup and lick your golden calf. Surely now you will not say I am mistaken.

Did you not tell me that bro. Keaton had published a lie on you in the Primitive, and he should take it back; if he did not, you would expose him, &c.? Now have you done it? Did you not say I was the first one that put your name in the papers, and you said you thought of replying to it, but it was too low a stoop for you. I wish you to rember that your name was used by two of the Primitive Baptists before me Now, dear sir, I wish you to make your words and conduct agree. And now let us take Christ's own language: Or how will thou say to thy brother, let me pull out the mote out of thine eye, and behold a beam is in thine own eye, &c. Now, Mr. Bennett, did you not have the care of Elbethel church, four, five, or six years? Now, sir, where is that love that you had for all the brethren and sisters? And did they not love you? Did she not esteem you highly? I say she did. Did she ever treat you amiss, but esteemed you as a gospel minister of the Lord Jesus Christ? For the Lord's sake look where you are, and remember you put yourself there, and then remember you are the very cause of my writing now, &c.

Now where is the love that once did exist between you and me? Did I not love you as one of the members of said church? Those things I want you to look at, and consider. And now, sir, you are living with a missionary set that do blaspheme God's holy name, and are the enemies of the poor Old Baptists; and they tell lies on them, and speak all manner of evil against, &c. Does it not appear very plain, that you are in the path too? I am sorry for you and your craft men, but God knows my heart, their ways I do despise, &c. I feel determined by the grace of God to vindicate his cause while I live. The grace of our Lord Jesus Christ be with you all. Amen.

My dear brethren, I crave an interest in all your prayers. Ah, br. Tillery and br. Rorer, and you, br. Moseley, where are you and all the brethren? Cry aloud, and spare not. Brethren, earnestly contend for the faith once delivered to the saints. So I add no more at present. but remain your unworthy brother. Farewell to all.

WORSHAM MANN.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

WRITTEN FOR THE KEHUKEE ASSOCIATION, IN 1835,

By Joshua Lawrence.

To the several churches we represent.

(*continued.*)

The third church we name is the church at the city of Ephesus. That there was a church in this city, both Paul's epistles and John's Revelations prove; and that it was a Baptist church, is clear also. While Apollos was at Corinth—Acts, ix. 1—Paul having passed through the upper coast, came to Ephesus. There he found twelve of John's disciples, these were Baptists of John's make; he gave them the Holy Ghost by laying his hands on them, and they spake with tongues and prophecied. Verse 18: "And many that believed came, and confessed, and shewed their deeds"—burnt their books, &c. Verse 20. "So mightily grew the word of God, and prevailed." You, dear brethren, cannot help seeing here that John's twelve Baptists were the first materials of this church; and that the character of those that were added to them by Paul's two years preaching at Ephesus, were such men that confessed and shewed their deeds, believed, burnt their books, &c. which was the very character of the twelve Baptists of John's make, such as confessed their sins, &c. baptised in Jordan. And such success Paul had here in preaching, that it drew from the historian Luke these expressions: "So mightily grew the word of God, and prevailed." We cite you as further proof of this fact, Paul's epistle to this church, and several items found in the Acts. So then, this was a Baptist church of men that confessed their sins, shewed their past bad deeds, be-

lieved, &c. just such are the churches of the Kehukee Association.

The fourth church we shall name is that at the city of Corinth. Paul's two epistles prove that there was a church at this place. Acts, xviii. 4: "And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks" —verse 8: "And Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptised." Now this is so plain that it needs no comment, that the church at Corinth was a church of baptised believers, and that they became so by Paul's preaching in this city, and that they first believed and then were baptised on a profession of their faith in the Lord Jesus—this is as clear as noon day. To prove which, read first epistles of Paul to the Corinthians, i. 13: "Or were ye baptised in the name of Paul"—verse 15: "Lest any should say, I baptised in my own name"—16: "And I baptised also the household of Stephanus." With abundant other satisfactory proofs in both the epistles, that the church at Corinth was a Baptist church of baptised believers. Of these four being Baptist churches there can be no doubt, and that they were just such as now compose the Kehukee Association. Our limits forbid our further particularising individual churches; and as there is satisfactory evidence that these four were all Baptist churches of baptised believers, so it necessarily follows all the rest of the churches must be; as we can hardly think that the apostles baptised more than one way, and that was with John's baptism; which was the same baptism that they had been baptised with as well as their divine master, and in the same way, with much water.

Now, dear brethren, we have told you that the Acts of the Apostles was the first history of the Christian church and of the Christian religion for 31 years; there are self evident proofs in this history, that the gospel was preached and had spread throughout Judea, Samaria, Gallilee, and by far the greater part of Lesser Asia; throughout Greece, and most all the islands of the Ægean sea—Cyprus, Crete, Salamis, &c.—good part of the sea coast of Africa, at Rome in Italy, Antioch in Syria, Ephesus, Joppa, Thessalonica, Berea, Iconium, Derbe, Corinth, at another Antioch which was in Pysidia, at Saran and Lydia, &c &c. Disciples are mentioned at Damascus, Lystria, Troas, Athens, Tyre, and Cesarea, while the church at Jerusalem remained the principal seat of Christianity, where thousands are said to believe. And this first history furnishes us with facts to prove that there was a Baptist church at Jerusalem, and a church at Rome; for Paul says their faith was spoken of throughout the world—a church at Antioch, at Corinth, at Galatia, at Ephesus, at Philippi, at Collosse, at Thessalonica, at Crete—the church in Cencherea, the church in the house of Priscilla and Aquilla, at Sardis, at Philadelphia, at Smyrna, at Pergamus, at Thyatira, and at Laodicea. Here are eighteen churches of which the history of the Acts of the Apostles, and the Revelations of John the divine, prove existed at those places: and there are hundreds of items and coincidences scattered in this first history of the Christian church, to prove that all these were churches of baptised believers—such as now compose the Kehukee Association.

But it may be asked what kind of Baptists these were? We answer, Paul says, "one Lord, one faith, one baptism." And the scripture again mentions the baptism of water, and the baptism of the Holy Ghost. Water baptism was the commission of John —Holy Ghost baptism was the commission of Christ; this last ceased with the apostolic ministry. Then during the ministry of John, water baptism was the one baptism; for the first time Christ administered Holy Ghost baptism was on the apostles after his death—then gave he them power to administer it by laying on their hands. Now the Quakers say, that Holy Ghost baptism is this one baptism. This is not so—Acts, xix: there you can see twelve men baptised by John's baptism, who received the Holy Ghost by the laying on of the hands of Paul, after water baptism. This agrees with John's testimony of Christ. But here is a text that scatters all before it, Acts, x. 47: "Can any man forbid water that these should not be baptised, which have received the Holy Ghost as well as we—verse 48: And he commanded them to be baptised in the name of the Lord Jesus." Then it is as plain as the nose on your face, that Holy Ghost baptism was not necessary nor never intended to make Christians, whether it went before or come after water baptism; but was only intended to give gifts, tongues, prophecies, working of miracles, and as a sign of the mission of Christ and his apos-

tles, &c. &c. For the apostles were Christians and preachers before they were baptised with the Holy Ghost, all which in all cases you will see clear by consulting and comparing the scriptures. So then the Quakers are mistaken, and water baptism is the one baptism alluded to by Paul, whether going before or following after Holy Ghost baptism. And he calls it one baptism because it is the one baptism given of God to John to administer; he calls it the one baptism because it is the one mode given by God to John, for if God did not give John the mode, how would he have known how to administer it since he had never seen it nor heard of its ever being practised before since the world began? It is called the one baptism because the baptism of John, Christ, and the apostles were all the one and same mode—much water, certain water, and river water baptism; and therefore the apostle calls out one faith and one Lord also, because one faith and one Lord were required both by John and the apostles in order to baptism. Then John's baptism, the apostolic baptism, and the Kehukee baptism are the same—one water, one faith, and one Lord baptism, as the whole tenor of the New Testament will show; and although there may be baptised unbelievers in the Kehukee churches, yet this don't alter the case, for there was an unbelieving Simon Magus baptised by Peter, yet Peter (see the scripture) baptised him on the profession of his faith; but he lied, as some do in the Kehukee churches—yet God did not give it to Peter to know men's hearts but by their fruits, nor to know Simon was an unbeliever; nor has he given it to the Kehukee ministers. It has been said by an enemy, that there are drunkards, fornicaters, and unclean persons in the churches composing the Kehukee Association—we could heartily wish that all other churches and sects were clear of them and we too; but we would say, put all such men from among yourselves and then throw stones at us, but for the present abstain from such calumnies, such self-righteous and self-conceit. Read Paul's epistles to the Corinthians, and see if there were not drunkards, fornicators, unclean and incestuous persons in that church; which is a good proof that the Kehukee churches are just such as this apostolic Baptist church at Corinth, and not sister to the churches of the pharasaical order, who strut in broadcloth begged by hirelings, who love the feathers more than the goose, and cry, I thank God I am not as other men. Such a man John the Baptist, or the apostles, would not let in their churches; and we don't want them in the Kehukee churches, for they are not of the old Baptist breed, but dogs and sorcerers that bark at and lick the sores of God's people, that are to be left out of the city when Christ comes to make up his jewels of penitent, broken hearted, sin confessing, obedient baptised believers.

We now in a short way, beloved brethren, come to the last thing proposed: to show that no church according to the scriptures has a right to be called the Christian church, but a Baptist church of baptised believers—and that none have, according to the scriptures, a right to claim to be of the Christian religion, but a Baptist who has repented and confessed his sins, and been baptised on the profession of his faith in Christ. We have fully shown that the first Christian churches were Baptists, of baptised believers; this you are forced from the scripture proofs to give up. If so, can you say, dear brethren, how you now can form and build a Christian church in this day, like those of old time, but by making use of the same kind of materials, of the same kind of tools and workmen, and the same plan by which the former apostolic workmen worked by? We say it cannot be done, for in this day if any man will build a Christian church he must build on the same materials, same kind of workmen, same plan, and construct in all things according to the first pattern showed in the mount, or else the tabernacle or temple will not be like the former. As proof we offer, 1 Peter, ii. 4, 5: "To whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious." This coming here mentioned means believing in Christ, by which he (Christ the stone) gives a sinner life; and then, 5th verse: "Ye also as lively stones are built up a spiritual house (not a natural house) and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ —verse 6: Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him (on this stone, (Christ) shall not be confounded." Read the whole chapter. Read 1 Corinthians, iii. 11, 12: "For other foundations can no man lay than that which is laid, which is Jesus Christ—12: Now if any man build on this foundation gold, silver, precious stones, wood, hay stubble," &c. Now in the a-

bove verses we are shown (as in twenty more we could cite) the manner of building Christian churches by the apostles; Jesus Christ the foundation, the sinner coming to him for life by faith, and then after receiving that life from him built up a spiritual house, &c. Then all the materials put in this house are, men made spiritual by the operation of God's spirit on them, then holy priesthood, then spiritual men, then able to offer spiritual sacrifices; so that natural men were not, and now cannot, be fit for the church of God; and a Christian church cannot be built out of natural men, and they have no right there while in that state, for they are not plants of God's planting, and therefore shall be rooted up. Paul is plainer. The Christian church is builded according to his plan, Christ the foundation and the materials gold, silver, precious stones; by this he intends sinners, melted in the fire of repentance and softened into penitence and compliance to God's will in the work of God's grace on their hearts, and stampt with king Jesus' image to make them current and passable in all God's dominions in earth and heaven, as gold or silver, suitable also to be put in any building to beautify, enrich, and adorn it; and precious stones, polished by the hand of God, "for ye are his workmanship, created in Christ Jesus unto good works;" "ye are God's building;" "I will refine them as silver is refined;" "and try them as gold is tried." For further proof read Revelations, that Paul by gold, silver, precious stones, meant believers in Christ as the only fit materials for the church of God, and that by wood, hay stubble, he meant children, women and men in their natural state, as unfit for the Christian church. So then national churches are not Christian churches; nor is a church that is composed of children and believers, for children are not lively stones, have never come to Christ the life-giving stone, but are dead stones and therefore not fit for the Christian church. Nor is a church composed of believers and seekers, and natural men and women and children, a spiritual house; nor can such natural persons offer up spiritual sacrifices, being natural and dead in trespasses and sins, and without faith cannot please God in that state. So then none but believers have spiritual life, none but they are lively stones, none but they have come to Christ the life giving stone, none but they have been refined as silver and tried as gold, and polished as precious stones by the hand of God, and so were the only materials in the apostolic age to build the Christian church; and even so now, the same and the same only, fit materials for a Christian church; all others are no more fit in the apostle's esteem than wood, hay stubble, to build the Christian church out of. Then a Baptist church composed of believers has the only rightful claim to be called the Christian church; because it is now what the former Christian church was, according to the New Testament. And such are the churches composing the Kehukee Association, as we have shown heretofore. The text shows us that the Christian church was a stone building, built of lively stones, and can you make a stone building out of wood, hay stubble? No, you know it cannot be done. Then no more can you make a Christian church out of natural men, women and children. Then if Moses and Solomon had built the tabernacle and temple out of wood, hay stubble, how would God have liked it since he gave the plan of both, for both were built as a dwelling place for God? So is the Christian church, she is built on earth as a house, tabernacle, and temple of the living God; a host of scriptures prove this. Then if God would not have liked it at the hands of Moses and Solomon to have dwelt in a straw tabernacle and temple, how will he now like to dwell in a hay stubble church? Consider of this, ye hay and stubble builders, and learn to go by God's plan, or else he will burn up your work; as he would no doubt have done that of Moses and Solomon, had they not gone by his plan.

Now we know that the first Christian church is called the bride, the Lamb's wife; and we further know, that love is the ground work of man and wife—do children love Christ? Do natural men and women love Christ? Have they given their hearts and their all up to him in love? Have they taken him as their all, the chief object of their affections, and become willing to suffer for his sake, and yield obedience to him, his laws, rule and government, and make his will theirs, and in all things say—husband, thy will be done? No, brethren, we know better than this—that the carnal mind is enmity against God. Then children, and natural men and women, while in that state, are no part of the Christian church; nor are they the bride, the Lamb's wife; but the believers are taught to love him, because they see he

first loved them, and have been made willing in the day of his powerful love to give up their all to him, and yield obedience to him; and so to love and serve him all the days of their life, and suffer with him and bear his cross through good and evil report as their lot may fall. And thus when Christ wins the sinner's heart by his overpowering love, at the day of conversion the match and promise of marriage is made; yet this sinner has no right to be called a Christian, nor his religion the Christian religion, until the baptismal rite of matrimony is administered to him; then he loses his maiden name sinner, and puts on from that day the name of his husband Christian, and then is entitled to be called Christian and his religion the Christian religion; and such men and women congregated together the Christian church and their religion the Christian religion, according to the New Testament, and is fully provable therefrom by the whole tenor.

But if a wife goes a whoring and prostitutes herself to another man, and takes up with him as her husband, and is governed by his laws and rules, and owns him her head, she forfeits her claim as a wife of the first husband by the law of the gospel, and he may put her away. So any Christian church that owns any head but Christ, and is governed by the laws and rules of such a head, whoever he may be, whether king or Pope, forfeits her claim to Christ her former husband, and becomes a prostitute and a committer of fornication with such kings, Popes, and heads. This is the idea that runs through the whole book of the Revelations of John the divine, concerning the church of anti-Christ, and he gives it as a distinguishing mark of the church of anti-Christ—read that book as proof. Thus the Roman Catholic church, which was once a Christian church, has gone a whoring and married the Pope in 606, and has since owned him as the head of that church, has yielded herself to obey his rules, laws and canons, and the laws and rules of kings for her doctrines, ordinances and discipline, and rejected those of Christ her former husband; and thus she is said to be a whore, and a committer of fornication with the kings of the earth, and to make herself drunk with the blood of the saints. And thus for these and a hundred other scripture reasons we could give, has the Catholic church forfeited her claim to be scripturally called the Christian church; and her scripture name since that date has been *Mystery—Babylon the great—the mother of harlots—and abominations of the earth.* This is truth, for she has committed whoredom with near 200 Popes, and fornication with not much less than 300 kings of different nations. Then Christ has put her away as a whore, and given her in the scripture her name, and disowns her as his wife, and given her up to her paramour—and the saints shall in a short time from this burn her flesh with fire, as she has burned many thousands of them—this we seal as truth of prophecy.

Suppose a Christian church should take a decanter of water, instead of wine, and administer that in the Lord's Supper—would she not forfeit her claim to be a Christian church, by thus perverting the ordinance of her Lord, since water used in the sacrament could not show any semblance of the blood of Christ, shed under the New Testament for the remission of sins; nor show the Saviour's death until he come, nor bring to the remembrance of the communicants his bloody passion and love for them? For in so doing the whole design of that solemn ordinance would be perverted, and the Lord's request of his church violated and her disobedience manifested. This we say, dear brethren, to you to fortify your minds against some publications which we have seen of water communion Baptists, tending to such a state of things. We say such a church would be unworthy of the Christian name, and violate the conjugal tie of bleeding love, and destroy the glass set up for the wife of Christ to view every now and then her beloved, dying, bleeding, absent husband, and thereby to remember him and his bleeding love to her since his ascension. Equally so those who practice sprinkling and pouring for baptism pervert the whole design of that ordinance; for baptism in the scripture is set forth as a burial, or as being buried with Christ by baptism; and is there not as much likeness between water and the blood of Christ, as there is between sprinkling and pouring to make a burial, or to bury a dead man? About the same, and you have as much right to change the one as the other. Thus those who change immersion for sprinkling, change in the same degree wine for water, and thereby pervert the very design of baptism; for baptism was designed to show our death to sin with Christ, and our resurrection with him into newness of life; and when defined by Peter proves the fact,

for he says baptism is not the putting away of the filth of the flesh, but the answer of a good conscience. And baptism cannot be the answer of a good conscience to children, for they have no conscience about it. So then this proves there was no children in the first apostolic churches. And as to baptism by immersion, there is as much likeness between that and a burial and resurrection, as there is between wine and the blood of Christ. So, dear brethren, maintain both as you now have them inviolate, and commit these sacred ordinances to the next generation as you have received them, and as set down in the scripture. And we say, if you change them you will be unworthy of the name of a Christian church, and your religion destitute of the true signs of the Christian religion, and you found disobedient to God. We are sorry, dear and beloved brethren, that we have had to cramp ourselves all the way through, in keeping back the many proofs which would have made this momentous subject much clearer; and that after doing all we could in cramping ourselves, we feel we have trampled on our limits and the funds of the churches--yet hope the subjects treated on will make you amends for that little balance that it will take between publishing a short and a lond letter. While in the name of our Lord Jesus we persuade you to let the scriptures be your guide in all religious matters, neither add to nor diminish from them, make your hearts the library for them, carry them out in principles and practice in all your lives, dealings, and conversation at home and abroad; live in peace, union and fellowship, contending for the faith once delivered to the saints in the holy scriptures; stand fast and immovable from them, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord. And may God's abundant grace be upon you, and aid and assist you to do all his will and finish your several courses with joy to yourselves and praise to his name, and the good of the saints that shall follow after us. Farewell.

CIRCULAR LETTER.

To the churches composing the Licking (Ky) Association of Particular Baptists.

Dearly beloved brethren in the Lord:—Through the indulgence of a kind and gracious Sovereign, we have again been permitted to meet in our associate relation. Gratitude of heart and thanksgiving are due to God, who has sustained us amidst changing and trying scenes, and life's uncertainties, to enjoy another annual meeting with the brethren and messengers composing this Association.

It being a practice of long standing to address you through the medium of a circular, we propose inviting your attention to a few remarks on the subject and effects of the New Birth, which are much agitated in our day. Some take it to be one thing and some another, but "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Christ said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." John iii. 3. It is this new and heavenly birth, which has bound christians in all ages, in such ties of love that distance nor time can separate or break asunder. The reason is obvious; they are of the same household of faith—their hearts are fashioned alike—begotten by the same spirit—and born of the same parents, they therefore know the order of their Father's house, but the world knoweth them not, because it knew him not; this is the reason why the son of the bondwoman has ever persecuted the son of the free woman: or the children of the flesh have persecuted the children of promise. Although the children of promise are few in number, and feeble in themselves, yet they are not willing to submit to the traditions of men; nor can they extend the hand of fellowship to any but those who give satisfactory evidence that they "Are born not of blood, nor of the will of the flesh, nor of the will of man, but of God," they are a people distinct from, and are not numbered among the nations: they are a people zealous of good works; their enemies call them by many opprobious names, but O! those despised little ones are safe—"The gates of hell shall not prevail against them," "The eternal God is their Refuge and underneath are the everlasting arms;" he shall thrust out the enemy from before them—the Lord will be a wall of fire round about this poor little flock, and the glory in the midst of them; then, dear brethren, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?

or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." Whence it will be perceived that the fellowship of the saints is the effect of the love of God shed abroad in our hearts, by the Holy Ghost, which is given unto us, and is confirmed by a joyful reception of the truth and obedience to the commands of our Lord Jesus Christ; hence it is said, "Every one that loveth him that begat, loveth him also that is begotten of him," and we are constrained to judge favorably or unfavorably those claiming to be sons and daughters of Zion, in proportion as we see the image of Christ manifested in their walk and conversation; from all of which it is worse than idle to say we MUST fellowship *this* or *that*, seeing that fellowship flows spontaneously from the implantation of grace in the heart. We have great reason to be thankful to God for liberty of speech and of conscience; that it is our privilege to proclaim fellowship for truth, and non-fellowship for every thing at war with truth.

We seem evidently, dear brethren, to have fallen on the times of which the Apostle has warned his brethren, when "Evil men and seducers shall wax worse and worse, deceiving and being deceived, "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 shall turn away their ears from the truth, and shall be turned unto fables."

We may expect a warfare not only with the flesh and its inbred corruptions, but with satan and his legions which shall compass the camp of the saints; but dear brethren, this little flock need not be dismayed, for "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us." Isa. xxxiii. 22: for he hath said, "I will never leave thee nor forsake thee," but he will consume their enemies with the brightness of his coming.

Let us ask of him grace to help in time of need, that we may be enabled "To contend earnestly for the faith once delivered to the saints," and O! dear brethren, let us remember that "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds."

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.

THOS. P. DUDLEY, *Mod.*
JAS. S. PEAK, *Clerk.*

TO EDITORS PRIMITIVE BAPTIST.

Aspen Grove, So'ampton county, Va.
Nov. 7th, 1842.

DEAR BRETHREN: At this time we are favored with the visits of our much respected brethren Cooper and Bennett, and I assure you it was a very seasonable visit with us, as it happened to be the very time when we could in truth say, "*the harvest is great but the laborers few.*" This destitution of our brethren gave us hearts to appreciate such visits, it is true; but I assure you, it was only a feather in the *scale*, when compared with the faithfulness in which the word of GOD was preached, and the powerful effect it had upon the large and attentive congregation they had the pleasure of addressing at OLD So. QUAY. As an evidence of the correctness of this statement, I can inform you, that the brethren have already continued with us *three* days, and I regret very much that previous arrangements force them to the necessity of leaving day after to-morrow. But I hope they will not forget to *pray for us*. and that the word that has been dispensed may be productive of much good.

Who, brethren, will follow them in an example so worthy of imitation, and come over and speak a word of comfort to the dear mourners about Old So. Quay? Where, I ask, is the watchman that can slumber upon his post in this hour of danger, and suffer an enemy to make inroads into the camp of Israel and not give the alarm? And where is the Christian whose ear can be deaf to the cries of the distressed round about here? Not one, I am sure. Then, brethren, come over and help us, the work of the Lord is still prospering. Brother B. Cooper had the pleasure of administering the ordinance of baptism to eight subjects, who were willing to follow the Saviour INTO the water, as well as on high land. This news is cheering, and if we can judge from the present signs, I say come on and it is more than probable you may have a like duty to perform.

I wish, brethren, I could tell you more of the news in this section; BUT COME AND

SEE, as I am in a hurry, just from church. Farewell. *E. HARRISON.*

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P. S. Brethren, if you have any thing to write—write; if not, say nothing. Don't tell what others are doing, while ye yourselves are idle. *E. H.*

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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RECEIPTS.

Worsham Mann, $10 | S. M. Collis, $1

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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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, DECEMBER 10, 1842. No. 23.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 3.

DEARLY BELOVED: we will now go on with our unfinished subject by observing, that as in every conflict which a believer is brought into with sin and satan, the grace of God stands at his right hand to defend him, and at last brings him honorably through his severe struggles; so at the close of every conflict, he the louder sings of *triumphant grace*, and the more admires its way and manner of working and conducting all matters under such conflicts. Also, it always is from such believers as are the most tried and afflicted in soul, that grace receives the largest revenue of praise; for they learn its worth from being wholly supported by it when in the greatest perils, and in the most critical situations. In nature, the darker the night is, the brighter the gloworm appears to shine: and in the divine life it is no less true; for the greater the believer's embarrassments are, and the more perplexed his situation is, so much the more illustrious is the shining forth of sovereign grace on his path way. This fact is well known to every one who has been long in the school of Chirst, and is acquainted with *the trial of faith*, 1 Peter, 1. 7. Vastly majestic, you know, is the breaking out of the noon-day sun from behind a dark thunder cloud: and how very dignified divine grace looks when it is deeply engaged in defending and supporting of a saint of God when he is under a most powerful encounter with sin and satan. And hence, why the Lord sometimes *plungeth the believer into the ditch till his own clothes abhor him*, is perhaps, that grace may shine the brighter in extricating him from a situation so very disagreeable, Job, 9. 31.

But again.—Grace secures unparalleled honors to itself by taking the course it does in saving rebellious man; and we know that its course is such that it saves the sinner without borrowing or begging help from him. Should grace receive any assistance from an arm of flesh in the business of saving the soul, of course, the honors obtained by the salvation, must, by the rule of congruity, be divided between the two agents which were engaged in saving that soul. But sooner than sovereign grace will submit to a measure so contemptible in itself, and so reproachful to the cause of God and truth, that it will save sinners by its authoritative power and expense, asking no favor of any man. And this is what we call *triumphant grace*. In no other way will grace save men. It came into office at first, and commenced its operations on Abel upon this very principle; and from then till now it has not swerved; no, not so much as an hair's breadth. It is grace yet,—even *triumphant grace*; and it saves sinners,—the very chief of sinners,—sinners who cannot help themselves. So long as a man feels himself to be good, or tolerably good, or almost, if not quite, good enough to do without grace, grace will do without him. Grace will never take a good cause in hand since it can derive no praise nor honor from such an undertaking. In order that it may gather to itself credit and honor, praise and fame, it picks up *the poor, and the maimed, and the halt, and the blind*, Luke, 14. 21. Yes, and it picks them up too out from the mud, and the mire, and the horrible pit of sin, and from the depths of misery, and wretchedness, degradation, and infamy, and then conducts them to the fountain

opened for sin and uncleanness, and shows them that their dwelling is in God, and that there they are safe, and in Jesus Christ fair and without spot.

Now such men as these will rise up in mass and praise God from whom all blessings flow; and, also, in lofty strains sing to the honor of *triumphant grace*, and acknowledge themselves under infinite obligations to the divine Majesty. And if any one should here ask us why it is that grace passes by good and decent folks, and diligently attends to, and takes a deep interest in, and has so marked a regard for, such poor polluted worms and loathsome mortals; we know of no better answer that can be given than just this, *The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth*, Isa. 23. 9. The doctrine of grace,—free and distinguishing grace; and the salvation of the soul effected by grace alone, freely abounding to the poor and needy through the blood and righteousness of our prince Immanuel:—I say, this doctrine is that which brings honor to the *divine Throne*, and exalts the Saviour of sinners, and is an inlet to all the gospel peace and rest that ever was, or that ever will be enjoyed by the church of Christ, in this, or in the world to come. With this gospel peace the world has no happy acquaintance; their time, and their minds, and their thoughts, are all taken up in, and engaged about, what St. Paul calls *the pleasures of sin*, Heb. 11. 25. Nay, more than this; for it is not only true, that the giddy world know nothing of this gospel peace; but it is equally as true, that no men on earth, whether they are orthodox or heterodox, Old School or New School, are in heart acquainted with this gospel peace, unless they have been brought to an acquaintance with it by the eternal spirit.

But in reference to *triumphant grace* we will once more observe:—In this grace there is something so forcible, so efficacious, and so masculine, that at times it seems to sweep every thing before it, and as though it was out on a conquering expedition; for it appears on such occasions to be *clad with zeal as a cloke*; and hence before it, *the stout-hearted are spoiled*, and the rebellious, who had long exalted themselves, *come bending unto it*, Isa 59.17; Psa. 76. 5; Isa. 60. 14. It is most admirable to see the way and manner which this grace takes to curb, and bow, and melt down the minds of audacious and stubborn men. It is done so effectually that lions are turned into lambs, and they all lie down together so that a little child can lead them, Isa. 11. 6, 7. In this way it is that men are saved *to the praise of the glory of God's grace*; and to the end, *that no flesh should glory in his presence*, Eph. 1. 6; 1 Cor. 1. 29. Surely we all ought to sing of *triumphant grace*.

Also, there is so much divine goodness and greatness in this grace, that the whole gospel is named after it; THE GOSPEL OF THE GRACE OF GOD; and forgiveness of sin is said to be according to the *riches of grace*. And grace is likewise said *to abound*, and to be *sufficient*. And our election is the *election of grace*, and by grace we are said to *be called*, and by it we are *saved*, and our justification is *freely by grace*; Acts, 20. 24; Eph. 1. 7; Rom. 6 1; 2 Cor. 9. 8; and 12. 9; Eph. 1. 3, 4, 5, 6; Gal. 1. 15; Eph. 2. 5; Rom. 3. 24. Surely then, in view of all this, we may, and we ought, here roundly to declare grace to be sovereign and discriminating, and a Plenipotent from the skies, and that saves sinners the chief, and the vilest, and the worst. Also, in this grace there is something so peculiarly humiliating, that under its influence the soul seems to crumble all to pieces, and on the head of prince Immanuel, the believer makes haste to place the diadem of glory and to sing in lofty strains the coronation song,—LIVE FOR EVER GLORIOUS KING!

Once more we observe —Sovereign grace is closely connected with, and runs clean through, that *everlasting covenant, ordered in all things, and sure*, and which covenant was made on the behalf of *the bride, the Lamb's wife*, 2 Sam. 23. 5; Rev. 21. 9. In this covenant, the whole plan of salvation was settled by the eternal Three; and of this covenant, Christ is the head, and *the head of all things to the church*; and this head is said to be *full of grace and truth*, Eph. 1. 22; John, 1. 14. The stipulations, or conditions, of this covenant, even every one of them, Christ engaged to fulfil on the behalf of all those whom the Father gave to him, or chose in him before time began; and in fulfilling those conditions he opened the kingdom of heaven to all believers, and laid an indisputable foundation on which we are to build our hope of eternal felicity. And here again, grace, even sovereign grace, resplendently shines forth in the person and work of our incarnate God. Grace here

looks like itself, and nothing else doth it resemble; and as it shines in the face of Jesus Christ our Lord, so it fills the church with its brightness, and also, scatters around crumbs of comfort to the whole household of faith, and administers divine relief to all the maimed and broken hearted. And this is the grace by which God will be known through all the streets of Zion; and every heir of promise is brought to know himself, and the gospel, and the Lord, by this same sovereign grace; and we will acknowledge it to be *triumphant grace.*

And here we will venture to assert in the open face of all our modern Pharisees, Arminians, Freewillers, Meritmongers, Ishmaelites, and Hagarenes; to wit, that the very *nature and constitution* of this Herculean grace, if we may so say, is such, that not all the sins, iniquities, infirmities, miseries, woes, wants, distresses, troubles, sorrows, griefs, and lamentations, among the sons of men, can ever once baffle, nonplus, defeat, impede, abolish, overthrow, undo, change, or invalidate. It has resisted, and turned aside, and crippled, all sorts of base policies, powers, intrigues, plans, devices, fiends, angels, men, and devils; and to this day it stands possessed with all that native and rightful authority and power so requisite in carrying out the purposes of God in the salvation of men *ordained to eternal life,* Acts, 13. 48. And be it known to all men, that this is grace,—sovereign grace, even the grace of God; and we will call it *triumphant grace.* By this grace *alone* are men saved; and nothing is real religion, nor even worth the name of religion, without this almighty grace in the soul. Mere light in the head is not it. A speculative knowledge of gospel doctrines is not it. An outside show of Christianity is not it. Talent for preaching; writing, and prophesying, is not it; for all these things have been possessed by men whose hearts were destitute of divine grace; and this appears evident enough from what is said, and *implied,* in the following passages of scripture; John, 5. 35; 1 Cor. 13. 1, 2; Rom. 10. 2. Also, God opened Balaam's mouth and eyes; and he, also, gave Saul another heart, and chose Judas for an apostle, and permitted some men to receive the word with joy, and to believe for a while; and yet left all of them without divine grace; Num. 22. 31; 1 Sam. 10. 9; John, 6. 70; Luke, 8. 31.

We observe once more.—This sovereign grace of which we are now speaking, is that very grace which the proud and carnal religionists of this *awful day of rebuke and blasphemy,* Isa. 37. 3, mock and insult by trying to form a league between it and their free-will, and of which free-will they *talk exceeding proudly,* 1 Sam. 2. 3, and vainly imagine that an alliance between these two is necessary in order to effect the salvation of the soul. But the author and giver of this grace has issued a special mandate from the supreme court of heaven that this divine Plenipotent shall form no base consociation, tie, agreement, connection, or acquaintance, with any men or things below the sky; but just stand alone, and mind its own business, and do its own work, and save all that are ordained to eternal life. But thus, or nearly thus, runs the mandate. *Say thou not, a confederacy, to all them to whom this people shall say, a confederacy,* Isa. 8. 12.

We are to understand, and very distinctly to understand too, that this grace is as clean disjoined from what is called man's free-will, as the throne of heaven is from eternal perdition. Indeed, man's free-will is at best a phantom,—a mere fancied vision which only serves to amuse idiots in theology: but the grace of God is a divine reality, and by it men are saved to the total exclusion of the idiot's free-will; and hence we are not afraid nor ashamed to call it *triumphant grace,* for it triumphs in the salvation of sinners; and in their salvation, or in saving of them, it rejects all human aid.

With regard to the covenant, as was before hinted, we would say, that it was made between the Father and the Son, and on the behalf of the chosen seed; and we are told that it is to *stand fast for evermore,* Psa. 89. 28; and it is a covenant of grace; and grace displayed in the salvation of sinners was to be the blessed result of it, and so we see it is: and in order to recover from the ruins of the fall, and to bring in and save all those persons that were given to the Son by the Father, this sovereign grace will have to exert its power over, and shed its saving influence on, every heir of promise, for *there shall not a hoof be left behind,* Exo. 10. 26. And all the rich and choice blessings of this everlasting covenant of grace, be they more or few, shall be realized by the Lord's chosen inheritance, sooner or later: and hence this covenant is emphatically said to be *ordered in all things, and sure,* 2 Sam.

23. 5. And we also read of the *sure mercies of David*, [Christ mystically] and likewise, of the *promise being sure to all the seed*, Isa. 55. 3; Rom. 4. 16.

Also, the goings forth of God towards his covenanted people in peace, and in all spiritual blessings, were from of old, as it is written, *I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. Blessed be the God and Father of our Lord Jesus Christ; according as he hath chosen us in him before the foundation of the world. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. But thou Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to rule in Israel; whose goings forth have been from of old, from everlasting*; Jer. 29. 11; Eph. 1. 3, 4; Jer. 31. 3; Micah, 5. 2.

In this everlasting and well ordered covenant, are treasured up all those boundless stores of grace, mercy, peace, and love, which are so refreshing and dignifying to the church of Christ, and which, also, give us at times such great boldness of access to God through his dear Son. And in this covenant, the whole catholic church is as safe as the throne of heaven; and should satan, sin, or hell, succeed in severing even but one soul from this covenant, and Christ the covenant head, a charm would thereby be made in the divine economy, that sovereign grace itself would never be capable of healing. Also, this covenant is always in the eye and remembrance of our almighty Lord, and will fulfil every promise of it, and on the heirs of promise bestow every blessing of it. There is no possibility of a failure here. As soon might eternal Deity cease to be, and the light of heaven go out, as for the covenant of God's peace to fail in any one point or part of it. We know that the mountains may depart, and the hills be removed; but to the church, the Holy One of Israel saith, *My kindness shall not depart from thee, neither shall the covenant of my peace be removed*, Isa. 54 10.

It appears as if this covenant was upheld by the perfections of Deity, and to contain the elect of God of every nation under heaven; and that in the estimation of Jehovah they are all clean every whit. However once upon a time, the apostle Peter, we are told, fell into a trance; and in that trance he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, Acts, 10 Now what was all this for but to enlighten Peter's mind on the subject of the covenant of grace? and to convince him that the benefits and blessings of it extended farther than to the natural descendants of Abraham? And it is evident to any discerning mind, that Peter viewed the vision just in this point of light. The vessel in the form of a sheet knit at four corners was emblematical of the covenant itself, and by its being knit at four corners was shewn to Peter what substantial support it had, to wit, the four principal attributes of God, namely, mercy, truth, righteousness, and peace. Mercy at one corner, and truth at another, and righteousness at another, and peace at another. And thus is the covenant of grace upborne by four highly important ingredients in the economy of man's salvation, for *mercy and truth are met together, and righteousness and peace have kissed each other* in this well ordered covenant, Psa. 85 10. By the living creatures in the sheet was shewn to Peter the whole elect of God of every kindred, and tongue, and people, and nation under heaven, is clear enough from what the apostle himself says of it in the twenty-eight verse of the same chapter; *God hath shewed me that I should not call any* MAN *common or unclean*. And thus, what before went by the name of beasts, and creeping things, and fowls of the air, are at last termed MEN; and not unclean men, but men *cleansed*, as in verse fifteenth. All God's elect children, in their covenant standing, are clean in his sight. It is here that the Lord *seeth no iniquity in Jacob, neither perverseness in Israel*, Num. 23. 21.

But we observe again.—As it is true, that in this glorious covenant of grace, ample provision is made for returning prodigals of every nation, and yet nothing is said about man's free will; not only, take it for granted that it is but a mere figment, contrived and brought to light by a herd of fanatical conjurers at the see of Rome, and now received and admired by all the carnal religionists in christendom; but we, also, may consider it as the mighty Diana of the day, and full credit we are bound to

give to what Luther the Reformer says of it, namely, 'If we believe it to be true, that God foreknows all things and fore-ordains all things; and that he can be neither deceived nor hindered in his prescience and predestination; and that nothing can take place but according to his will, which reason is compelled to confess, then, even according to the testimony of herself, there can be no free-will in man,—in angel,—or in any creature.'

A man whose heart is destitute of divine grace, and yet he is under a florid profession of religion, and possessed with exalted notions of human rectitude, and of his own free-will powers and charms, is at best a poor supercilious mortal. He can vapour round and make some noise in the pulpit and from the press, and talk largely about the out-works of Zion, and of the fulfilment of some dark prophecies from Daniel and the Revelation of John the divine; but still he is as light as froth, for the vessel has no ballast. So haughty is the human mind while it remains in its own element. And so powerful too is sovereign grace, that when it takes the haughty rebel in hand, it brings his high looks down, and takes the lead of the mind, and acts with all the nobleness of a Plenipotent from the skies. It cuts down, and stifles, and checks, nearly or quite all the first and natural growth in the heart, and by its own power and influence raises a crop to suit itself, and stamps every fruit, slip, plant, seed, and cion, with its own signature. And in this way it is that it comes to be *triumphant grace*. It takes the lead, and it goes a head, and guides the believer on to glory and renown; and through vast eternity it will be held up in songs of admiration by all glorified saints around the throne. Such are the charms, glories, beauties, strength, worth, and clear shining of this sovereign grace, that the wisest of the sons of men can no more give a proper definition of than they can accurately define the word EVER. All mortal thoughts and words are lost,—for ever lost, in the immensity of the grace of God! Little children talk of diamonds with as little pathos as they speak of common pebble stones. And men generally talk about divine grace in the very same tone that they paraphrase on human excellency; and especially is this true in pulpit talking. And sad to tell, this mode of talking, in or out of the pulpit, argues nothing in favor of such talkers being children of grace; but contrarywise, that they are *slaves* and not *children*. Grace *frees the soul from a state of thraldom*, and causes the *tongue of stammerers to speak plainly*; and not only plainly, but correctly also, for it teaches *a pure language* we are told, and likewise well *seasons the speech with salt* as well as *creates the fruit of the lips*. And when this is done, the mouth, instead of speaking *great swelling words of vanity* concerning free-will, or *muttering perverseness*, cheerfully *speaks the truth in love*, by saying *where sin abounded, grace hath much more abounded*. Rom. 6. 22; Isa. 32. 4; Zeph. 3. 9; Col. 4. 6; Isa. 57. 19; 2 Peter, 2. 18; Isa. 59. 3; Eph. 4. 15; Rom. 5. 20.

(*to be continued.*)

JAMES OSBOURN.

Woburn, Mass. 1842.

CIRCULAR LETTER.

Of the Mad River Baptist Association, Ohio.

VERY DEAR BRETHREN:—Through the mercy and protection of an all-wise Creator, we have been permitted to meet once more on this side of the silent tomb, and to address you by this our annual epistle of love. *We feel the responsibilities resting upon us, as your Messengers, acting in the capacity of an Association, are of a momentous nature.* Dear brethren, the signs of these times, and the word of our King, call loudly upon every follower of Jesus to WATCH and pray that all our actions be governed with an eye single to the glory of God, and the welfare of Zion. The church of the living God has ever been surrounded with hosts of mighty foes; yet she stands, a monument of God's wisdom and power. The powers of anti-christ are yet in the field, and every day appear to gather more strength. "They set up *their* ensigns for signs." Many artful mottoes are inscribed upon their banners, to deceive the hearts of the simple, and lead astray the unwary. "*Tract Society*"—"*Sunday School Union*"—"BIBLE SOCIETY"—"MISSIONARY SOCIETY"—"WASHINGTONIAN TEMPERANCE SOCIETY," float on every breeze, stream from every battlement of the citadel of error, and are hoisted by every detachment of the grand army of anti-christ. Universalists, Roman Catholics, Deists, Atheists, and Arminians of every name and grade, appear to have adopted "temperance" as their WATCH-

WORD. Beware, brethren, lest they, *with good words and fair speeches, deceive you.* You owe allegiance to Him who has purchased you with his own blood. His army has but one banner; on which Jehovah has inscribed, as with an immortal pen, "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." Let us praise the God of grace, for preserving here and there a standard-bearer, to unfurl the banner of victorious grace on the heights of Zion. "How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" And O brethren, remember, that so long as ye walk as obedient children, your enemies can do no harm. Wield the sword of the Spirit; for by so doing one shall chase a thousand, and two shall put ten thousand to flight. Enquire for the old paths, and walk therein: for some, (of whom we hoped better things,) appear to be searching after new paths; and, not content with the volume of God's inspiration, are seeking to become wise above what is therein written. Beware, lest there be in any of us a disposition to introduce sentiments, which, if persisted in, will inevitably cause divisions and offences contrary to the doctrine taught by our blessed Lord. Is it not to be feared that a spirit is now manifesting itself, even among those called Old School Baptists? Are there any among us willing to take on themselves the fearful responsibility of sowing discord among brethren? of severing these bands which have united and kept us together, through scenes of adversity and trial? God forbid that any of us should recklessly pursue a course, whereby the sheep and lambs of Christ would be wounded in the house of their friends; while the enemies of Zion would shout aloud for joy, and tell it in Gath and publish it in the streets of Askelon, saying; "How doth the city sit solitary, that was full of people! how is she become as a widow! She weepeth sore in the night, and her tears are on her cheeks; among all her lovers, she hath none to comfort her: all her friends have dealt treacherously with her; they are become her enemies." Brethren, we hope better things of you, though we thus speak. Let us therefore watch and pray lest we enter into temptation, striving to keep the unity of the spirit in the bond of peace. We have nothing to fear from the combined forces of anti christ, while walking in the footsteps of the Captain of our salvation; who leads all the purchase of his blood to certain and glorious victory. "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Remember, many duties devolve on every soldier of King Jesus; and he has said, "If ye love me, keep my commandments." "Be ye therefore, followers of God as dear children." Brethren, are we not negligent in many things that make for our mutual peace, comfort, and edification here on earth? Do we assemble ourselves together as often as we should? And when we do meet for the worship of God, is our conversation such as becomes the worshippers of Him, who is "glorious in holiness, fearful in praises, doing wonders?" Have we not concluded it is useless to meet for social worship, unless a preacher of the gospel be present? If so, brethren, we have evidently been wrong in that matter; for Jesus has said, "Where two or three are met together in my name, there am I in the midst!" And if we have his presence what can we want beside, since

"To spend one day with him on earth,
Exceeds a thousand years of mirth."

Let us be careful that the devil and our own proud hearts, do not deter us from the performance of those duties which God has enjoined upon us, to show our love to him, and to one another. Let us ever remember that the eye of the world is upon us, and that we should strive so to conduct ourselves as to give them no just ground to reproach the cause of God our Saviour.

We are exhorted to contend earnestly for the faith once delivered to the saints. Let us then form no compromise with the Arminian world, in any matters pertaining to the doctrines of God our Saviour, but "Hold fast the form of sound words," for "Ye shall know the truth, and the truth shall make you free." Fight on then, ye children of the Most High God, for soon ye shall be freed from sorrow, toil and pain: soon ye will be discharged from the warfare with the world, the flesh and the devil; and then you will enter the heavenly Canaan, where

"No chilling winds or pois'nous breath,
Can reach that healthful shore;

Sickness and sorrow, pain and death,
Are felt and feared no more."

But, before then you must encounter the last enemy, Death; for "It is appointed unto man once to die." But you need not fear him, for Jesus has removed his sting: and though your bodies must return to the dust from whence they came, yet death shall not reign *eternally* over them; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. These same identical bodies in which we now dwell shall be raised, but they shall be changed and raised *spiritual* bodies—and not bodies of flesh and blood. "Then shall be brought to pass the saying that is written, death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, 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.' 1 Cor. xv. 35—58.

CORRESPONDING LETTER.

The Mad River Regular Baptist Association to the several Associations with which she corresponds, sends christian salutation.

DEARLY BELOVED BRETHREN:—God in his providence has favored us with the blessing of meeting our brethren once more in an associated capacity. Our hearts leap for joy on beholding the oneness of sentiment and union of heart exhibited in the different epistles from our beloved brethren, who are scattered abroad in the wilderness, and which has prevailed among us during our present session. The dispensation of the gospel has been faithful on the part of your messengers, and our intercourse has been mutually satisfactory. We request the continuation of your correspondence.

Now, dear brethren, though our trials and afflictions be great, let us stand fast in the liberty wherewith Christ has set us free. Although great is the enemy we have to contend with, yet Zion's King has said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.* Let us be mindful that HE who has armed us for the conflict, will assuredly bring us safely through it and crown us victorious over every foe, to the praise of his glory. And now may the grace of our once humble, but now exalted Lord and Saviour, reign over you and rest upon you, until he brings you finally into the everlasting enjoyment of himself!

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi,
29th Oct. 1842.

DEAR BRETHREN EDITORS: Through the mercies of an all-wise providence I am again, poor and feeble as I am, permitted to address you a few lines for publication; the subject matter of which you will find on record, in our Lord's gospel by one of the evangelists: "No man can come to me except the Father which sent me draw him, and I will raise him up the last day.

These words you know, brethren, were spoken by one who spoke as never man spake, which I hope will stop the mouths of all gainsayers: for some, I find, are willing to pass by all the writings of the apostle Paul, for the reason I suppose that the apostle uses some language which they cannot twist to suit their own purpose. I myself look upon the writings of the apostle Paul as being as much the word of God, as the writings of St Matthew, St. Mark, St. Luke, or St. John, and any argument used against one, rebounds with undiminished force against the other: For all scripture is given by inspiration of God, and is profitable, &c. (Mark them words—and is profitable;) for some say the doctrine of election is not profitable. The query arises then, Is it a Bible doctrine? This none deny; but will say, ah, that doctrine of election is a mysterious something, and we had better let it alone; it won't do to preach it, the people won't believe it. That is true, they won't believe it while in a state of enmity against God; and I do expect that is the very reason why the people persecuted Christ as they did, and would not believe. For you know, brethren, that when a certain people heard the words of our Saviour, they said, this is a hard saying, who can hear it? But to the subject.

No man can come to me—why? I emphasize upon the word, why? Can none come to Christ? Tell me, Arminian, why is it that none can come? Where do you

put this scripture, as well as a great many others, when you say the Holy Spirit is knocking at your hearts for admittance, and you won't let it come in; when you say God is trying, the preachers are trying, and we all have been trying to get you to repent, and you won't? But I will trouble the Arminian no further, and proceed to give my own views upon our subject. And to commence, I must call your attention back to the creation of man upon which, I will be as brief as the nature of the case and my weakness will admit.

Now you know that God made man not only good, but very good; and gave him a law, that he was able to keep; but God permitted the serpent to tempt Eve, just like he permitted him to tempt Job. He knew when the woman was thus tempted, she would be overcome by his subtilty, for the woman the weaker vessel was deceived, (the figure of the church, the body of Christ;) but the man (the figure of Christ, the head of the church) was not deceived, but went willingly and with full knowledge of the command of God under the law. Now you see that the man and woman are both under the law; you must also bear in mind that both the mind and conscience of the whole human family have become depraved. But, says one, are you going to say, that Christ was a sinner? Certainly I am, by imputation, but not otherwise. He was not deceived, he knew what he was doing, he knew the church had gone under the law, and he knew she would be finally separated from him without he came under the law likewise. Adam loved his wife even as Christ loved the church; this church was chosen in Christ before the world was, so says the apostle. Some say, they were chosen when they believe; but as the doctrine of election does not come before us, we will say no more about it at present.

Now you see the condition man is in by nature, dead, enmity against God, not subject to the law of God, neither indeed can be; children of wrath, having eyes and see not, ears and hear not, hearts and do not understand; cursed by the law, condemned already, without God and without hope in the world, led captive by the devil at his will. How is it, I say again, that man can come to Christ? And before I proceed further I will notice, what is meant by the words, coming to Christ. The word come, here, does not imply that the body must be brought to some certain point; for says the Saviour, The time will come when ye shall not worship the Father at Jerusalem, neither in this mountain; but them that worship the Father must worship him in spirit and in truth, for the Father seeketh such to worship him. Then what is meant by coming to Christ is simply this, laying down our enmity and being made alive; when this is done the creature can approach Christ, and worship God in spirit and in truth.

Now I have told you the reason why they come to me, and what is meant by the word come, &c. And now I will try to shew you how they are drawn. Man has violated the law of God, comes under the curse of the law; Christ makes an atonement for somebody, redeems them from under the curse of the law; the Holy Spirit comes and in due time makes the application of the atonement to all for whom he atoned. Shall we suppose for a moment, that Christ covenanted to atone for somebody, he knew not who? No. He saw the travel of his soul and was satisfied; he prays not for the world, but for all thou hast given me out of the world.

My sheet is full, I must close for the present. In my next I will try to show how men can come to Christ, and how and why it is that all that come shall be raised up at the last day. Farewell for the present. *(to be continued.)*

SAM'L CANTERBERRY.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 10, 1842.

FOR THE PRIMITIVE BAPTIST.

MINUTES

Of the So Carolina Primitive Baptist Association, at her third meeting, which was held at New Salem church, Darlington Dist. commencing on the 15th of Oct. 1842, and continuing to the 17th.

The Introductory Sermon was delivered by brother Marshal McGraw, from Deuteronomy, 32nd chapt. and 9th verse: For the Lord's portion is his people, Jacob is the lot of his inheritance.

Repaired to the school house to carry on the business of the Association, and after prayer by brother Amos Hill, prepared to receive the letters. Appointed brethren Jno. Timmons and Stephen Jones to read the letters.

Churches.	Districts.	Post Offices.	Ministers and Delegates	Baptised.	Rec. by let'r	By recan'n.	Dis. by let'r	Restored.	Excomm'd.	Dead.	Total.	Days of Preaching.	Contribut's for Minutes	By whom supplied.
25 Mile Creek,	Fairfield,	Taylorsville	Asa Bell. L. Perry, H. Price.	1				1		1	19	1	50	Asa Bell.
Jackson's Creek.	Richland,	Columbia,	D. Wooten, A. Campbell,								28	2	1 00	Dan'l Wooten.
Crooked Run,	Fairfield,	Brown's,	M. McGraw, V. Bell,			1					37	2	1 00	M. McGraw.
Ararat,	Fairfield,	Cookham,	G. Simpson, L. J. Vaughan,	1				3		2	27	4	1 00	Bell&McGraw
Mount Olivet,	Darlington,	Effingham,	Amos Hill, S. Jones,				4		2	1	16	2	50	A. Hill.
Colonel's Creek,	Richland,	Columbia,	No delegation.											
New Salem,	Darlington,	Effingham,	Jno. Timmons, S. Langston,		4				1		16	3	50	Amos Hill.
Bethsaida,	Kershaw,	Camden,	Letter—no delegates.								17		50	
				2	4	1	4	4	3	4	161	5	00	

Appointed brother Stephen Jones, Moderator; and brother George Simpson, Clerk.

Called for corresponding letters of sister Associations, when brother Moses Daniel appeared from Springfield Primitive Baptist Association, Georgia, with letter and packet of Minutes. Read and received the letter, and extended to brother Daniel the right hand of fellowship.

Query, from Crooked Run church. Are the words committee & resolved scriptural or legislative? If not scriptural, should they appear on the face of our Minutes. Moved and seconded, that the word agreed be adopted in the place of committee and resolved.

Collected $5 for printing our Minutes.

After prayer by brother Daniel Wooten, adjourned till Monday morning 10 o'clock.

The Sabbath was spent in preaching to a very large and attentive congregation; and we hope from the feelings manifested, that the spirit of the Lord was with us; and we hope the seed sown on that day, will take root downward and bring much fruit to the glory of God.

Monday, 10 o'clock, the Association met according to adjournment; and, after prayer by brother Marshal McGraw, proceeded to the business of the Association.

Appointed messengers to the Fork Shoal Association, viz: Vincent Bell and L. J. Vaughn, and in case of failure of either, brother Lewis Perry; and brother Daniel Wooten to write the letter. Appointed messengers to the Springfield Association, viz: brethren Marshal McGraw and Daniel Wooten, and in case of failure, brother George Simpson; and brother Marshal McGraw to write the letter.

Agreed to appoint union meetings as follows: 1st, at Crooked Run, to commence Friday before the 5th Lord's day of the present instant; at Colonel's Creek, Friday before the 5th Lord's day in January, 1843; at Mt. Olivet, Friday before the 5th Lord's day in May; at Bethsaida, Friday before the 5th Lord's day in July; and that the brethren unite their efforts to bring about a reconciliation with the last named church.

Called for, read and received the Circular Letter.

Appointed brother Stephen Jones to write our next Circular Letter.

Agreed that our next meeting be held with the Crooked Run church, (Fairfield district,) to commence Saturday before the 2nd Lord's day in November, 1843; and brother Jones to preach the Introductory Sermon, and brother Hill his alternate.

Called for, read and received, Corresponding Letters to sister Associations, and handed them over to the messengers.

On motion agreed, that we request bro-

ther E. B. Smith to revise our Minutes for the press, and forward them on to the Publisher of the Primitive Baptist for publication.

We, the So. Carolina Primitive Baptist Association, would return our sincere thanks to God, and the church and vicinity of New Salem church, for their kind and hospitable treatment during our session. We feel thankful to Almighty God for the peace and harmony that prevailed among us during our meeting.

Closed by singing and prayer by brother Daniel Wooten.

STEPHEN JONES, Moderator.
GEORGE SIMPSON, Clerk.

CIRCULAR LETTER.

The So Carolina Primitive Baptist Association to the Churches they represent, sendeth Christian salutation.

BELOVED BRETHREN: Your attention is invited to the consideration of the new birth, presented by our Lord and Saviour to Nicodemus, in the interesting conversation between them, as recorded in the third chapt. of Christ's gospel by St. John. and at the 7th verse; Marvel not that I said unto thee, ye must be born again. In this conversation Jesus said unto this teacher of the Jews, ye must be born again. The mysterious and imperishable operation of the word and spirit of God upon the heart of man, were not a matter of great surprise and astonishment to Nicodemus only; they have been regarded in the same light in all ages of the world, by those who know not God. Those operations have also been deemed by mankind as unworthy of their confidence. These views, however erroneous and guilty, have not been confined in their hateful influence to any particular class, or condition, of our species; the wise, the opulent, and the men of reason, are found in common with the stupid, and the depraved, and the slave, mingling in the ranks and augmenting the number of those who blindly oppose the doctrine of the new birth.

The person to whom our Saviour addressed himself with so much earnestness on the necessity of being born again, was a man of intelligence and distinction amongst the Jews. He probably sat in Moses' seat, he was an expounder of the law and the prophets, a teacher of religion. But alas! when tried by the standard of eternal truth, how lamentably deficient was he found, in the first principle of the religion he pretended to teach. Hence the just inference is, that a man may attain to a great degree in things that pertain to religion, and yet be sadly deficient in those things that are spiritual. and that which pertain to the kingdom of God. To prevent mistakes on a subject of such vast importance, our minds should be directed on the present occasion to the consideration of the new birth, and our efforts employed in attempting to explain what is meant by the Saviour's expressions, ye must be born again.

We shall point out in the first place, some of the plain scriptural evidences necessary to prove the mighty change that was wrought on the sinner's heart. First, what are we to understand by being born again? It surely cannot mean, a mere external reformation from gross immorality; nor a change from one system of religion to another; nor even from heathen idolatry to the Christian faith; nor in submission to the ordinance of Baptism; nor yet in firm persuasion that we are the children of God; zealously doing the work of our heavenly Father. The memorable instance of Simon Magus and Saul of Tarsus illustrates these remarks; the former believed historically, but the latter by the power of the word and spirit of God, working on the dark powers of the soul and diffusing life divine. Then the expression born again, and all other parable phrases found in the word of God, on two strong and distinct to admit of any consistent meaning, less than a radical change in the disposition of the soul.

We say a change or renewal in the disposition of the soul, because no new facilities are imparted to man in the new birth, none were lost by the fall and none are given in regeneration; the carnal mind or disposition of sinful man is enmity against God, in the new birth. A spiritual mind or disposition is given to man under the power and influence of the spirit of God, in which the powers and faculties of the soul receives a new and spiritual direction; the moral image of God was defaced in man by his apostacy, this image is restored in the new birth, by the word and spirit of God. This change or renewal is radical, it reaches to the thoughts and dispositions; the aims and ends of the new born soul is to glorify God, in the gift of his grace and spirit. All this is effected by the same mighty power and energy of God, which

first gave life and form to man; and which alone can rectify and restore that part of man, which was lost and disordered. Hence those who were the children of wrath, have now become the children of God by the blood of the covenant, and adopted heir of Christ into the grace of life, and are said to be born again, or translated from darkness to light, and from the power of sin and satan into the kingdom of Christ.

For it is the office of the spirit to illuminate the dark faculties of the soul, and to give it that faith which works by love and purifies the heart. And so wonderfully develops itself in the new born soul, that it shows it all the beauty and graces of Jesus, and enables the creature to receive the Saviour as their prophet, priest, and king. This is to be born again. There the regenerated soul is said to be God's workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. As such old things are done away, behold all things become new.

But again, how or what is the effect on the sinner's heart? when brought to a knowledge of sin, the dead soul is quickened and made alive to feel and see its lost and ruined state, and to feel the condemning power of God's holy law and the justice of God in damning or banishing it from his presence for ever. And thus the soul or sinner is brought to mourn on account of his sin, and to dread the terrors of God's wrath, while God by his spirit sends his word into the heart as a sharp two-edged sword, piercing or dividing asunder of soul and spirit; that spirit which defaced the glorious image of God, and put enmity between God and the sinner. And now he is brought to a knowledge of his sin by the power of the law, the sinner is now converted, convinced, and convicted, and sees himself a just monument of God's wrath, while the thunders of Mount Sinai rolls against the guilty soul, and it is the schoolmaster the Law takes the sinner and brings him to Christ. And here, brethren is the last blow the ox or the Law gives the sinner, it fells him and lays him at the foot of the cross, where that glorious fountain runs down. There is the time and place that Jesus comes with pardon, and applies his atoning blood. And now the sinner is enabled to look up to Jesus by faith, and see the streaming blood; this is the time of agonising with soul, there the time of godly sorrow, that worketh repentance, unto salvation, not to be repented of. And then is the time that Jesus applies the water, or the washing of water by the word and the sanctifying graces of his spirit; and there it is that the soul is regenerated and born again.

Jesus is formed in the soul the hope of glory, then it is mercy and truth meet together in the soul; then it is that righteousness and peace kiss each other in the soul; and then the sinner is justified and reconciled to God through the faith of Christ, and the soul filled with that joy that is unspeakable and full of glory; then it is that a new song is put into the mouth, even praise to God. And may God add his blessings on and to his word, and keep us by his mighty power, and rule us by his glorious spirit. Amen.

TO EDITORS PRIMITIVE BAPTIST.

Aiken, So. Carolina. Barnwell Dist.
November 16, 1842.

To the Editors of the Primitive or Old School Baptist papers throughout the United States.

Dear Brethren: It is with pleasure, though not unalloyed with pain, that we take up our pen to address you a few lines, which we consider not altogether unimportant as respects the state of those churches comprising the body of our denomination; and we hope through the medium of your columns, that these lines may meet the eyes, as well as create the sympathy of every member of the Primitive Baptist wherever found.

The object which we have in view, is to give some information relative to the state and standing of religion in our little, but flourishing town of Aiken.

We have quite a mixed community: Our inhabitants consist of Catholics, Presbyterians, Independents, Congregationalists, Lutherans, Episcopalians, Methodists, and Baptists of the New School. We lie here deeply overwhelmed in the fashionable religion of the age in which we live. The Baptist church here as far as we know (and we think we know pretty near the truth,) admit in their pulpit all denominations of preachers, except the Primitive Baptists and the Roman Catholics.

In this state of things, the South Carolina Rail Road Company are willing to grant the Primitive Baptists a lot in the town of Aiken, exclusively for their denomination,

should they be able to raise funds sufficient to bulld a suitable meeting house in the course of six months after the date of the titles.

Under existing circumstances, the Primitive Baptist churches in our region, feeling themselves too weak to accomplish a work of this kind, without the assistance of their brethren at a distance, have appointed from Mount Calvary church, John V. Sawyer, from the Water Pond church, the Rev. John Galloway, and from Bethlehem church, B. E Clark and myself, Trustees to receive the title of the said lot, and contributions for the building thereon.

We will therefore say to you, my dear brethren, (strangers as we are to each other in the flesh) that after all our endeavors, we find that we are too weak to improve this lot; therefore while making supplications to the Throne of Grace, we would embrace your regards for Zion's low estate, we make our appeal, and request of you brethren, your mite to the effort that we have in view; we think that among you all, and the little that we may do at home, heaven will bless us with success, your contributions can be sent through the medium of your papers to Aiken.

We would further say to you, that after the trial being fully made, and we find ourselves unable to accomplish our object, that we stand prepared to refund the money: but should the Lord open your hearts abroad, and strengthen us at home, we shall accomplish this desirable object.

Now permit us to say, that this situation will be most convenient for our Primitive preachers in passing from Georgia to South Carolina, to send appointments on their way. Yours respectfully in gospel bonds.

WM. B. VILLARD, Sen'r, living at Aiken, in behalf of the whole.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

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

The ministers and delegates composing the Kehukee Association for 1837, to the several churches they represent, send greeting: and this epistle, to all the brethren and sisters composing the several churches of that Association. Wishing grace, mercy and peace, with love and union, to abound among you, in the strongest bonds of Christian fellowship, from God our Father and the Lord Jesus Christ his Son, by the influence of his holy and blessed Spirit on your every heart, working in you to will and to do of God's good pleasure while here on earth; that you may thereby be prepared for the enjoyment of his eternal glory in heaven, when this suffering life shall cease and you all enter on eternity's everlasting shore.

DEARLY BELOVED BRETHREN IN THE LORD: You will certainly expect a Circular attached to our Minutes, when you receive them; forasmuch as many of you know that there was an appointment to write one for this Association; but not coming to hand, we are under the necessity of drafting one in a short time, in order to meet your expectations. And we know of nothing at present that more concerns the churches than that of some remarks on A VALID BAPTISM. For the devil in a thousand forms has through the instrumentality of man attacked the word, doctrine, and ordinances of Christ; which it becomes the duty of the churches composing the Kehukee Association to defend, if they think they are churches of Christ. For Christ has committed all his gospel goods to his church and ministers, and we ask you who shall take care of them if his church and ministers do not? Will the world take care of the word, doctrine, and ordinances of Christ? Surely not. Will the devil, or antichrist? Surely not. Will Mahometans? Surely not. Then the responsibility of the churches composing the Kehukee Association is very great, if they be Christians, to transmit to the next generation of Christians and ministers with truth, faithfulness and clearness, the holy word, doctrine, and ordinances of Christ; without the alloy of hypocrisy, tradition, or human inventions of any kind added thereunto: as they have received them from their forefathers, and proved by the word of God, otherwise void and of none effect.

For you know, dear brethren, that the devil through false teachers has attacked even the person of Christ; calling and endeavoring by many sophistical arguments to prove him a mere man, and not God, nor Son of God. And equally so they have attacked the doctrine of his gospel, and shaped it in ten thousand forms, adding and diminishing its various truths to suit their lust of getting money thereby;

and to shape the gospel doctrine that it might either suit the taste of hypocrites, false professors, or the men of this world. And also you know that devilish false teachers have attacked the Lord's Supper; an ordinance laid down so plain in the New Testament, both by precept and example, that he that runs may read the manner of it, and the end for which it was instituted by Christ, the head and lawgiver of his church. Yet the priests have twisted and turned this to suit their coveting, money-getting dispositions; as well as the Corinthians did to drunkenness and full bellies at their church meetings, and not at home.

Equally so, dear brethren, you know that the ordinance of baptism has been attacked by false teachers; and warped in various forms from its original to sprinkling, pouring, &c.; which was not the original manner nor New Testament form, as practised by John, or Christ, or the apostles, as laid down in the New Testament; to which we now invite your attention in this our epistle. Not that we intend to go fully into an investigation of this subject, but to make a few remarks on two parts of it, and on the third to dwell somewhat; for you know our limits will not admit it in the short contents of a Circular Letter.

And first, all we have to say on this subject is couched in a few words: *What is a valid scriptural baptism?* To which we answer, baptism may be divided into three parts; first, the mode or manner of doing the act of baptism; second, the subject on whom the act of baptism is performed; and third, the administrator that performs the act and his authority to do so. To the two first heads we design to speak but short, as so much has already been written, to which we refer you; but on the third part or head we design to dwell at some length, as but little has been said or written on this part of baptism, to make a valid baptism according to the New Testament.

And first, as to the mode we will say a few things. We challenge the world to show from any history, book, or record, any administrator, or mode or practice of baptism before the days of John the Baptist, as recorded in the New Testament. Then this administrator and his mode and subjects are the origin of baptism. Altho' some have gone back to Abraham's covenant of circumcision, and to the Jewish tabernacle and temple, for sprinkling, this is all fudge; saying, that baptism was in lieu of circumcision. If this be true, then we, brethren, are right; for Abraham was a believer before he was circumcised, and circumcision only a sign of the faith he then had. For Paul makes circumcision only an outward sign, so is baptism an outward sign of the inward work of grace and faith on believers, as Abraham's circumcision was of his inward grace and faith. And Paul settles all this in these words, saying: He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter; whose praise is not of men but of God. Romans, 2. 28, 29. And now to gospelize these two verses it would read thus: He is not a Baptist who has outward water baptism, neither because he is baptised by water; but he is a Baptist who has been inwardly renewed by the spirit in the heart, and then baptized after his renewal and faith, as was Abraham circumcised. But it is sufficiently clear from the New Testament, that all Jewish types, shadows and ceremonies, were put to an end by the dispensation of the gospel; and circumcision with the rest, as Paul's epistles to the Gallatians and Hebrews fully show, for which proof read.

Then as John's baptism was the origin of baptism, as to mode, subject, and administrator; to the account of it as recorded in the New Testament as to mode we shall go, for our proof of this fact. John, 3. 23: And John also was baptising in Ænon, (not at, or near about, but in,) near to Salim, (and why?) because there was much water there; and they (the people) came and were baptized. Now this verse shows plainly that the first administrator and mode of baptism required much water in order to perform the act of baptism, by the administrator John, who was the first that ever performed this rite of the church; and that tub fulls, pail, pitcher, or gourd fulls, could not have been here denominated much water, because the place is mentioned, Ænon, and much water there, is the reason given why John baptized in this place. Then baptism performed without much water in the place where the act of baptism is performed, is not valid nor a scriptural baptism, even enough to immerse the whole body is required in the place where the act of baptism is performed. We cite you Corinthians, 10. 2. Romans, 6. 4, as proof.

Next we cite John, 1. 9, 10: And it

came to pass in those days, that Jesus came from Nazareth of Gallilee and was baptized of John in Jordan. (Mark that word, in Jordan; also, in Ænon—see how these verses agree both as to mode, in, and not at or about) 10th verse: And Jesus straitway coming up out of the water. Mark this verse also proves he had been in the water, while the mode was performed or act of baptism. Then here are two ins, to prove the mode or act of baptism was performed in much water; for Jordan was a river, and of course there was much water there.

Again: we cite you Acts, 8. 38, 39: And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch, and he baptized him. Then this verse shows again the mode of baptism was in the water, and that the subject and administrator must both be in the water, in order to perform the mode of a New Testament water baptism; and we challenge the world to show by the New Testament that baptism was ever performed out of the water. We have produced three ins, the water, for the mode of baptism; now, if you can, produce three outs, of the water, from scripture, or even one. Now we know, dear brethren, that no man can produce one baptism in the New Testament, where the mode and act of baptism was performed out of the water, not founded on supposition; much less by express scripture, out of the water. Then we say to you, dear brethren, that any thing called baptism, the mode not being performed in the water, is not a valid and scriptural baptism,

Next we come to make a few remarks on the valid and scriptural subjects of baptism. What sort of persons did this John, the first performer of baptism baptize, as the subjects of baptism for God who sent him to baptize? Certainly let him know the proper valid subjects of baptism, as well as the mode; or how else would he have went about performing baptism, a thing he never saw practised nor had been done since the world began. And had he have asked all the wise of the world put together, they could not have told him either the mode or subjects of baptism. Then God made known to John both the mode and subjects of baptism. In the same way he made known to him the Lamb of God that taketh away the sin of the world, and to reject the pharisees and not baptize them. So then the subjects of baptism are a peculiar kind of people, forasmuch as John refused baptism to the pharisees it shows all men are not the proper subjects of baptism, but a particular kind of persons only. And in order to prove which, to the book. Mark, 1. 5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in (mark that word in, again, that makes four ins) the river of Jordan, confessing their sins. Thus you can see by this text the persons John baptized, such as confessed their sins; these were his subjects of baptism, and of course John then did not admit children to baptism. Nor were they subjects of his baptism, because they could not confess sins; for those he baptised confessed their sins. Then we say, brethren, children are not valid scriptural subjects of baptism.

Acts, 19 4: Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him; that is, on Christ Jesus. So then, from the above text, according to Paul's exposition of John's baptism, John required faith in Christ Jesus which was to come in a subject before he would baptize him; which clearly proves three characteristics in the subjects of John's baptism, to make them subjects of valid baptism—repentance, confession of sins, and faith in him that was to come; that is, Christ Jesus. These were the prerequisites required by John to make a valid subject of baptism, which neither children, nor the pharisees, nor scribes, nor men in a state of nature possess; therefore neither of these are valid and scriptural subjects of baptism.

And further, the whole tenor of the gospels and all the epistles show, that repentance and faith were required by Christ and his apostles to fit any person for baptism; such as, repent and believe the gospel—except ye repent ye shall all likewise perish—repent, for the kingdom of heaven is at hand—he that believeth and is baptized shall be saved—go teach all nations, baptizing them, &c.—and many of the Corinthians believed and were baptized, &c. &c. &c—with a hundred other proofs that it is the man that repents of his past sins, amends his life, and confesses his sins with a broken and contrite heart, and believeth in Jesus Christ with all his heart as did the Eunuch, that are only the valid and scriptural subjects of baptism; any thing and every thing said to the contrary notwithstanding. In this truth of the

mode and subjects of the ordinance of baptism for validity, dear brethren, stand fast; and let no man spoil your faith through vain philosophy, tradition or deceit, that any other person is a scriptural subject of baptism but the man or woman that repenteth, confesses their sins, amend their lives, and with the heart believeth in our Lord Jesus Christ, and confesses the same with their mouth as did the Eunuch to Philip, saying I believe Jesus Christ to be the Son of God. We have only made these remarks on the mode and subject of baptism, merely to refresh your memories and put you in mind of what we have heretofore written you on the subject of baptism.

We now, dear brethren, come to our third head, and that is, to show who the man is that is a valid and scriptural administrator of baptism, according to scripture; for we conceive there is as much in the administrator to make a valid baptism, as there is in the mode or subject. For the mode of baptism and the subject of baptism can't make a scriptural baptism, without an administrator to perform the mode; for the subject can't perform the mode on himself. For it takes both Christ and John the Baptist—it takes Philip and the Eunuch—it takes Ananias and Paul—to make a valid baptism with the mode beside. Then here in the three above cases you can plainly see the three things proposed, essential to make a valid baptism; nor is the administrator the least of the three in making baptism valid. For without the administrator, and he vested with proper authority to perform the rite of baptism, there can be no such a thing as valid or scriptural baptism.

Then we presume no man will deny but that John was the first administrator of a valid and scriptural baptism. From whence was his authority, from heaven or of men? John, 1. 33: 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. 34th verse: And I saw and bare record that this is the Son of God. Now the above verses show that John was sent to baptize—who sent him? why God the Father sent him to bear witness to the light. He sent him that Christ might be made manifest to Israel. He sent him to baptize with water—all which the chapter proves. So then John, the first administrator of baptism, had his authority from heaven; and it was this heaven commissioned authority that made him a valid administrator, otherwise his baptism would have been invalid. Of this we offer as proof—suppose Jesus had baptized a person with water, would such a person's baptism have been valid or not? We pause for you to think. We answer, no; because Jesus Christ had no commission from heaven to baptize with water. God had given him no such commission, therefore if he had baptized with water without the commissioned authority, such a baptism would have been invalid; forasmuch as it was John's authority from heaven that made his baptism valid, having a right mode and right subject. Then all baptisms are invalid by any man that is not divinely commissioned from heaven; thus it takes God's prescribed subject and God's authorised minister to make a valid and scriptural baptism. And this further appears from the following reasons: John was sent of God to baptize with water, and not with the Holy Ghost; John could not, nor did not, baptize with the Holy Ghost; nor did he even confer nor could he confer the Holy Ghost, or could he work miracles, nor ever did he work a miracle. Then John was just such a Baptist preacher as those in these days, without the gift of the Holy Ghost; which gift alone qualified men to work miracles. But Jesus Christ was sent of God not to baptize with water, as was John, but to baptize with the Holy Ghost; and had he baptized with water, he had no authority to do so. Then his baptism would have been invalid, for he had no commission to baptize with water; therefore the scriptures show us Jesus baptized not, but that his disciples baptized.

(*to be continued.*)

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

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The Primitive Baptist 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."

THE PRIMITIVE BAPTIST.

EDITED BY PRIMITIVE (OR OLD SCHOOL) BAPTISTS.

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 7. SATURDAY, DECEMBER 24, 1842. No. 24.

COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

LETTER 3.

(*continued from last No.*)

Every human effort, word, or work, brought forward to aid in the business of our justification before God, or by way of rendering our condition better in his sight, is a vile insult offered to sovereign grace, as well as a base outrage on divine justice. Grace possesses every ingredient necessary to effect the salvation of sinners impoverished and undone, without aid from us. What we do that is pleasing in God's sight, is what divine grace first works in our hearts; for as the Lord will *ordain peace for us, so his grace will work all our works in us*, Isa. 26. 12. We have a proverb among us of this kind, 'If we cannot speak well of a man, let us say nothing about him'. And so here, if men in the pulpit, or elsewhere, cannot speak honorably of grace, let them say nothing about it; or as Pilate's wife said to him, we say to all those who know not, and do not, nor never did, speak in a respectful way of sovereign grace, *Have thou nothing to do with that just man*, [Christ.] Matth. 27. 19. And men who can cry up free-will, or human agency, and good deeds, and good resolutions, as things to raise us in the Lord's estimation, are but mockers of God, and deceitful workers, and their whole religion is but Paganism under a Christian cloke: and this is nearly all the religion that can be found in Woburn, in New England, in America, or in the world; and we ought to set our faces against it like a flint, for it is hurtful to men and abhorrent to God, for it reproaches his grace and exalts human nature.

Overspread, however, as the world is at this time with so pestiferous a religion, it is most blessed to think that the foundation of God stands firm and sure; and all that grace hath, or ever will build upon it, will remain safe and sound when all the self-righteous doings of men; together with human agency and divine vengeance, as *straw is trodden down for the dunghill*, Isa. 25. 10 Grace ever has been, and it yet is, and for ever will be, *triumphant*, and we will hail it as *triumphant grace!* The natural sun in his meridian glory never shone on men with half that effulgent brightness, as shines forth the grace of God in the salvation of apostate mortals. In our election in Christ it shone bright, and in our vocation it shone the same, and now in our perseverance it shines, and in our glorification it will shine ineffably clear, and continue to shine and blaze for ever and ever. Illumine it does, and illumine it always will, all the regions of bliss; and compared with this grace, all that is now-a-days called human agency, human goodness, human worthiness, human wisdom, and human light, is perfect filth, consummate folly, and gross darkness; and yet in this filth, folly, and darkness, most of the religionists of this day are priding themselves, while of this sovereign grace they nothing know only to hate it, and to fight against it. And surely, if it is a fearful thing to fall into the hands of the living God, it must be much more fearful to be found fighting against sovereign grace; and yet we hesitate not to say, that in this fight, most preachers and professors are engaged at this time, and the war is carried on, under a show of piety: for we maintain, that to cry up human agency in

relation to the salvation of the soul, is an open war against sovereign grace; and crying up human agency, &c. &c. is the wretched employment of nearly all the pulpits and pews in New England, and elsewhere, as the corrupt religious journals, and other things, do fully demonstrate: nor are we afraid, nor ashamed, publicly to aver the religious darkness and corruptions of the nineteenth century, to be fifty per cent. more deceptive and serious than were those which Dr. Luther, and others, came out against in the sixteenth century. Nor are we any less fearful to affirm, that most of the religious papers of our times to be pernicious and grossly corrupt, and as clean disjoined from the genius of the gospel of Christ as ever was a Catholic crusade.

But still, grace reigns and triumphs, and herein we rejoice, yea, and we will rejoice: yes, and we shall be constrained to rejoice, and to be exceeding glad, on the account of the reign of this grace, so long as we live under its benign influence, and feel its power, and enjoy its sweetness in our souls; for there is this peculiar property in sovereign grace, namely; while it spreads a divine lustre on all celestial objects and subjects, it at the same time throws a withering blast on all terrestrial things, and sinks a sin-disordered world in our estimation quite down to a mere bubble. Also, grace is the same in the day of adversity as in the day of prosperity; and the same in time of war as in time of peace. On all occasions it maintains its ground, and takes a decided stand in favor of all the Lord's poor and needy ones who are flying for refuge to lay hold upon the hope set before them in the gospel of the Son of God. This grace then, ought to be admired by us: and, also, we ought to be ashamed ever once to attempt to mix any thing of our own with it in the business of salvation; nor can we do so without offering a most flagrant insult to the Majesty of heaven. Yea, to do it is tacitly to wage war with God and truth, as we have already declared.

Come then, brethren, let us sing of *triumphant grace* while we are passing along through these low lands where sorrows in great profusion grow. And let us, also, try to live near to God and walk worthy of the vocation wherewith we are called, and not using our liberty for a cloke of maliciousness, but as the servants of God. The service of God is perfect freedom to all such as are under the sweet influence and powerful operations of sovereign grace. Indeed, grace felt and enjoyed in the soul, makes all the ways of wisdom pleasant to us, and in them we take delight, and to grace we are willing to ascribe much, for in our estimation it is *triumphant grace*, and as such we feel disposed to speak of it, since it hath triumphed gloriously and done for us great things; for it found us at first in a desert land, and in a waste howling wilderness, and from there it delivered us, and then placed our feet on gospel ground, and filled our hearts with joy and gladness, and made us kings and priests to God. You know, beloved, that we might have toiled at the law till doomsday, and yet not have effected half what grace hath effected for us. Let us then, be ever mindful of the worth and importance of the grace of God; and even extol it very highly for its work's sake; and also, exemplify it in our lives, that it may be made evidently to appear that sovereign grace hath done that for us, and can do for poor sinners, what nothing else can do. Also, let us try and think much about grace being given us in Christ before the world began. In him it was stored up, and at last it ran out towards us, and by it we were conquered and brought to the feet of a Saviour and there made willing to submit to all the ways, and rules, and regulations, which the gospel pointed out to us: for you know that grace had made, as David says, our feet like hinds' feet, and set us upon high places, Psa. 18. 33; and there did we behold the works of the Lord, and sing we did of *triumphant grace*. Beloved, there is something in grace so remarkably dignified and imposing, that were we properly alive to the subject, we should always look on it with admiration, and be filled with the abundance of its glory. Let us, also, try and think of this one thing, and lay it close to heart, to wit, that this sovereign grace is nothing short of heaven in *miniature*; and when we receive it into our hearts, we receive it as such; and hence we ought not to disgrace, or insult it in any way whatever, but try all we can to spread abroad its fame and tell of its wondrous works, and how it can frustrate the tokens of liars, and make diviners mad and deliver the godly out of temptation, and raise a soul from the horrible pit, and pluck a brand from the fire, and loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free; Jer. 21. 2; Isa.

44 25; 2 Peter, 2. 9; Psa. 40. 2; Isa. 58. 6

Under right views, and a feeling sense, of the grace of God, human pride moulders to dust, and self-righteousness appears in our eyes more loathsome by far than filthy rags, and what is called man's free-will sinks down in our estimation to its legitimate standard and most intrinsic value, to wit, A THING OF NAUGHT, Amos, 6. 13. If we were to personify pride, and self-righteousness, and free will, we would call them Apollyon's three *mighty men*. Yes, they are justly of that sort of grit as suits his satanic purposes, and they certainly do effect more for his base interest than any other three champions belonging to his infernal principality. Apollyon, by placing these his *mighty men* in the uppermost seats in the synagogues; i. e. in pulpits, finds an easy way to creep into houses [meeting houses] where he can and does lead captive silly congregations, who are ever learning something of the three *mighty men* placed over them by Apollyon, but never able to come to the knowledge of the truth. In this way, Apollyon gains ground to a degree almost incredible. Also, it is with these three *mighty men* that he lies in wait to deceive and beguile unstable souls, and carries on the mystery of iniquity which is now working among us at a great rate, and all under the notion of *glorious times;* 2 Tim. 3. 6, 7; Eph. 4. 14; 2 Peter, 2. 14; 2 Thess. 2. 7.

Now nothing, beloved, is better calculated to remedy these great evils than that of *triumphant grace;* and hence to this remedy we should resort, and not to phantoms. Let the proud justicary triumph in the works of his own hands, and in his inherent powers, and in his free-will excellencies; but God-fearing men must not act thus, since such triumphing is not good, it being carnal and belonging wholly to the flesh; and the flesh was always wont to boast, for it is not subject to the grace of God, neither indeed can be. And here, to every good advantage, and pertinent to the matter in hand, may be introduced an extract from the writings of that eminent servant of God, Wm. Romaine, M. A. of London. 'A temper, directly contrary to the Christian, is spreading among professors. I see the delusion grow, and I am a witness to the baneful effects of it. How many have I heard of, who want to be something in themselves, and rather than not be so, will be beholden to Christ to set them up with a stock of grace! They would gladly receive a talent from him, that, by being faithful to grace given, and trading well with it, they may look, with delight, on their improvements, and thereby hope to get more grace and more glory. This is the Popish plan, the Arminian, the Baxterian, the Westlean—very flattering to nature, exceedingly pleasing to self-righteousness, very exalting, yea, it is crowning FREE-WILL, and debasing King Jesus.'

In full accordance with the above, is what the famous German Reformer says in his Commentary on Galatians. 'Also let us cast under our feet, and utterly abhor, all the power of free-will, all pharisaical wisdom and righteousness, as a most filthy defiled cloth, and as the most dangerous poison of the devil.'

Thus wrote two of the most brilliant lights that ever the Lord raised up in his church since the canon of scripture closed; but the *wandering stars*, Jude, 13, of this awful day of rebuke and blasphemy, preach and write otherwise, which makes good the saying that is written, '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, and shall be turned unto fables,' 2 Tim. 4. 3, 4. This is just how matters stand among us at this time: and if 'crowning FREE-WILL, and debasing King Jesus,' (either directly or indirectly) is not nearly all the religion that can now be found in these United States of America, your correspondent does not draw the breath of life. And if such religion as we have now among us, and which is so much admired and cried up by carnal preachers and graceless professors, is not as subversive of the gospel of Christ, and as reproachful to a covenant God, and alike pernicious and destructive to the souls of men, as is the doctrine now taught in the church of Rome, your correspondent is not mortal. But while we are mourning over this frightful state of things, we would, also, rejoice that sovereign grace is still the same as it was when it was more admired, and loved, and preached, than now it is. A few yet love it and feel its power, and view it, and call it, they do, *triumphant grace*; or as Paul says, *The grace of our Lord Jesus Christ*, 1 Cor. 16. 23. Yours in love.

JAMES OSBOURN.

Woburn, Mass. 1842.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 24, 1842.

This number closes the 7th vol. of the Primitive Baptist. We have enclosed statements of the arrearages of subscribers, which should they not find correct by reason of payments to our Agents, they will please make the proper deduction, and pay the balance to our Agents, or to the Postmasters from whom they receive their papers to be forwarded to us, which they are authorized to do by the Post Office regulations. We trust that prompt attention will be given to this matter, that the Publisher may be enabled to continue without pecuniary loss the publication of the Primitive Baptist. The first number of the 8th volume will be issued at the usual time.

In the 16th No. of the present vol. is inserted a communication signed C. T. Echols. He wishes the readers of the Primitive to know, that it is only a part of the original written by him.

The parts omitted were of a personal nature and must, if published, have unavoidably led to a controversy, which it was deemed would not have been agreeable to the readers of the Primitive, nor satisfactory to the parties concerned.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

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

(*continued from last No*)

Then from scripture it is clear that John had authority to baptize with water, but not with the Holy Ghost; so from the scripture it is equally clear, that Jesus had a commission to baptize with the Holy Ghost, and not with water; so then each followed his commission, as the whole tenor of the gospel shows, and neither intruded into the commission of the other. Had they have done so, each baptism would have been invalid. And this further appears from God's call to the priest's office. None were called to this office but the tribe of Levi; none commissioned but them; therefore, those who assumed the office and offered incense, were burnt with fire from heaven; as no priestly office was valid but he that was called and commissioned by God to that office. Therefore, says Paul, no man taketh this office to himself, but he that was called of God as was Aaron. Because nothing he done was by divine command, or of divine authority; therefore invalid and offensive to God. And Paul applies this to the ministry. And God might say, who hath required this at your hands; for I have not sent you to do so, and by what authority do you these things? So then it takes the divine call and commission to make a priest and his offering valid; so also it takes the divine call and commission of God to make a minister and his office, and act of baptism valid, and nothing short of this can do it. Then if Christ had baptized, and did not baptize because he had no commission to do so, how dare others who have no commission from God to do so? Such are intruders into office, and shall be dealt with by God as such, saying, you run and I sent you not, &c.

Having thus shown that it takes an administrator divinely commissioned to make baptism valid, we pursue our third head further. Jesus Christ, the head of all principality and power, the head of his church, God's king in Zion and lawgiver of his church, and further, the Father vesting him with all power in heaven and earth, after his death assumed the right and authority of calling, qualifying and commissioning men to preach and baptize nations according to the mode he himself was baptized with. For he himself says, baptism was the council of God, and that it was a commandment of God; as it was righteousness in John to administer it, as being sent; & him to obey it as a command of God, and thus they would fulfil all righteousness as respected the command of God concerning baptism. Nor can we believe that Christ would pervert the command of his Father concerning baptism, either as to mode, subject, or administrator, but enforced the same by commission and his authority on his disciples. And thus he says: Go ye into all the world; he that believeth and is baptized shall be saved. And thus: Go teach all nations, baptizing them, &c. So then he does not tell them the mode, and why? because they well understood this. But he tells them the subject: he that believeth. Then it follows that the apostles were commissioned and delegated with power and commission to baptize believers from Jesus Christ, who is the rightful head, sovereign and lawgiver of his church. And thus all

they baptized, if believers, by the original mode their baptism was a valid baptism; because they had Christ's commission so to do, and not otherwise.

But we still pursue our third head, as to a legal administrator making a valid baptism. Now let it here be understood, that John was authorised by God the Father to baptize with water; and that Christ was only authorised to baptize with the Holy Ghost, and not with water. And here let it also be fully understood, that the apostles, and not the seventy sent out, were fully comissioned to baptize both with the Holy Ghost and water by Christ, the head of his church; and that the seventy had not the power nor commission to give the Holy Ghost nor work miracles; but that this of giving the Holy Ghost was exclusively given to the apostles for reasons we could easily assign, by the laying on of their hands, but neither John nor the seventy could do so. Then they were just the same as ministers of this day, only that of planning to get money by the new schemes of the day; of this there is not a word said. Then it follows that the apostles had the commission to baptize with water, and the power to give the Holy Ghost by laying on of hands, and by this gift of the Holy Ghost to work miracles; which no other set of ministers have had since that time. Yet although ministers since the days of the apostles have not had the power to give the Holy Ghost by laying on of hands, nor been baptized with the Holy Ghost as they were, nor had the power to work miracles as the apostles had; yet every minister since the apostles' time, that has been called and commissioned of God to preach and baptize, although they were not baptized with the Holy Ghost, nor could work miracles, yet being commissioned of God so to do, their baptisms have been as valid as that of John or the seventy, provided the mode and subject were scriptural, or even that of the apostles. For the baptism of the Holy Ghost was never given to make a Christian, but for other purposes.

Yet still we pursue the third head, as to the lawful administrator to make a valid baptism. John being commissioned of God was a lawful administrator, the twelve apostles being commissioed by Christ, or the seventy, were lawful administrators; and this because sovereign authority commissioned them to baptize, otherwise it would have been invalid; because it is only the right of sovereignty to command and require obedience. Then we proceed to other administrators who baptized, not in the limits of the Jewish nation, as did John and the apostles in the first progress of their commission; to wit, Paul and his colleagues. That Paul was baptized by Ananias none will doubt, and that he baptized, his epistle to the church at Corinth fully shews; 1st chapter, 16th verse: And I baptized also the household of Stephanus, &c. 17. For Christ sent me not to baptize, but to preach the gospel, &c. Now here we ask a question: Was Paul's commission to baptize from Christ? The above verse says not; for he says, Christ sent him not to baptize, but to preach the gospel. How then dare he to baptize? Why, God the Father sent John to baptize, and Christ sent the twelve and the seventy; but now the Holy Ghost sends Paul. As proof, Acts, 13, 2: As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I (I the Holy Ghost) have called them. 3. And when they had fasted and prayed, and laid their hands on them, they (the church) sent them away. 4. So they being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Now, dear brethren, don't forget that God the Father sends the first Baptist preacher, John the Baptist; also don't forget that Jesus Christ, the second person in the trinity, sends forth the twelve and seventy Baptist preachers to the world, and commissioned them to preach and baptize the nations. And we charge you by all that is divine, not to forget that the Holy Ghost sends forth the third sort, Barnabas and Saul. And why? because it has been the office of the Holy Ghost to send preachers and qualify preachers for the world from that day to this. For Jesus said, when he went away he would send him (the Holy Ghost.) So then we have to look to the Holy Ghost for Baptist preachers of the right sort, and not to the schools for men and devil preachers. Then the Holy Ghost sent Paul and Barnabas to the heathen, and not mission and begging societies; for among the heathen was this work that the Holy Ghost had called them to. Then God the Father sent John the Baptist, and Christ Jesus the twelve and seventy, and Paul he called to the apostleship to bear witness of him in Jerusalem, Rome, and elsewhere; yet it is the Holy

Ghost that requires the church at Antioch to separate Paul to the work for which Christ and the Holy Ghost had called him. So then since that time, it is the right and office of the Holy Ghost to call a minister to his work, and by his call or impression on the church to separate him by office from the rest of the church to the office of a minister or baptizer. For Paul by this separation became a baptizer of the heathen, and by no other means was his baptizing of a person valid, but because the Holy Ghost had called him to the work, and the church had separated him by fasting, prayer, and laying on hands to the work. And thus any person that Paul or Barnabas baptized among the heathen, by a lawful mode, and they being a lawful subject, such a baptism was valid; and only so because of the call of the Holy Ghost, and the separation of the church to that office by fasting, prayer. and laying on of hands; otherwise void and of none effect.

Then we see a divine commission necessary in John, in the apostles, and seventy; and also in Paul and Barnabas, to make them valid administrators. And this instance in the church at Antioch, by the call of the Holy Ghost on the church for Paul and Barnabas to be separated to the work of the ministry, by fasting, prayer, and laying on of hands, is the first instance in the scriptures where the church of Christ shows her delegated power by the Holy Ghost, in the ordination of ministers. Then laying on of hands by an apostle, was to give the Holy Ghost and office; but the laying on of hands of other ministers, was to separate to office. For Paul was called to be an apostle of Jesus Christ before he received the imposition of hands in the church at Antioch; for as soon as converted and baptized: He straitway preached Jesus Christ was the son of God. And he had preached sometime in Judea, but he now is to be sent to the heathen to administer baptism and the Lord's Supper, and build up and establish churches; and to do which lawfully by God and church authority, he must be separated to that office by the church, fasting, prayer, and laying on of hands of the other three teachers in this church, in order to make him a valid and proper administrator for the above work.

So then a divine call to the ministry, and the sanction and separation of the church to that office by the imposition of hands of a presbytery, are the only things that can make a lawful administrator or a valid baptism; the person thus ordained himself first being baptized by immersion by a man thus ordained to office. By reading the chapters it is certain that Paul had the gift of preaching and the Holy Ghost before hands were laid on him. So then the laying on of hands on Paul and Barnabas was to separate to the office of ministers, and thus make their baptism a valid baptism, otherwise of none effect.

This same practice seems to be alluded to in 1st Timothy, 4. 14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the presbytery. Thus no man can perform a valid baptism without a divine commission, and passing to that office by the delegated authority of the church and laying on of the hands of two or three ministers as a presbytery; of this there can be no doubt from scripture—besides the many proofs that could be brought from the Old Testament of the laying on of hands to separate to office, as appointed of God in the Old Testament, to which we refer you.

Some have supposed that the laying on of hands were in all cases to give the Holy Ghost; and thus because they could not give the Holy Ghost by laying on of their hands, have refused to help ordain deacons and ministers to these offices. But to convince such, we refer you to Acts, 6. 3: Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may (we, the apostles,) appoint over this business. 5th verse: And they chose Stephen, a man full of the Holy Ghost, &c. 6th verse; Whom they (the church) set before the apostles; and when they had prayed, they laid their hands on them. So from the above verses it is clear, that the apostles used the laying on of hands to office, even those men that were already full of the Holy Ghost. So then laying on hands in these cases could not be to give the Holy Ghost, for that they already had before hands were laid on them. Then it is clear as the sun at noon day, that the apostles laid their hands on the seven men chosen to be deacons by the church; not to give the Holy Ghost, but to separate and set apart to office. And it was so by Paul and Barnabas to set them apart to the office of ministers, and not to give the Holy Ghost. And Christ has appointed and delegated this power and authority to his church and ministers, for the purpose of

keeping impostors from the office. Yea, it is the churches defending wall to preserve the sacred ordinances as delivered her; which fence against impostors she should ever keep up, to keep the ordinances valid in their administration, by letting none perform them but such as passes her inspection and the laying on of the hands of her ministers. And all this is so wisely ordered by Christ as to be fixed as a check and balance of power. For a church may set apart a deacon or minister, but then a presbytery may check that power by refusing to ordain him to office, by laying on of their hands, if they think him unworthy. And so, equally so, the church may check the power of the ministry, by refusing to set a man before them that she thinks unworthy of the office. Thus a concurrence of both these powers are essential to the qualifying of an administrator to that office. And a concurrence of the church and presbytery is plainly seen in both cases of the ordination of Paul and Barnabas, and the seven deacons; and without this concurrence of church and ministry you cannot make a valid administrator, and otherwise all he does as to performing ordinances in the church are invalid.

Now, dear brethren, we would willingly pursue this third head of a lawful administrator further, but our limits admonish us; therefore, we will hasten to a close by couching our ideas on the balance in as short a way as we can. And first, it takes a divine commission; 2d, it takes a lawful mode of baptism, and that is in the water; 3d, it takes a lawful subject, and that is a believer; 4th, it takes the church to set the administrator before the ministers chosen for a presbytery; and 5th, it takes fasting and prayer by the church, and laying on of hands of this chosen ministry, to make a valid administrator or a valid scriptural baptism.

Suppose then a Methodist, baptized by immersion himself, and then he baptizes a person by immersion that is a believer, and such a person comes to join one of our churches, is his valid baptism or not? We say not; he should be re baptized by you.

Suppose a Free Will Baptist preacher, who himself has been baptized by immersion, and than baptizes a believer by immersion, and such an one comes over to us, is this a valid baptism? We say not, that such an one should be re-baptized by you.

Suppose one of our own Baptist preachers should baptize a person, and that afterwards he should get converted and confess that he was baptized in unbelief, would you not baptize him over again? Surely. And why, but because when you baptized him he was an unbeliever, and therefore an improper subject of baptism, but now by his conversion to God he is a proper subject? Therefore baptize him again, for his first baptism was invalid; and why? because he was not a valid subject So we say that a Methodist and Free Will Baptism, although a lawful mode and a lawful subject, is not a valid baptism for want of a lawful administrator of our faith and order of our churches, and our presbytery to confirm it by their delegated authority from the church of our faith and order.

For we consider a right faith, both in the subject and administrator, essentially necessary to make a valid baptism; for if a man baptizes by immersion who does not believe this to be the divine mode of baptism, it is mockery and hypocrisy; for he as the administrator is doing that for God that he don't believe God requires at his hands, and so plays the hypocrite to please others and not God, nor as his duty to God. So then it is essentially necessary that all administrators should have faith in the right mode, which is immersion; and secondly, if a lawful administrator who believes in the right mode, baptizes a person he don't believe to be a valid subject of baptism, he equally plays the hypocrite and mocks God, by putting a member in the church he don't think at the very time he is doing the act of baptism to be a valid subject for the church of God—For whatsoever is not of faith is sin.

And further, in order to do things in gospel order it is of necessity that the administrator believe in a right mode, & that the valid subject also believe in the same right mode; or else for the want of faith the baptism is invalid; for none are to be baptized but on a profession of their faith in Christ, and that a true faith as near as the church and administrator can judge, both in Christ and the right mode of baptism, in order to make a valid baptism.

And fuather, it is essentially necessary that the administrator believe with all his heart the doctrine of the gospel, for John the Baptist was a believer in Christ and the gospel: Behold the Lamb of God that taketh away the sin of the world—shows it very clearly in his testimony. And it is equally clear from scripture, that the apos-

tles believed the doctrine of the gospel before they were baptized and while they baptized; and so should all other administrators. Therefore it is requisite that an administrator be of our faith and order, in order to make a valid baptism for us; without which belief in the doctrine of the gospel, we count his act of baptism invalid. For it is said, Acts 2. 42: And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Again, Acts, 5, 28: Ye have filled Jerusalem with your doctrine, &c. &c. &c. which show that the apostles while they preached and baptized had a doctrine, and that was the doctrine of Christ; which was essential for every administrator and member to believe, in order to fellowship and breaking bread in the Lord's supper, and uniting in prayers; and that in this doctrine they should be stedfast. (*Remainder in our next.*)

TO EDITORS PRIMITIVE BAPTIST.

Shelby county, Tennessee,
November 13th, 1842.

DEAR AND WELL BELOVED BRETHREN OF THE PRIMITIVE BAPTIST, and the brethren scattered throughout these United States. Dear brethren, it has only been about two or three years siuee the Primitive Baptist reached our section of country. I have received the numbers I wrote each time for, and I have the pleasure to inform you that the Primitive Baptist in our section of conntry is as good news from a far country. The brethren that have seen and read the Primitive, highly approbate the truths that are exhibited in the work called the Primitive Baptist.

The members composing the Mississippi River Association are of the faith and practice held forth in your little Primitive. I am highly gratified that there are many in the part of the world where I live that love the naked truth. There are more applications at present than I can supply. And I sentimentally coincide with old brother Tillery, write on, brethren, write on; I feel that the Lord is on our side, and if the Lord is for us who can be against us.

There are a number of missionaries come from North Carolina here, thinking the people here did not know the truth; but they have found that they are mistaken, and we find the Primitive is a deadly blow to them, and I feel that it will be a means of banishing them from our part of the world.

So I conclude by subscribing myself your most affectionate brother in sincerity. Dear brethren, I crave your prayers at a throne of grace, for your unworthy brother in the Lord. Farewell.

JAMES SHELTON.

TO EDITORS PRIMITIVE BAPTIST.

Oxford, Mississippi,
Nov. 7th, 1842.

To the readers of the Primitive Baptist.

I am truly gratified to inform you, that the Lord has visited his people in some portion of North Mississippi.

At our last Association we had a very interesting season indeed. The Lord visited us with the outpouring of his spirit, when Zion's sons and daughters were made to rejoice with joy unspeakable and full of glory.

There was also a refreshing time at the Mississippi River Association. But alas, at the church where my membership is, there is scarcely any thing but sorrow, lamentations, coldness and backwardness. May the Lord revive us.

E. A. MEADERS.

FOR THE PRIMITIVE BAPTIST.

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

RECEIPTS.

Wm. Ringo,	$10	Wm. Rowell,	$5
Ira Arnold, Jona. Deweese,	3	S. D. Lamb,	6
		John Bishop,	3
James Striplin,	3	Wiley Boyakin,	1
Wm. Powell,	5	H. W. Meador,	1
Jacob G. Bowers,	5½	L. Harris,	1
Wm. Bennett,	1	S. B. Hamlett,	1
Garrot Mathews,	5	Wm. Davis,	2
Sam'l Canterberry,	1	Step'n Johnston,	2
Thomas Miller,	5	J. B. Middlebr'ks,	1