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THE PRIMITIVE BAPTIST.

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

“Come out of Her, my People.”

VOLUME 5.

Printed and Published by George Howard,

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TARBOROUGH, NORTH CAROLINA.

1840.

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THE PRIMITIVE BAPTIST.

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

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA.

“Come out of Her, my People.”

VOL. 5.

SATURDAY, JANUARY 11, 1840.

No. 1.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Anderson district, }
21st Sept. 1839. }*

DEAR BRETHREN: In pursuance of a promise that I would pursue the Saluda Association's acts, and give further details of her manoeuvring, I again commence the to me unpleasant task. I left her in my former communication in 1834, after she had adopted the missionary circular of which I wrote. This letter effected almost miracles, for in her session of '35, she lacked perhaps one vote of joining Sanballad and Tobiah again. They however consented to send the question, whether they join or not, back to the churches for one year's consideration; their leading members as I understood, standing pledged to abide their decision. A pretty fair promise, after being out voted. During this year, a year long to be remembered in the annals of our Association, being almost entirely devoted to electioneering and proselyting, the churches I believe without exception, took the matter under consideration, and at our next annual meeting of '36, sent up as requested their decision. Nineteen churches out of twenty-six, for that was our standing number at that time, said they wished to have nothing to do with the State Convention.

At some session, I misremember which, and as I have no minute of that body before me at this time I cannot be positive, but believe it was that of '35, they had changed our associational sermon into what they called a charity sermon, to prepare the minds of the people for throwing

in their money to help the Lord against the mighty. This lecture, (for sermon I cannot call it), is generally delivered on Sunday when the congregations are largest, and by their fastest ponies too, (if I may use the expression;) after which the hat is handed round to get their article for saving souls, making preachers, &c. (viz:) gold and silver, or their equivalent. Hitherto this part of their system was carried on through auxiliary societies?

I was a delegate in '35, sent from Bethesda church, and never left my seat whilst any business was transacting in the Association. I heard the letters read out from the different churches, and was not a little pleased to hear the independent language of some of them. A motion was offered with a second, to dispense with their charity sermon and collection; but it was impossible to get a vote upon that question. It was declared to be now open for debate, which I suppose was correct according to our discipline. And of all the debating that ever I heard, this far exceeded any. Brethren would rise, and in place of coming fairly up to the question, would spend their time in vituperation and villifying the mover; and in trying to prove that true charity consisted in throwing in our money, &c.

But, dear brethren, in the 13th chap. of 1st Cor. we have St. Paul's notions as follows: 1st verse, Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my

body to be burned, and have not charity, it profiteth me nothing. Charity, suffereth long, and is kind; charity vaunteth not itself, is not puffed up. Again, 7th verse: Beareth all things, believeth all things, endureth all things. Charity never faileth: but whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, (no doubt with me, meaning Paul's sort of charity,) then that which is in part shall be done away.

Such is the contrast between their system of charity and St. Paul's, that I deem comment unnecessary. And I will only mention a circumstance that turned up at one of our Associations. An old brother called one of his sons, a lad of nine or ten years old, to him, just before the hat was handed round, (to get their sacred means,) and gave him two dollars, telling him to put it into the hat. Afterwards, whilst this old father and a number of other brethren, who had gone with him to spend the night, were in chat, he called his little boy and told the brethren that his little son had put in two dollars. Brethren, I barely mention this affair, that you may see how near a kin such acts are, to that charity that vaunteth not itself, and is not puffed up. ("But when thou doest alms, let not thy left hand know what thy right hand doeth.") And it may further teach us, that the Baptists, or at least some of them, are as easily bewitched in this our day of great improvement, as were the Samaritans. Ah! and for the same purpose too, money; and by the same instruments, the great ones of the land—for "Simon had, it seems, given out that himself was some great one."

But to return to our proceedings. After a considerable time spent in confusion, a motion to adjourn for dinner prevailed, and it was suggested by some one, that during this respite the parties could have a private conference. We re-assembled, and it occurred that there was a misunderstanding as to the compromise. The mover to dispense with their "charity sermon and collection," held to his integrity. A very prominent member of the opposite side at length arose, and after saying a good deal about parliamentary usages, he insisted that amendments might be offered to any motion under the consideration of any body of men; and as such, he offered

a motion to strike out the whole of the first resolution, except the first word, (Resolved,) and insert an entire counter resolve. This, as might be expected, created considerable excitement. Discovering as I have no doubt he did, that this would lead to the enquiry, if it would not be right to know whether the first mover would accept of this as an amendment to his motion, he very soon abandoned his position by withdrawing his first motion and offering another, which he said he would not withdraw; and that was, an entire postponement of the whole matter until our next Association. And to get clear of further strife and confusion, his last motion prevailed.

But hardly had the sound of the voices on the last vote had time to die away, ere he rises and moves that a certain brother, naming him, be appointed to preach a charity sermon for the next Association. This last step created greater confusion than ever, and in fact, some of the brethren turned off disgusted, and had little or nothing more to do with the proceedings during the session. Amidst this state of unparalleled distraction in a Baptist Association, several resolutions were offered and passed into acts, the import of which I do not at this time recollect. But, ere long, this being Saturday evening, we adjourned until Monday.

Nothing more of any importance was done this session, save the passing a law ordering their little collection which they made on Sunday to be transferred to their mother institution, (Mystery Babylon,) or the State Convention. This fund was to be handed over to the acting Secretary of that body.

On Sunday, the great charity sermon was to be preached; and at the appointed time, up comes their champion with his books, (mighty near as tall in his own conceit as Goliath of Gath.) And as if to put the matter entirely beyond a question, he takes the following scripture for a text, Romans, 10th chap. 14th and part of 15th verses: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" He first established according to his arguments, which were pretty ingeniously handled, that there were nations of people among whom the gospel had never been preached; and

produced several passages of scripture from which he drew what he called rational inferences that this was a fact. But I believe neither of the following passages were quoted by him: Last chapter of Mark, last verse: "And they went forth and preached every where." And again, in the same chap. with his text, only three verses below it: "But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. Again, 1st chap. Colossians, 5th and part of 6th verses: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world." 23rd verse same chap.: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Had these, and such scriptures as these, have had their full weight in his imaginary discourse, methinks the matter would have been put beyond a question sure enough.

He next assumes it to be the province of the churches and their societies to send the preachers, saying, that he himself once believed as a great many of his brethren did, that the preacher was dependant on God for assistance in preaching; but latterly, had become convicted, that it was a matter of their own concern, and that they could and must preach of their own accord. And in order that the preachers might be sent off in pretty good style, he recommends that the brethren should divide their farms into ten parts, and throw in one part to help the Lord. In searching for scripture to prove all this, he comes out in about this language, that God had in many places in his holy Book spoken ironically, or in other words, did not mean what he said at all times, and quotes the circumstance of Abraham's being ordered to offer up Isaac; and as the lad was not actually slain, he infers that he was not offered up, and he here positively asserts, that in this instance God did not mean what he said.

I was aware, that if he succeeded in establishing the above premises, that he would be obliged to kill or mutilate the scriptures; but was unapprised that a mere man could be found, who would dare call in question, and that on the stand attempting to preach that word whereof it has been spoken, "That heaven and earth shall

pass away, but not one jot or one tittle of that word shall in any wise fail, until all be fulfilled." But fortunately for the Christian's hope, and the peace of the church, St. Paul and this gentleman disagree a little on this point, as well as many others; for in the 11th chap. Hebrews, 17th verse it reads thus: "By faith Abraham when he was tried offered up Isaac, and he that had received the promises offered up his only begotten son."

About this time I left the stand, and am disposed right here to leave the gentleman, only as he may stand implicated in the few general remarks I may make upon their system. After this celebrated discourse, such was the anxiety, confusion and distress manifested, that several very worthy brethren struck their tents, loaded their wagons, and Sunday evening as it was, left for their homes.

At their next session, Bethesda church, at the instance of some of our missionary brethren, sent up a letter of remonstrance; which having no avail, we passed a resolve in our church to drop our correspondence with that body, until she retracted her errors, which we set down as her connexion with the State Convention, the missionary schemes, and all their concomitants. This through the minority of our church, brought a committee from the Association down upon us, and entangled some of our members; and the result was; a majority of our church agreed to continue with that body. The Old School brethren, now the minority, submit. But some ten of us drew letters, and on last May were re established into a church upon our original faith, constitution, and covenant of love. We have "Come out from among them," declared a non-fellowship with all their church moneyed insitutions and their advocates, and we are made to praise God in our hearts for his goodness to us in restoring us again to that peace which had been so long absent from us as a church; and for convincing our brethren, so that eight more of them have since joined us.

One word as respects their societies, that we may have some little idea of what sort of preachers they will furnish the churches by their enactments. Their members are debarred from tasting spirits, but one of their leading members has been known to carry a boil of red pepper in his pocket, go into the bar, call for his glass and out with his pepper boll, dip it into his liquor, drain it and pocket his pepper for another

go, and drink off his glass thus prepared quite merrily. This is hardly fair play, for the understrappers or private members being as much as possible kept secret. A gain, these society chaps urge that the Baptist denomination should by all means be united; for, say they, if we were, we could by joint effort carry any election.

But, brethren, I have not room to enumerate one half of the fantastical insinuations, and in conclusion would say, that I do hereby disclaim every idea, wish, or intention to traduce or defame that body, or a single individual member of it. But as they have in their minutes given only the effects, I have felt inclined, as we have separated, to give some of the causes that have led to those effects, that our brethren generally may see by what tenure they hold their predominance.

Our little paper the "Primitive Baptist," which has done so much good in the hands of God in bringing the churches out of that worse than Egyptian bondage, their entanglements with those society systems, comes regularly to hand, and is sought for by the Old School brethren generally with great apparent anxiety. The subscribers at our office express themselves as well pleased, both as respects the matter they contain and the prompt and neat style in which they are published. After having tried it now nearly for a whole year, without any established Editor, they express themselves as perfectly satisfied, and their only regret as well as mine is, that we have lost our brother Mark Bennett. For since he has retired from the editorial department of our paper, it seems that he does not write any for us at all. And we doubt if he does not write a little once in a while for us, the missionaries will be by him as they were by old brother Moseley, they will claim him also.

I must desist by saying, when it goes well with you, my brethren, remember us; when you are in possession of those lively sensations, which I am persuaded all God's children at times enjoy, when those refreshing seasons shall come to you from the presence of the Lord then remember and pray for us. Yours as ever.

WM. S. SHAW.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Madison county, }
October 11, 1839. }

DEAR BRETHREN IN THE LORD: THIS

is the first time I have ever taken my pen in hand, to drop a few lines to you. After reading and hearing read several numbers of your paper, I say to you that I am well pleased with them.

Dear brethren Editors, I feel to claim kin with the gospel views of my worthy brethren in the Lord, if I be worthy as a poor Old Baptist, one that is destitute of education. When I first was enabled to claim a hope in the Lord Jesus Christ, I could not read any; and but little yet, for I am not a very apt scholar. Though I have been a Baptist little the rise of fifteen years, they are the people whom I have ever loved, and believed to be God's people. I did believe that the Baptist church when I joined it was constituted upon the principles of the gospel of our Lord Jesus Christ; and their rule of faith by which they were governed were such, as well as I understood them, as I highly approved of, and do yet approve of them.

I must come to a close, as my light is not very good.

Dear brethren, one and all, I beg an interest in your prayers at a throne of grace. So nothing more till the next time.

JOSEPH H. HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Tennessee, }
29th Nov. 1839. }

BRETHREN EDITORS: May grace and truth be multiplied. I once more take my seat by my fireside, to write a few lines for the Primitive. One reason that I have not written before, I see it so full of good things and the dates appear so far behind that of the paper, that I concluded that a poor old bungler like myself had better do like I wish to at the churches I attend, when the brethren preachers come to see me, set by and pat my foot saying, well done. Though it is but of late that this has been my condition, for there has heretofore been a great many uncertain sounds among the Baptists.

As I write as things offer to my mind, I will try to show my opinion as regards the worship of God, that seems to call forth the service of so many in these days. Jesus says: They that worship the Father must do it in spirit and in truth. Hence I cannot conceive, that any of Adam's long line since his transgression, have ever worshipped God according to the meaning of the above text, but those that are born

again; which is by the influence of God's spirit in their hearts, thus having received the spirit of adoption, they cry, Abha, Father.

Again, let us notice that Jesus was in conversation with the woman of Samaria. He let her know in plain words, that it was not in that mountain, neither at Jerusalem, that God was to be worshipped now. As much as to say, the old dispensation is passed away, the new has succeeded. And as Paul says to the Hebrews: There being a change in the priesthood, there is a change in the law also. I believe from scripture, that even the saints who alone can worship God, cannot do that in the full sense of the text, (i. e.) in spirit and also in truth, only by obeying his commands, and to do that we must refer to the last Will and Testament of our Lord Jesus Christ. And if we do not do what we call religious duties, according to the pattern that is laid down there, it will not be worshipping God, but the creature that has given the precept or example. Hence, when saints are taught wrong, and act according, they are not worshipping in truth; and, in my opinion, if they feel uncondemned in their act, or even feel what they may call the answer of a good conscience, it is only fleshy evidence according to fleshy teaching. And they certainly will feel their heavenly Father's chastening rod sooner or later in this life, for Jesus has said, he that knows his master's will and does it not shall have many stripes; and he that knows it not, and does things worthy of stripes, shall receive few.

I will now say that I have been reading the Bible ever since I could read any book, which has been the rise of thirty years. I find nothing there that will authorize any person to pour or sprinkle water even on an adult, and call it baptism. As regards sprinkling of infants, those that practised it when I was a boy, living in Caswell county, North Carolina, only called it christening; but where I am now, they have the assurance to call it baptism. The fact is, men of all names or sects are preaching what they call gospel teaching, and practising things that they have not a thus saith the Lord for.

If I know what the gospel is, it is Jesus and him crucified in the spirit; and what he has taught us, do as his followers in his word. But as there were religious craftsmen in the apostles' day, we may expect

many more. Paul said to one church, that in Christ Jesus he had begotten them thro' the gospel. But O, how many are begotten through error in this day; how many professors of religion are saying, encourage all to preach, and many are trying to impress the minds of the people with the belief, that we that stand in opposition of the lo here, and lo there, are enemies to the spread of the gospel. I acknowledge for one, that I am opposed to the spread of lies, and have been doing all I can for near eighteen years to stop them, by setting up truth; part of that time from the pulpit. And if actions speak louder than words, the people know by the two witnesses whether I am opposed to the spread of the gospel or not. I have heard witnesses sworn in a court of justice, they are to tell the whole truth and nothing but the truth. Now if one was to tell part truth and keep part back, or part true and part false, is either of these to be credited? And if one was self interested, is his testimony good? I say not. Therefore I call no man a gospel preacher according to God's word, that preaches part truth, part false, and is teaching for doctrine the commandments of men; or, those who are preaching for hire, as they are self interested. I hope that there are some engaged in this way of worship, falsely so called, that are worshippers in spirit.

I see that my sheet is most full, and I have but just entered into the merits of my subject. I therefore feel to finish hereafter, and when there is room put this in your paper and say, to be continued.

I subscribe myself a poor old afflicted Baptist, and a well wisher to their cause, which is God's.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

*Atalla county, Mississippi, }
July 22d, 1839. }*

BRETHREN EDITORS: From the special acquaintance and relationship existing between you and me, not that I ever saw many of your faces, but from reading a few numbers of the winged messenger called the Primitive, which gave me knowledge of your personal names, spiritually we were related when God loved and chose his people. And the prophets and apostles tell from infallible inspiration, it was an everlasting love, and before the foundation of the world. And the Holy Ghost is

a witness unto us, which if the more sure word of prophecy that Peter speaks of, that ye would do well to take heed unto as a light that shineth in a dark place.

It is written again, that the children of the flesh are not the children of God; but the children of the promise are counted for the seed. Again, that as the children were partakers of flesh and blood, he also took part of the same. Again, all we like sheep have gone astray, and the Lord hath laid on him the iniquity of us all. And, thou shalt call his name Jesus, for he shall save his people from their sins. And thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And wisdom is to be justified of all her children.

And now, brethren, if the heathen are going to hell for the want of the gospel, the counsel of God is not immutable and he is slack concerning his promises; which is damnable heresy to the highest degree. Again, pray ye the Lord of the harvest to send more laborers. But the missionaries say, they are engaged in sending the laborer; which is the spirit of antichrist—and that upon other people's expenses, which is priestcraft. They also assume the authority and prerogative of qualifying for the gospel ministry, which is—what shall I say? denying or blaspheming against the Holy Ghost, or exalting themselves above all that is called God. But the Book says, that God makes able ministers of the New Testament, and he would prepare fishers and hunters, &c. And that the world by wisdom knew not God.

And, my brethren and sisters too, you know that God revealed by his spirit to you, what you know of the things of God. You cannot give to any man the glory, nor part of it. There was no hireling priest then to whom you had paid money, on which consideration you were taught repentance toward God and faith in the Lord Jesus Christ. You know better. And you that profess to be the followers of Christ and know no better, your heart is not right in the sight of God. Thinkest thou that the gift of God is purchased with money? The law that was to govern the gospel ministry was: Freely ye have received, freely give. Do not say that, that law has ever been changed by the great lawgiver; but by the religious merchants.

Now, my dear brethren that have been called to the ministry, was it: Go, and if you can make a living at it, keep on; but if not, go to some other occupation, the curse be upon the people—the church adulterate, and the heathen perish, but you are free? But did not God, by that spirit that quickened you and applied the word which is so powerful, and discovers the thoughts and intents of the heart, and shows you what an imperfect being you are by that which is perfect, so that you were slain and cried out, I am a dead man? Old Isaiah said: Woe is me, I am undone; for I am a man of unclean lips, &c. And the poor publican smote on his breast, with his head not as high as a missionary, God be merciful to me a sinner. The thief on the cross said: Lord, remember me when thou comest into thy kingdom. Right here I shall say, a natural man never repented nor received grace.

Now, brethren, you and those above named characters, and me and all others that ever were quickened or ever will be, are mourners indeed, true penitents. Precisely the way that God said by his prophet Zechariah, ch. xii. verses 10 and 12: He would bring the house of David, and the inhabitants of Jerusalem—he poured upon them and us the spirit of grace and supplication, and we were mourners separately and apart. The wife could not help the husband, nor the husband the wife; but each one mourns for their own sins. Neither will the faith of one do for another, for God's people are to know him, from the least to the greatest; and the Lord will hasten it in its time and his time. For Saul was about midday, and the woman at the well about the sixth hour, and the time for the malefactor just before his departure—and his time for wretched me, about bed time.

Excuse my digression, as I am a little cripple, aged thirty-four years last March the 8th, and was born about eight years ago, and began to talk about four years or better ago. And about the time I began to talk, there was a missionary or two walked over me rough shod, and affected my speech for sometime. But thank God, that sways the sceptres of heaven and earth, the wound is healed and I am on one foot, guarding and feeding a little flock of my master's sheep, and my speech is better than it was before; so that I can make a kind of noise that keeps of the sheep-catching wolves. There are a few hog-

catching ones, but I do not care for that; my master does not claim any of that species.

But to return to my preaching. Brethren, did not that spirit teach you the necessity of the work and importance, having in it the glory of God and the salvation of immortal souls, so that the task was too arduous—Lord, send by another, I am inadequate for the work—let your education have been what it may? But God did not stop here, but taught you by the self same spirit, that the salvation of immortal souls and the glory of God, was not dependent on your ability; but that you were entirely dependent on his ability, and that he chooses the foolish things and the weak things of the world to confound the wise and mighty, and that no flesh dare glory in his presence.

We now begin to merge forth upon the principle of election and predestination; this being consistent with the nature of the living and true God, by whose spirit we are guided, he being infinite in wisdom and almighty in power—proclaiming the glad tidings of salvation, being eaten up with zeal and that according to knowledge, knowing that we are nothing and that Christ is the only Saviour. Understand me, brethren, the proclamation or testimony does not create the fact, only gives information of the existing fact. This is the record God gave of his Son, that God has given to us eternal life, and this life is in his Son. Again, Adam was a figure of him that was to come, (in representation only, for the first was of the earth and earthy;) but the second was the Lord from heaven, and a quickening spirit—and God must be worshipped in spirit and in truth. Henceforth know we no man after the flesh. Therefore, being born again, not of corruptible seed but incorruptible, we can approach the living God acceptably, and are exhorted to do so boldly, and find grace to help in every time of need. We now carry a suitable offering in the human nature of Jesus, and an altar which sanctifies it in the God-nature of Christ. For this above sacrifice is bound to the horns of this altar with the cord of God's love, which he has to his people in his Son, and all the devils cannot break it, and all the missionaries on earth can make it no stronger. This band lifts heaven's charter, secures inviolably the rights of the heirs, and holds in its immutable circumscription the whole family both in heaven and on earth; and

with the power of irresistible attraction, draws them all to the centre until they all shall be perfect in one.

Now you see the relationship subsisting between Christ and the elect, has its origin in the sovereign and immutable love of God. This love knew no beginning, and is as durable as eternity. It tempers and harmonises every link in our salvation; it exhibits its divine excellence in every grace of the spirit, and displays its unequalled glory in the sweet concord of mercy and justice in all the system of redemption, justification, pardon, perseverance and glory. And while God is love he will hold his elect within his omnipotent grasp, and none is able to pluck them out of his hands. This love takes our affections captive, and we love him (God) because he first loved us.

Now you that say the heathen are going to hell for the want of preachers and money, I would be glad if consistent with the will of heaven, to make you sorry with that sorrow that would bring you to the feet of the Saviour, and acknowledge him the king immortal, invisible, and eternal. Then would you know indeed, that he has more good money than all the people in the United States. Then would you apply to him for funds in all your straits, and I pray God that he would preserve his children faultless before him in love, peace, & union. Mark, I say before him, not the learned and polite of this world. For if I yet please men, then am I not the servant of Christ. And ye shall be hated of all nations for my sake; but he that endureth unto the end, shall be saved. And this is the victory that overcometh the world, even our faith. There was nothing given man, to do, to make him better or preserve his present standing in the garden. The law was of prohibition on the part of man, the act of doing became the sin. The spirit or principle of work that sits men to doing that which God has forbidden, or has not commanded, is from the serpent & not from God, and manifests a wicked opposition to God, more particularly when the object is to exalt themselves in wisdom or power.

Brethren and sisters, I must come to a close, as it is the first time I ever wrote for print; but if the Lord lets me live, this is not the last time, if you will suffer some corner in your Primitive for publicity. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us

and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work. 2 Thes. chap. ii. verses 16, 17. Pray for us, that we may be delivered from unreasonable and wicked men; for all men have not faith. If they had evangelical faith, which is the witness of the Holy Ghost, called the faith of God's elect, working by love, purifying the heart, they would not depart from the traditions received of the apostles. But they have Simon's faith, and can venture to exchange the precious blood of Jesus for the corruptible silver and gold which is bad fruit, and by their fruit you shall know them. And you are commanded to withdraw from them. 2 Thes. iii. and 6.

Brother Rorer, I know you though I never saw you. Brother Lawrence, and all that love our Lord Jesus Christ, let me congratulate you with these words: Come and see the place where the Lord lay—the Lord is risen indeed. Farewell.

JAMES A. SCOTT.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 11, 1840.

For the information of new subscribers, and as a guide to correspondents, we re-insert the original Proposals for publishing

THE PRIMITIVE BAPTIST.

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

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

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

TO EDITORS PRIMITIVE BAPTIST.

*Corn Neck, Edgecombe county, N. C. }
Dec. 27, 1839. }*

Well, George, the Publisher—and Editors of the Primitive Baptist—I have not troubled you, or any of you much this year with my writings; and one of my reasons has been, that I have occupied so much of the former volumes of the Primitive, that I began to be afraid that my Old School brethren would think, George gave me the preference; or, that I had hindered publications that might have been more useful to our cause. So I threw down my pen, and have not written what I should otherwise have done.

But you will take the following, written by candle light, when although wearied with the busy scenes of the day, yet what my experience from trial and age teaches me, I wish to leave on record for the benefit of the present and future generations—or else I think I shall live in vain. For all men should live for the benefit of others, and he who alone lives for his own good need not live at all; for he who lives to eat is a drone and curse to the nation., for men should eat to live, and not live to eat.

It has been long supposed, that happiness is the pursuit of every man; one in this way, another in that—(but the truth is, the most are entirely mistaken.) And so every man is running after her, as a man runs after his shadow; she is always before, like

his shadow, and he can never move and say, you are mine. For if a man moves in health, wealth, honor or high station, she still moves too, to his sad disappointment and regret. So that man in honor, wealth, poverty, sickness, or health, has always his bitters and his sweets, his downs and his ups, his adversities and prosperities, his joys and his sorrows, his laughers and his cries. So then, human life is but a series of changes, but all for the best, from the emperor to the beggar. For this truth by experience of sixty years I am taught, that all or the greatest part of the happiness that man enjoys, is in anticipation alone; that as soon as the thing anticipated is enjoyed, it loses the happiness conceived to be in it. Then she flies from man's grasp and fixes on some other flower before him, equally delusive and withering; when plucked by the anticipator, it withers in his hands and breeds a sorrow of mind.

So then I set it down from sixty years experience, that the greatest part of the happiness and misery of mankind, flows alone from anticipation of good or evil, neither of which may or may not happen and so is suffered or enjoyed by man, for the purpose of keeping him along through life by a wise God, to keep the human mind in action like a watch until death. Otherwise, all good or all bad, it would run down into insanity or nought account.

Once when I was a boy I was a great lover of sugar, as most children are; and if mothers want to cure them of the love of sugar, give them a plenty. I bought me a pound—now, said I, I will have my fill for once. But alas! to my astonishment, before I had eat half the pound, it had no more taste to me than sand. Thus all my anticipated happiness in eating sugar, turned to sand in fifteen minutes. So it has been ever since, all my anticipated sugars have turned to sand of every description—but virtue. This has never in one instance bred worms of guilt to sting the conscience, never moulds, never in all my life turned to sand. It is alone the tree of virtue that bears wholesome fruit, whose fruit never withers, but yieldeth its fruit to the actor in adversity or prosperity. And she bringeth him a dish of delicious, and fresh, and sweet fruits, by her handmaid memory, in all the straits of human life of a distressed and hungry mind. Past virtue can satisfy the hungry soul with her past and present dainties at all times, of

which tumultuous passions cannot rob it. But what is better still, virtue keeps back her best dish, or desert, for the future; reserving at all times a part of her never-ending stores, a part of her dish, for the virtuous actor against the day of want hereafter. And while the wells of gratified passions, wealth, honor, high station, poverty, and the cup of anticipated pleasure and happiness dry up, and are mingled with gall and vinegar, the virtuous man's well ever flows with water sweet and clear, in adversity and prosperity, to satisfy his own mind and give him peace even in a dungeon, or iron chains—as Paul and Silas for religion, and a Lafayette for liberty, and a hundred others I could mention.

So then, every man that wants to be happy must be virtuous, or it cannot be at home or abroad, on hill or dale, or on the mountain tops—in the night or day, in evening or morning, sleep or awake. For conscience, God's minister, is watchman over the soul, and he will cry aloud in spite of all men can do to bribe him, or put their handkerchief in his mouth to keep him from bawling out. Yet he will speak and they cannot help it—at home or at church he is there at his post, telling the truth within if not without. So then, every man that wants to be happy must be virtuous; for a man of gratified passions, or take it in what sense you will, say a man of pleasure, a man of honor, a man of wealth, a man of lust in the ramifications that that word will bear, it alters not the case—that man is a man of misery, find him on the throne or on the dunghill.

Then my advice is, bridle the tongue with a double curb bit; deny and chain down the passions with chains of self-denial from day to day while life lasts: flee lust of all sorts, and do good to all men even to enemies, for you know not from the changes of human life how soon you may want them to be your best friends. Therefore, fall out with none, how great soever the provocation may be, where God's truths and the welfare of your own soul is not at stake, with civil and religious liberty—but in defence of these and stern virtue, show yourself in the field sword in hand.

JOSHUA LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, }
Dec. 17th, 1839. }

BRETHREN EDITORS: As I have to write

to regulate my next years' subscription, I have concluded to give you some information how we are getting along in this country.

Since the first of September last, I have been to four Associations, three of the Primitive and one of the other sort; and all the business was transacted in harmony and every motion was put by the Moderator, requesting all in favor to the motion to say yea, and those opposed to say no; and I never heard a no, in the three Associations. Therefore I can say truly, that brotherly love seemed to abound amongst the brethren. And the preaching was animating to my soul, and I really thought it to be such food that sheep and lambs might both feed on it. But to my view it was entirely different at the other Association; but I do not want to say much about them, for I wish every person to have the liberty to worship their God in the way that they think is right. But I wish all that worship together to be of the same faith.

I add no more at this time but will say, brethren, pray, for me, for I am an old man, and have been called a Baptist thirty-seven years and I am as fearful that I am not a Christian, as I was when I first joined the Baptists. Yours in love, &c.

ANTHONY HOLLOWAY.

*Conecuh county, Alabama, }
9th December, 1839. }*

DEAR BRETHREN EDITORS: I write you a few lines to let you know how the Baptists are getting along here.

In the fall of 1838, I went to three Associations, the Bethlehem, Alabama, and the constitution of the Ebenezer. I was hunting for brethren that I could fellowship. At Bethlehem, which was held at the Claiborne church, I could converse with a number of my old brethren, that were dissatisfied with the new schemes of the day. Then I went to the Alabama, where the division took place between the Old Baptists and the missionaries, which you have already heard. There I found some of the Old School Baptists, that cheered my heart; I could speak with them face to face, which gave me great satisfaction.

Now from the best information I can get, the South-western corner of Alabama has been as well guarded to keep the Old Baptists down, as any other part of the State. Sometime in May last, three preachers sent word to me to make an appoint-

ment for them to preach, which I did. The men lived near one hundred miles from me. Two failed coming—two brethren Jeters. Brother Haywood Todd came, and on his way called on brother James Miller; they came and preached two days, and on the third day constituted a church in my house, of the Old Primitive order. The next day, about twenty-miles off, constituted another—the first breach made in the Bethlehem Association. There has only one preacher in Bethlehem, come out openly and actively opposed to missions—Elder Elias Brown is the man.

Brother James Miller come on to my house on the 26th of October, to his appointments at the Pilgrim's Rest; which is the name of the church that was constituted there. Then spent the following week in connection with brother Brown in travelling amongst several churches and preaching, till they got below Claiborne near the Alabama river where they constituted a church. Then in connection with other brethren, held a council to constitute an Association within fifteen miles of where I live, to meet on the Friday before the first Sunday of this instant; which they did. On Friday, constituted five churches; and on Saturday, one more came and was received. This Association is called Antioch, which is near the centre of Bethlehem.

Now, brethren, these are things wherefore we are glad. I hope it is the Lord's doing. I feel much relieved, as from under a great burden, and I believe my brethren do feel so too.

ADAM MCCREARY.

*Kentucky, Livingston county, }
December 10th, 1839. }*

DEAR BRETHREN EDITORS: A lonesome and a singular life causes me to take my pen in hand again to trouble you with some of my thoughts.

I would be willing to give you a full history of the Little River Association, but it would make a volume; and as I am no scholar, and am old, and my nerves are much affected, I shall let it suffice and say, that I do not know but one Old School Baptist preacher in the bounds of the Association, and he has stopped preaching on account of a breast complaint and other crosses. And lay members I am not sure that I am acquainted with a dozen that are not tainted with the missionary schemes of

the day. So I feel that I am as old Elisha says: Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life, and I feel myself on that rock that my Saviour says the gates of hell shall not prevail against. And knowing that my Father is stronger than all, and that none of them are able to pull me out of his hands.

DEMCEY BURGESS.

Georgia, Wilkinson county, }
December 15, 1839. }

DEAR BRETHREN EDITORS: Through the goodness of an all-wise creator, I am blessed with another opportunity of communicating a few of my thoughts to my brethren, through the medium of the Primitive Baptist; and shall lay before you a passage of scripture found in the 6th chapter of Genesis, 1st and 2nd verses, which read as follows: And it came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair and they took them wives of all which they chose.

Now, brethren, I shall try to point out the sons of God, and then the daughters of men. We find in an early period of time, when there were but few souls on earth, say two, that man rebelled against God and all that was good, and married sin. Hence we find in the present day, men revolting against God, and will not follow the commands of Jesus Christ, nor his apostles; but have taken to themselves wives. These are old preachers, that once contended for the faith; but are now preaching for hire, whose god is their belly, which the old prophet called greedy dogs, which can never get enough—and have married the daughters of men, which are Miss Auxiliary, and Miss Temperance, dressed up in all the Egyptian finery by their mother Mystery Babylon; or, in other words, Mystery Convention. And she sells her daughters for a certain sum of money. Any man can be a member, and then for a still larger sum of money, to marry him for life.

Brethren, I pray God Almighty to ever keep his foreknown, foreseen, and forechosen children from following after the cunning craftiness of men; and not permit his elect people to marry those strange wives. For they are a predestinated people, sanctified, justified, and glorified; having their hearts washed clean by the blood

of Jesus Christ. Hence they will not commit adultery with the fair daughters of men.

Brethren, I told you that I would try to point out the sons of God; but I am no preacher, and may miss it. But I shall draw the bow at a venture and say, Zachariah, Simeon, Ezekiel, Noah, and all the apostles, and all the ancient Primitives, having the grace of God shed abroad in their hearts, would not mingle with those strange wives. Hence the Primitives of the present day, who have taken the word of God for the man of their council, will not take up nor follow after these craftinesses, tho' they are in the corner of every street, saying: I have peace offerings with me. I have decked my bed with carved works; and with myrrh, aloes, and cinnamon. &c. But the man of God will not be enticed by her; no, sir, for they love Jesus better than all the institutions of men. Hence they will not have fellowship with them.

Brethren, there is a sort of people here that take up with every offer of the harlot and say, they believe that God Almighty foreknew all things; but for them to believe in the covenant of redemption they will not, neither will they preach it; for it is a dangerous doctrine, and ought not to be preached. And I believe they have made the commandments of God of none effect by their traditions, and are heaping to themselves teachers. And the beast was taken, and with him the false prophet, and the deceiver, and all that do wickedly, and were cast into a lake of fire.

Brethren, we are commanded to try the spirits, for there are many, and saying: Lo, here is Christ; or, lo, he is in Burmah. But believe them not.

Brethren, I learn that God is a spirit, and I believe he comprehends the whole universe, one and at the same time; but those institute men are like unto the Babylonians, doing a great work and cannot come down. &c. But I believe the Lord will bring them down, for they are daubing with untempered mortar, and these are they that are holding up the truth in unrighteousness.

I have not got through, but must come to a close, by subscribing myself yours in the faith of the gospel. *JESSE MOORE.*

North Carolina, Buncombe county, }
November 16th, 1839. }

DEAR AND WELL BELOVED BRETHREN
IN GOD OUR SAVIOUR: I once again take

my pen in hand to let you know that I am in the land of the living, and have not forgoten my poor desp'ed brethren. Yes, they are despised by the devil and all his lying hypocritical subjects. Did you ask me why they are despised? If you did, I answer, because they tell and preach and write the truth and the whole truth; and that you know is much against the infernal craft of the present day.

Dear brethren, I am in one of my plain ways at present, and if you think I am too rough, examine the scripture where our Saviour told the self-righteous that, the devil was their father and the works of their father they would do. Again, he says to them: O generation of vipers, how can you escape the damnation of hell. The apostle Peter calls them cursed children, and the apostle Jude says: They are speaking great swelling words of vanity, having men's persons in admiration for advantage. I do not tell you those things because you do not know them, but because you do know them. For it is line upon line and precept upon precept, here a little and there a little, all through the scriptures concerning these things.

Dear brethren, those go-betweeners and middle men and speaks, will say any thing, write any thing, preach any thing that can be invented by themselves and the devil to carry their cursed plans, and deceive the ignorant and bring them into bondage. Dear brethren, I do sincerely believe those to be the days that men are to be drunk, but not on wine, nor strong drink, but drunk on strong delusion. I also believe this to be the time, that the sun has gone down at noon, and the earth is darkened in the clear day. The word of God being the sun, it is laid down in the noonday of the gospel, and all manner of hypocritical worship carried on, instead of the true worship of God. And I would candidly as soon go and join in with a set of highway robbers to merit my salvation, as to join in with the new schemes of the present day.

Dear brethren, though miles and mountains divide our bodies, in heart and soul I do know we are one, if renewed by the spirit and power of God. And no man can be an heir of salvation except he has the spirit of Christ, and the spirit of Christ is love. And by this all men shall know we are his disciples, if we have love one to another. And God Almighty does know that I do love my dear brethren that write

their sentiments so plain as many of them are doing, to wit: Lawrence, Rorer, Whatley, Bennett, Haggard, Paxton, Lee, Haynie, with a host of others, all soldiers listed under king Emanuel, fighting the battles of their Lord with drawn swords. May God bless you, ye sons of thunder, ye valiant of the Lord. Glory to God in the highest, that ever I lived to hear the names of such men to sound in America.

Had it not been for such men as those as instruments in the hand of God, our world would certainly have been drowned in priestcraft long ago. But thanks be to his blessed name, he never has nor never will leave himself without a witness to prove to the world that, that is right, and that, that is wrong. Well the wise man might say: As cold water to a thirsty soul, so is good news from a far country. Thanks be to God, I hear good news from my distant brethren twice a month. Though it comes from afar, it is nigh to my soul.

Dear brethren, I consider us fellow workers together in the same building; and as it takes many workmen to build, they have different work to do. Some with the club some with the club axe, and some with the broad axe, while others with planes, &c. But it appears, that it fell to my lot to handle the club axe, for the purpose of cutting down and scoring in, and to knock off the knots as I go. Some timber you know is very near straight and has few knots, and when I find such straight timber, I do not have to work so hard. But I have got into a thicket of very crooked, knotty, scrubby black jacks; some are so crooked I have to score it into the heart, and sometimes through the heart; and then it will not do, I have to leave it to be burnt with fire and brimstone. For I do believe the master builder has given me the measuring reed to measure by, and such timber as will not do for building you know is only fuel for the fire.

Dear brethren, we have a great many workmen in the world at this time; and too many of them love to work with the smoothing plane, and too many love to work with the painting brush. We have too many that love to do polishing work. Those smooth workmen ought to remember, that rough stone that came out of the mountain, that broke the feet and legs of the great image. It is my candid opinion, that if we had more of those rough work-

men and fewer of the polishing sort, times would be much better and our building go on faster.

And if there are any of the old Primitive brethren that sanction my rough work, I want them to let me know it by some way or other, in some of their communications if they please; as the people in this country say, there is not such another in the whole world as myself. And some of the people say, that the Primitive papers are all my own work, and I have counterfeited other men's names thereto. Dear brethren, such talk only please me to think there are so many of us that speak the same thing, all contending for the faith once delivered to the saints. Those Ashdods and Ishmaelites who wish to fellowship both God and devil in one church at the same time, they do not nor cannot speak our language.

And as my sheet is almost full, I must come to a close by saying to the Ashdods and Ishmaelites, harlots and publicans shall enter the kingdom of God before you. If you want to know why, I will tell you. It is because you go about to establish your own righteousness, and will not submit to the righteousness of God in Christ. So no more at present, but ever yours, my dear brethren, as a fellow worker in the vineyard of the Lord.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Decatur county, }
20th Sept. 1839. }

DEAR BRETHREN: I continue to inform you of my misfortunes, hoping thereby to instruct you if not to comfort you. I must give you a small sketch of my life, in order to tell my tale. I need say nothing as touching my education. Every learned person will know when they see my scribble, that I make no pretension to scholarship; but what I am, I trust I am by the grace of God. I was raised as hard and at as bad a chance, if not worse than any free born in modern times; being born of European parents & they dying and leaving me an infant in the Revolution, without means, money, or guardian—according to the old proverb, a long-shoot and a bad chance—but God's goodness is all.

I grew to manhood, and soon married a wife. We have had fourteen children, and raised eleven. We had no means but our own labor, and several orphans fell on our

hands. I lived always on the frontiers. Myself and wife both became Baptists when young. At about thirty-three years of age I became a preacher, I am now fifty-eight, and for the last twenty-five years I think I have been two thirds of that time from home, travelling still on the outlines of new settlements, planting churches and Associations, enjoying religion in the union and fellowship of the brethren. A Baptist was a Baptist wherever I found them, then fellowship was no where disputed, all feelings were good and added strength to my mind, and urged me onward to endure the toils and troubles of the delightful employment of preaching the gospel to saint and sinner. I never had received ten dollars to aid me, I looked for none; but to do my master's will was my meat and my drink. And in my progress I lit on a settlement in Early county, where I preached to men and women that had grown up on the frontiers without ever hearing preaching, and some Baptists, some destitute churches. I tasked myself to the uttermost to supply their wants, having to go from sixty to seventy-five miles, through a wilderness where there were but five settlers, having to carry provision for myself and horse, camp in the woods, and when I would get to the place of preaching I assure you I cut a poor figure for a preacher. But nevertheless, I believed the promise; the Lord was with me, the hearts of God's children were made glad, and some were brought to witness salvation.

And at length I was successful in planting a church in the heart of that county, close to the county site, in the little village called Blakeley—the church is called Macedonia. The church immediately seemed to take a beautiful start to travel—all things bid fair for happy progress. But there were several destitute churches in the vicinity, and this I think was in 1836 and '37; and a Mr. Averingham, I think in February, 1837, advertised a meeting to take place in Randolph county, for the purpose of concerting means to supply the destitute churches in Bethel Association, calling on the churches to send up their delegates and means to effect the design.

About this time there began to be much strife up the country about missionary matters. I insisted on Macedonia not to mingle in the strife, stating that to keep to themselves would be the surest way to keep peace. But I had at that time a bad

chance to attend them; though they had unanimously requested me to accept of the pastoral charge, and I agreed to render them all the services in my power. But they had a young man amongst them, who thought himself too smart not to be meddling; and he and others went to the meeting, made the arrangement of giving the information of Macedonia, and instead of paying any attention to the destitute churches, they sent on appointments to Macedonia.

Now, brethren, the truth is, they cared not for the destitute; but their intentions were made manifest in what followed afterwards. From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force. Matthew, 11th and 12th verses. Now, brethren, I will tell you how these missionary robbers have treated Macedonia church; by sending them appointments, time after time, placing them in the middle of the appointments of the church in which I have attended, lest I should meet with them there.

They first persuaded some of the brethren, that it was necessary to make a change of their minister, as he was too old, too infirm, and had too far to come to attend them; stating that a younger man would serve them better. Secondly, holding protracted meetings from time to time from four to nine days; holding conferences, bringing their President, Vice President & Secretary, into the church; holding their missionary meetings; receiving sums of money, subscriptions with names of old and young to their missionary society—thus, like the Jews; turning the temple of God into a den of thieves, and his people into merchandize—for they got and received in the course of a few meetings, a thousand or fifteen hundred dollars. And as the wolf cometh not, but for to kill and to steal, so these wolf missionaries came not for the good of the flock, but for the fleece. And truly, they fleeced some of the poor Macedonians deeply, which I hope will be to them a lesson long to be remembered.

And as robbers often use violence on a man's life, in order to get his money, or before they can get it, thus their plan was matured no doubt to destroy me as the shepherd, to fleece the flock. Thus I experienced the fulfilment of the text, I having been confined at home by the sickness and death of my wife, in the time of their

progress; but being released, I went up and withstood them to the face—finding that they had perverted the faith, teaching for doctrines the commandments of men; having men's persons in admiration, all for filthy lucre's sake. And these filthy robbers becoming so strong handed, gaining such ascendancy over the people, by holding conferences by day and by night; receiving members and baptising, thereby gained a majority in their favor.

When I told them of their faults they hissed me out of the pastoral authority of the church; and it is manifest from the gestures and conduct of some, that they would have hissed me out of the world, if they dare. But I was bold to contend for the faith once delivered to the saints. I thank God, I stood not alone; God's precious children who had received the engrafted word of truth stood with me, and yet stand on the Lord's side.

And oh, brethren, rejoice with me; we shall stand on that blessed foundation; when all these vile robbers will flee, as when no man pursueth. My soul is thankful for the gift and grace of God in my young brother Hurrell, a licensed preacher and member of Smyrna church, who stood with me; notwithstanding these undermining dignitary pirates combined together, getting him into a back room to themselves did endeavor to seduce him and turn him from the purity of his faith, which they could not. And I believe there are many others, that are brought to see where they have been led to, while many are placed upon their guard against those violent church robbers.

I must now come to a close. Your paper has taken a great circulation in this section of country, and particularly about Blakely, where those missionaries reconnoitre.

WILLIAM McELVY.

TO EDITORS PRIMITIVE BAPTIST.

Shelby county, Illinois, }
Nov. 10th, 1839. }

BRETHREN EDITORS: Thro' the agency of Elder G. Beebe, I have obtained a copy of the Primitive Baptist, and being well pleased with the matter contained in the communications of the same, and being desirous for the circulation of it in this our western country, I have thought fit to address a few lines to you, to let you know something of the situation of the Baptists in the bounds of the Ocaw Association of

Regular Baptists. They having taken a stand against the man-made institutions and money-sent preachers of the present day, have generally peace among themselves; although, brethren, we have to complain of leanness, and barrenness, and lukewarmness.

Dear brethren, the Oeaw Association is a weak band, and has only three ordained ministers in her body; but they are real corn-crackers, and they have a great many hard names heaped upon them by the Ishmaelitic gang, such as, hard heads; iron jackets, self-will, &c. &c. But they stick close to that golden rule laid down by the Saviour, that the Babel builder cannot come near them with their nonsense; and that is what makes them so mad.

Having spun this my scrawl out to an unnecessary length, I will come to a close. May the great head of the church guide and direct you in all your godly undertakings, and enable you to contend for the faith which was once delivered to the saints.

I wish brother Joshua Lawrence, or brother Thos. Paxton, or some others of your able correspondents, to give their views of the 8th chapter of the gospel by John. I add no more, but subscribe myself yours, in hope of eternal life.

THOS. W. MARTIN.

TO EDITORS PRIMITIVE BAPTIST.

Marshall county, Mississippi, }
Nov. 23d, 1839. }

DEAR BRETHREN EDITORS: I have been taking your valuable paper the Primitive Baptist for one year, and I am well pleased to hear that there are yet some contending for the faith once delivered to the saints. And I do believe it advocates the doctrines of the gospel, and therefore I send for six copies, commencing at number one, fifth volume.

Dear brethren, pray for us; and may the Lord God of all grace be with you all.

I have no more.

GREEN W. PUGH.

TO EDITORS PRIMITIVE BAPTIST.

Thomas county, Georgia, }
Dec. 21st, 1839. }

DEAR BRETHREN: I had the pleasure of perusing your paper called the Primitive Baptist, and must confess that I am truly

glad to see such a paper. You will please direct six copies to me at Duncansville, Thomas county, Georgia.

Yours, truly.

KINDRED BRASWELL.

AGENTS,

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TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

VOL. 5.

SATURDAY, JANUARY 25, 1840.

No. 2.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Henry county, }
Dec. 25, 1839. }*

TO THE BRETHREN OF THE PRIMITIVE ORDER THROUGHOUT THE UNITED STATES: Whereas, we the Baptist churches of Christ at Mount Zion, County Line Fellowship, New Providence and Antioch, in Alabama, and Salem, in Georgia, Early county, met on the 29th of November, for the purpose of going into a constitution of Association—and, as we suppose, were hindered by a piece in the 10th No. of the Primitive, written by J. F. Watson—we wish to answer on our part.

Two of these churches belonged to Chatahoochee Association when she died; but they have come out with all the Primitive churches, and we are not accountable for her conduct; where he, Watson, says they, means we few churches. He has sat behind the curtain, and thinks he has wrote in the light, and has sent out his faith to prove he is a Primitive Baptist; but he, Watson, Ananias-like, kept back part of the price. The query he, Watson, talked about was this: Were the sins of the elect imputed to Christ, or he charged for their surety? He, Watson, says, he does not believe the sins of the elect were imputed to Christ; which he dare not deny, for here lies the pamphlet on the table by me now, which says on page 10: But I do not believe he, (Christ) bore the penalty due to the sins of the elect, receiving them by imputation.

And as for J. Kimbrell, I heard him preach the same doctrine at Mount Zion

church; and they are the leading characters of the Pea River Association, for which reason if we had been constituted we could not correspond with them, nor none she corresponds with. So I will leave them here for the inspection of the world, to judge whether they will do for Primitive Baptists or not.

Mr. Watson was at our last convention, & there; Gideonite-like, offered a covenant with us: Print your minutes; and we will be ready to correspond with you. And here he was asked to renounce your faith, and we will publish you in order in the Primitive; but he would not answer yea nor nay. So we have no fellowship with none that believe such doctrine as this, no more than we have with institutionist men.

We are a little handful of Primitives here, surrounded by a host of enemies, and they abroad appear in our cloths, and they do not belong to them. And now we send Christian salutation to all the Primitive brethren, whether in Association or in convention, or individuals. Our next attempt for a constitution will be at County Line Fellowship, Henry county, Ala., on Friday before the third Sabbath, in July, 1840.

Dear brethren, do not be alarmed at reports, but come and see our order; see whether we are in order for a constitution or not, for our enemies will do us all the harm they can—for there are missionaries on one side and Kimbrellites on the other.

Brethren in the ministry, come and visit us at our next meeting, for we are a poor and afflicted people. There was nothing done at our last meeting of importance, only the brethren came over from Georgia and preached the gospel so pure, that it was received like the Egyptian corn, and it weavel eaten.

We beg that you should print this as soon as possible, for we consider that we were slandered by Mr. Watson without cause. Done and signed in behalf of the body.

JOHN W. PELLUM, Mod'r.

A. D. COOPER, Clerk.

N. B. In the piece in the 21st No. on page 329, written by me, the name Harrell is a mistake. Jarrell is the man intended. Mr. Harrell is a man in fair standing at home, and is preaching the gospel in its purity, if I am a judge thereof, without money or reward in this life.

J. W. PELLUM.

TO EDITORS PRIMITIVE BAPTIST.

*Wilson county, Tennessee, }
December 22nd, 1839. }*

BRETHREN EDITORS: This being an unfavorable day for meeting, it came into my mind to drop you a few lines to let you know how we are a doing in this country.

In 1839, a little handful of us after the Old School order, believed it to be our duty to obey our Lord's command to COME OUT OF HER, MY PEOPLE. Consequently in view of a gazing multitude, on Monday after the first Sunday in Oct. 1839, six churches of the Salem Association separated and distinguished themselves from the Baptist State Convention and all its advocates, and them that fellowship them that do advocate it.

After we had done this, in viewing the circumstances that surrounded us, it was a gloomy appearance indeed, for nearly all the ministry were ensnared in the principle which Paul warns Timothy against; that is, the love of money. They told the churches that they had nothing to do with the Convention. But you know that is the song every where. This looks like what Peter says, when speaking of those that beguile unstable souls, &c. They told the churches that we would die and come to nothing. But I hope we trusted in the living God who says, that all things shall work together for good to them that love God, &c.

On Friday and Saturday before the third Lord's day in November, 1837, these churches formed themselves into another Association called Round Lick; after which we began to go abroad to see if we could find any of this way. And to our comfort we found the words of the Lord

true, for said he to the disquieted old prophet, he had reserved to himself seven thousand, &c. And we found six Associations that had not bowed the knee to the modern Baal, money. We in our disquieted condition offered our correspondence, and they, like brethren of the same faith, cordially received us. The names of the Associations, (to wit;) Stone's River, Red River, Cumberland, Drake's Creek, Cany Fork and Elk River.

The first session after our formation, one church of Salem Association on petition was received into union. Salem Association keeps this church on the table of their Minutes, yet what it is done for I know not, without it is to keep the number. The name of this church is Bethel. At our third session, three other churches of Salem on petition joined us, and one church from Cany Fork by letter, which makes eleven churches.

This is a small sketch of our situation. We cannot boast of great things, as these new folks do; neither would we, save in the cross of our Saviour.

Brethren, we are in peace, and may the God of peace be with you. And you, brethren, come and see us and preach to us the gospel of the blessed God. Farewell.

Yours in the afflictions of Christ.

SION BASS.

TO EDITORS PRIMITIVE BAPTIST.

*Sumpter county, Alabama, }
29th Nov'r, 1839. }*

BRETHREN EDITORS: Enclosed is an extract of a letter, wrote by a worthy gentleman of this region to a high, inconsistent, full-blooded, renowned missionary preacher. Please to give it a place in your instructive, useful, tell-tale vehicle, and oblige

A. KEATON.

*Sumter county, Alabama, }
November 26th, 1839. }*

MR. BARNES: Let me say to you, that my Bible tells me that salvation is of God, and God is able to manifest himself or his love into the hearts of his creatures, without the aid of man; and my feelings are much hurt to think, that man is extending the arm of flesh to help God do his work. This effort system will one day or other, without the interposition of God, deluge our country in blood. It is nothing but an aristocratic principle, only called by another name. God says to peti-

Moners: Bring forth fruit meet for repentance—and not for those missionaries to help a creature out with his experience—For it is by grace ye are saved, and that not of yourselves, for it is the gift of God—not men. I do not believe in this effort system, for I have read my Bible close almost day and night, and can find nothing to justify man in helping God do his work; but man's duty is to pray God with a fervent and sincere heart, to give them a heart to understand the mysteries of the scriptures.

Mr. Barnes, reflect and look back on Rome, when Constantine a religious man ruled the Government of Rome, and established religion by law; and where is Rome now, with all its law religion?—no more. You missionaries put me in mind of the Irishman, when he stole the turkey and was caught at it, and was told he would suffer for that in the day of judgment—he observed, give me that long trust and I will take two of them. And you are ready to say, my Lord delays his coming. He will come in a day and an hour that you look not for him. And my Bible says, if ye love not one another the love of the Father is not in you. Not like you missionaries love, to shake off your hand to get your money. And my book still says, that God is one and he has one church, one faith, and one baptism—and Christ is the door, the way, the truth, the life; and he that entereth in by and through Christ, shall go in and out and find pasture. But he that climbeth up any other way, is a thief and a robber. And you shall eat bread by the sweat of your face, and not preach for bread, meat, clothing, carriages, double reins, bridles, horses, money and servants; and to establish it by law. Such is not democratical, nor republican, nor liberal, nor honest, if my views are right. The hireling fleeth, because he is a hireling, and the wolf catcheth them and scattereth the sheep—ye eat the fat, and clothe yourself with the wool. Look at the references of the 10th chapter of John, and please to give me your views on the above, and you will very much oblige your fellow man, &c.

B. B. MAY.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the second session of the Ebenezer Baptist Association, held at Union meeting house,

Autauga county, Alabama, from the 8th to the 11th November, inclusive, A. D. 1839.

2nd. *Resolved*, That this body recommend to her constituent Churches the propriety of holding the administration of baptism by the missionaries (as they are called) as invalid, from and after the present session of this Association, inasmuch as they have declared us to be in disorder.

3d. *Resolved*, That this Association recommend to her constituent Churches, the propriety of inserting the words, primitive order, in all letters of dismission granted by them.

From the Plan and Constitution.

V. We will not hold in union any Church that holds any member in her, that is a member of any of the following Institutions: to wit, Theological Schools, State Convention, Missionary Society, Bible Society, Tract Society, Sunday School Union, Temperance Society, nor any other society that is tributary to the Missionary plan as it now exists in the United States; neither will we knowingly correspond with, nor receive correspondence from any Association that holds Churches in fellowship, holding members in her which are members of any of the above named societies.

CIRCULAR LETTER.

The EBENEZER BAPTIST ASSOCIATION to the Churches she represents, sendeth Christian salutation—Greeting:

DEARLY BELOVED BROTHERS AND SISTERS IN CHRIST:—By the permission of God, we have again assembled in an associate capacity, in love, peace, and union. At the time our Association was organized there was so much love, union, and harmony, manifested in general amongst us, it caused our hearts to rejoice in the Lord. And for the purpose of perpetuating that peace, harmony, and joy amongst the brethren and sisters in general, we call your attention to a subject found in the Epistle of Paul to the Hebrew Church, 13th chapter and 1st verse—'Let brotherly love continue.'

We are aware, brethren, that it is a subject that has been often written on, nevertheless that does not diminish its importance—for love is a divine attribute of God and is an inexhaustible fountain and a theme sufficient for angels and men, throughout time and eternity, to dwell on.

And in order that our minds may be the better prepared to understand the apostle in his admonition to the Hebrew Church, (which admonition is applicable to the Church of Christ throughout all succeeding generations,) we should consider, first, what brotherly love is; 2dly, How we should act towards God and each other, that brotherly love may continue; and 3dly, The effects of brotherly love.

First. Love is, first, a natural passion, inclining us to delight in an object, such as delighting in all the duties we morally owe to God and all his creation, the temporal blessings of God, such as food, raiment, and all the necessaries of life, &c.; and is unlawful, such as delighting in sin, or any thing that has the appearance of evil, &c. Second, in addition to a natural passion of love, there is a supernatural love, that the world by nature knows nothing of, which we must have before we are properly prepared to enjoy brotherly love as we should—which supernatural love is the gift of God, and is implanted in the soul through the operation of the Holy Spirit—teaching us that we are vile sinners against God, both by nature and practice.—And that we are dead in trespasses and in sins. For Paul says, Ephesians, 2 ch. 1 v. ‘and you hath he quickened, who were dead in trespasses and in sins.’ Read the same chapter to the 11th verse. And we find the Scriptures abounding throughout with proof, that all Adam’s posterity became sinners through his transgression; consequently, are spiritually dead, until quickened and made alive by the Holy Spirit. The same Spirit also teaches us that God is holy, just, true and righteous in all his ways and word, or law, and without being clothed with his righteousness, we cannot be fit subjects for his kingdom; then brings us to the God-Man Christ Jesus, who is the Mediator between God and man; who tells us in John ch. 3, v. 16, ‘For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; Mark, ch. 2, v. 17, ‘I came not to call the righteous, but sinners to repentance;’ Matt. ch. 5, v. 6, ‘Blessed are they that hunger and thirst after righteousness, for they shall be filled,’ &c.; then gives us faith to believe in him and to lay hold of his promises, and to believe that Jesus Christ is the Son of God, and that he came into this world, and took on himself a human body, and in that body suf-

ered, bled and died, and rose again from the dead and ascended to glory, and now sitteth on the right hand of God, and there ever liveth and maketh intercession for us—and thus made a complete atonement for our sins and transgressions, and clothed us in his righteousness. This is the Comforter he promised his disciples when he went away. John, ch. 16, v. 8, ‘and when he is come, he will reprove the world of sin, of righteousness and judgment. And Paul tells us Corinthians, ch. 12, v. 3, ‘And that no man can say that Jesus is the Lord, but by the Holy Ghost; Romans, ch. 8, vs 16 and 17, ‘The Spirit itself beareth witness with our spirit that we are the children of God.—And if children, then heirs; heirs of God, and joint heirs with Christ. This is the love of God implanted in the heart and soul, which makes us rejoice in God our Saviour and to say truly, we love God because he first loved us. And if we love God, we also love all that is born of God, and love, and have a sympathetic feeling for all God’s creation. Thus we are prepared for brotherly love.

Secondly. How we should act towards God and each other, that brotherly love may continue. Now, dear brethren and sisters, if love towards God and faith in our Lord and Saviour Jesus Christ, is thus implanted in us by the Holy Spirit, we surely are prepared for good works; and prepared, as the apostle James tells us, to show our faith by our works. And as there is so much talk and preaching about good works in this enlightened day, so called towards God and to one another, we will try, through the assistance of the Holy Spirit, to point out, first, our duties or good works towards God, and secondly, to one another, though they are so very closely connected with each other, we feel at some loss to know how to separate them. Then, first, our good works toward God may be comprehended in a few items: such as love toward God and faith in our Lord and Saviour Jesus Christ; going home (or to the Church) and telling our friends what great things the Lord hath done for us; then being baptized by immersion, to show our death to sin, resurrection to newness of life; coming with his saints to the Lord’s Table, to commemorate the death and sufferings of a crucified Saviour, and by our humility in washing one another’s feet; and in all things by an orderly walk and a goodly conversation. The Scriptures

abound with proof of these being special duties which we owe to our God; and our Saviour seems to comprehend a sufficiency in his answer to some that inquired of him, 'What shall we do to work the works of God?' John, ch. 6, v. 29, 'This is the work of God, that ye believe in him whom he hath sent.' And if we believe in him, surely we ought to keep his commandments, for we do not conceive any of them grievous or burthensome; but to the contrary, they are cheering to our consciences, when we look back and reflect that God has implanted a principle of love in us, and enabled us thus to perform our duties; for we are compelled to acknowledge it is all of him at last, and that all the glory belongs to him the three one God; and the good, ours.

For our further reflection and meditation, we will make a few quotations from the scriptures: John, ch. 14, v. 15, 'If ye love me, keep my commandments;' v. 23, 'If a man love me, he will keep my words;' ch. 15, v. 10, 'If ye keep my commandments, ye shall abide in my love;' v. 12, 'This is my commandment, that ye love one another as I have loved you;' 1st Epistle of John, ch. 2, vs. 3, 4, & 5. 'And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him: but whoso keepeth his word in him, verily is the love of God perfected, hereby know that we are in him;' v. 20, 'If any man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen;' v. 21, 'And this commandment we have from him, that he who loveth God, loveth his brother also;' ch. 5, v. 2, 'By this we know that we love the children of God, when we love God and keep his commandments.' Romans, ch. 13, v. 8, 'Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law;' to which the answer of Jesus to the lawyer; Matthew, ch. 22, vs. 37 to 40, confirms the whole matter—'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets.

These are duties we owe to one another

and to all men, which are stimulants to brotherly love, and are also in accordance with the Scriptures, from which we will make a few quotations, commencing with the words of our ever blessed Saviour, Matthew, ch. 7, v. 12, 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets;' Romans, ch. 13, v. 10, 'Love worketh no ill to his neighbor, therefore love is the fulfilling of the law;' James, ch. 2, v. 10, 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' From the above quotations, in connexion with many others we might mention, we should, in all our dealing with each other in mind, place ourselves in the same situation with the other, and decide for both parties, then act accordingly, and never ask a favor of another that we would not be willing to do for him, if the situations were changed. We should study the interests of our brethren & sisters, as well as our own. We should visit them in their affliction, both of body and mind; administer to their necessities; pray with and for each other; reprove, rebuke, and admonish each other for all inconsistencies in morality and religion; acknowledge our wrongs to each other; forgive each other's trespasses against us, and endeavor in all things to act with a spirit of meekness, humility, and love to each other; deal honestly and uprightly with all men; be subject to authorities and to the laws of our country; be careful to entertain strangers; covet not the riches of this world, nor the forms and fashions thereof, but be content with a competency to live comfortably on; be industrious in all our lawful occupations; be not involved in lawsuits; be temperate in all things; be not idlers nor tattlers, busy bodies in other men's matters, but curb our passions, bridle our tongues, & in all things make straight paths for our feet, &c. &c.

Some may be ready to say, we cannot comply with all these duties; we admit it is hard for the flesh to submit to them. But Paul tells Christians, Romans, ch. 8, v. 9, 'But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his;' v. 13, 'for if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live;' Galatians, ch. 5, v. 24, 'And they that are Christ's have crucified the flesh with the

affections and lusts.' Dear brethren and sisters, our natures are so prone to sin although we are renewed in the spirit of our minds, we cannot refrain from evil thoughts, desires, and propensities; but we can and ought to refrain from putting them in practice. And should we love and cherish them, we have great reason to doubt our being born again or born of the Spirit; to which Paul agrees, Romans, ch. 7, vs. 20 to 25, 'Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' Which makes him cry out, vs. 24 and 25, 'O wretched man that I am! who shall deliver from the body of this death? I thank God, through Christ Jesus our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin.' We find no account of Paul putting any of his evil tho'ts, &c. into practice, after that great light shone around him above the brightness of the sun, when he was on his way to Damascus, Acts, ch. 9, v. 3, else how could he have used the language he did? 1st Corinthians, ch. 9, v. 27, 'But I keep under my body and bring it unto subjection; lest that by any means when I have preached to others, I myself should be cast-away.' 2d Timothy, ch. 4, v. 7, 'I have fought a good fight, I have finished my course, I have kept the faith,' &c.: and we are often exhorted in the scriptures, to watch and pray, lest we enter into temptation. And blessed be God, we have the promise often repeated in the scriptures, of the Holy Spirit to aid and assist us through our pilgrimage in this tabernacle of clay, and finally land us on those immortal shores of bliss, where brotherly love will continue uninterrupted (through our imperfections) throughout a never-ending Eternity.

Thirdly. The effects of brotherly love All thus acting—the minister that is called of God to preach his Gospel would delight in preaching and administering to such people; he could then leave father and mother, wife and children, house and land cheerfully to attend all his appointments. He would not be afraid of offending them by declaring the whole council of God as revealed to them, nor of acting

faithfully in conference at all times, nor of reproving, rebuking and admonishing any of the members for their improprieties. He would visit the sick, endeavor to relieve the distressed either in body or in mind as far as he was able, and in all things delight in his office according to the Word of God. The Deacons would also delight in their office: would attend their meetings and cheerfully officiate at the Lord's table, the tables of their Ministers, the tables of the poor of the Church; inquire into their necessities both as to food and raiment; exhort and admonish the brethren and sisters in general to their duties; would be kind and affectionate to all men; reject all Ministers that bring unsound or unscriptural doctrine. The brethren and sisters in general would rejoice to meet each other at the places appointed for the worship of God; would visit each other and tell over their feelings to each other; would be kind and affectionate to all men; would deal honestly and uprightly with all. Would count their Ministers and Deacons worthy of double honor for the gift of God bestowed on them; would delight in their prosperity both in spiritual and temporal things; would aid and assist their brethren and sisters in general from suffering for want of the necessaries of life; and more especially the ministering brethren and their families, who are forced through necessity to leave all to declare the glad tidings of the Gospel to a dying world of men and women, as true and faithful ministers of God. Husbands would love their wives and families; wives would love and reverence their husbands; children would love and obey their parents; and servants their masters. The world at large and ungodly professors would be constrained to say of a truth, there is a reality in religion; would attend preaching, and beholding the order and discipline of the Church, would be constrained to say, though the Church is awful, yet it is delightful; all of which would redound to the glory of God, his cause and Kingdom on earth, and the peace and consolation of his Zion. We might go on writing on the love of God brotherly love, and the effects thereof, until we had filled volumes, and then not have told half the tale.

Finally, dear brethren and sisters, we pray God to give you aiding grace to duly consider these things, and examine yourselves whether your hearts are prepared by grace thus to act; and if not, look unto

Him who has all power in heaven and earth to prepare you. And may the peace of God rest and remain with you and us all, and brotherly love continue.

LUKE HAYNIE, Mod'r.

A. HATLEY, Clerk.

*South-hill, Bradford county, Pa. }
Jan. 1st, 1840. }*

BRETHREN EDITORS: I send a few lines by which to address my brethren that are scattered abroad in this dark and cloudy day. I read of their troubles, and hope that I can sympathise with them; I also might write of wars, and rumors of wars, and earthquakes, and troubles, and conflicts, and deep waters, and the waves going over my head, and of dangers, of perils, and of tumults, enough to make an old soldier tremble, unless he could say with Paul, "none of these things move me."

But if my memory serves me right, some one w shed the brethren would write more on doctrinal points. And I have thought that a little more clear light of the doctrine of Christ, exhibited in the spirit of the gospel; might entertain the minds, and comfort the troubled hearts of the poor of the flock; as much as such a sameness of difficulties. Though I am by no means averse to hearing the trial of God's dear children. But men are fond of variety. And since it comforts the lambs, and startles the wolves, to have the line of character between the flock of Christ, and the flocks of his companions clearly held to view. Though I may not succeed according to the wishes of many, whose heads may be much clearer than mine; nor answer my own mind as I could wish. Yet I will try in my blundering way to touch one point where many have stumbled.

There are some even among them that are opposed to the popular system of begging money to eke out the blood of Christ in saving souls; that believe, and contend that the gospel has claims on all mankind wherever it is preached, or that "it does command all men to repent and believe the gospel." "The point in dispute is, whether the gospel requires repentance and belief of the truth, where he (Christ) does not actually bestow it—or in other words, of those who finally perish in their sins." And they plead that to rightly divide the word, it must be so preached. If so, then to rightly divide the word, Christ must be preached as requiring of some that which he has not given, and as giving to oth-

ers that which they have not sought after. To pretend to preach gospel requirements, without annexing gospel blessings, would be no other than preaching law with a gospel name. To promise the enemies of God gospel blessings, on condition of fulfilling gospel requirements; is no better than that other gospel the preachers of which are under the curse. See Gal. 1—8, &c. Turn it which way they will, they cannot avoid preaching a yea, and nay, or a conditional gospel. For it seems predicated on the notion, that God requires nothing of men but what they can perform, and their inability is a criminal one. This seems plausible when superficially viewed, or seen as men naturally see divine things; but when examined in the glass of God's word, its plausibility disappears. Adam the first was of the earth earthy: and when placed in the garden received a law which embraced a prohibition, and the spirit of it was to prove his love to his God. Now Adam could love God with all his heart, till another object, earthly likè himself produced a conception which brought forth the transgression of the law. And divine testimony assures us that "by one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." This testimony was as true when Paul wrote to the Romans, as it is now; yea, it was as true 4000 years before that as it was then. The unnumbered millions descending from Adam's loins, have (except in a few solitary cases) all been born, not only under the sentence of death; but under its power; though born alive as animals, yet dead as to any principle of divine or spiritual life. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." All Adam's posterity stood in him while he stood, and fell with him when he fell. Hence as they were in his loins; by him, as by the one man many (they all) were made sinners.

The law nevertheless holds its claims, and men notwithstanding they are dead in trespasses, and sins, and as such have not the least particle of power, or ability to keep or obey the holy mandate, are as firmly bound, and as righteously required to love God with all the heart, as was Adam in the garden; and are as guilty for not loving him, as they would be if they had all the powers they boast. To admit the contrary, is to charge God with giving an unreasonable law, and of cruelty in causing

his Son Jesus Christ to die under it; and Jesus of consummate folly in honoring an unjust law in his life, and of hypocrisy in acknowledging the righteousness of its claim; by submitting himself to bear its curse—to die under it, to redeem his people from under an unjust demand. Yea, all this and much more, lies in the bosom of the notion, that God requires nothing of men, but what they are able to perform.

And their notions of gospel seem equally confused. Indeed, it seems to me that they only calculate the gospel as a kind of stay of execution, requiring payment: only giving men an opportunity, or chance to help themselves, now that they are come to act for themselves, seeing they had no more to do with Adam's transgression, than minors have with the foolish bargains their parents sometimes make. And thus they preach up law claims, for gospel duties. Set the dead to work to get life by their legal performances; and with a legal dress would insist that they must attend the marriage of the king's son, and love Christ with their old hateful hearts; and feast on gospel food, without any but an ungodly carnal appetite. But these things only show, that they are "desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. The law is holy, just and righteous in all its claims; and cannot be abated. Jesus said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus was born under the law, lived under the law—fulfilled every precept in the law—died under the law, that he might redeem his people from under the curse of the law. He also arose from the dead, and consequently from under the law, that he might bring his chosen bride from under the law; being by him justified from all things from which they could not be justified by the law of Moses. As Jesus was born under the law, and lived under it; he taught men to honor it. To the lepers, he said, Go show yourselves unto the priests. To a young man, he said, Thou knowest the commandments. Thus he taught men to regard the law. But he did not tell them it was gospel, as some of our latter preachers do in these days. The law was, and is an administration of condemnation—of death. It never did give life—it never

could give life. And if men had life by the same creative goodness, standing in the same relation to God that Adam the first stood in when he was created, and could live so as to enjoy life by the law, without a forfeiture as long as time lasts; they never could get to heaven by all the legal duties they could perform; nor would they ever be any nearer than when they were first created. The truth is, the law was never designed to fit for or convey men to heaven; it never did, or could, or was it ever designed to make men holy. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, (not by us,) who walk not after the flesh, but after the spirit. Such as walk after, or in the spirit, are or have been quickened by the spirit—born of the spirit, made spiritual men, and can, and do discern the things of the spirit, which the natural man cannot know, for to him they are foolishness—they are only discerned by the spirit. And that spirit by which such are quickened—born—walk after, or in, and by which they discern the things of the spirit, is the spirit of the GOSPEL. And that gospel, instead of requiring legal duties of the dead, as a condition of their receiving life; actually gives life to them that were dead—spiritual life to such as had no such quality in them before; divine life, and union with God to such as were really his enemies, and far from righteousness of any kind until it was communicated by the gospel's quickening influence; (unless they might have had a bundle of self-righteousness for the which they were none the better.) The law was an administration of death to all that were found transgressors of it; the gospel was, and is the power of God unto salvation, to all the chosen seed. And while the law requires perfect obedience to all its holy precepts, the gospel furnishes that obedience in the person of Christ, for all the members of his body, though they were as destitute of it in themselves as the enemies of God are of spiritual enjoyment. And when the apostle has so beautifully illustrated the difference in their administration, and the operation of each, with the place they fill in the economy of God; for men to believe the doctrine of divine sovereignty—distinguishing grace—unconditional election—and the perseverance of all the saints to eternal glory,

by grace through faith in Jesus Christ; and they tell us, or preach, that the gospel condemns men who only hear it with their natural ears because they reject its kind offers, is to me strange indeed. Especially when it so plainly contradicts such a cloud of testimony found in the scriptures; and the very system which they themselves profess to believe. Just as though the transgression of every precept of God's holy law was not reason enough for their condemnation; when it is written, He that offends in one point is guilty of all. But they must press the gospel into the service of condemnation, when its declared object is to save the bride of the Lamb, and qualify her for divine enjoyment at his right hand forever and ever. To look into the gospel, with spiritual eyes, to behold its glorious fullness, divine beauty, and to partake of its rich and unwasting salvation, fills the soul with joy unspeakable and full of glory; while the blind see no beauty therein, the deaf hear no melody in its sound, nor do such as are full of self-righteousness, hunger or thirst for gospel food; and those that are wise in their own eyes, count it foolishness to believe the doctrine of the cross. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Yours with esteem.

HEZEKIAH WEST.

THE PRIMITIVE BAPTIST.

SATURDAY, JANUARY 25, 1840.

We have delayed the publication of the present number a few days, to make the necessary arrangements on commencing a new volume. We shall soon resume our usual regularity.

TO EDITORS PRIMITIVE BAPTIST.

*Warren county, North Carolina, }
Dec'r 27th, 1839. }*

DEAR BRETHREN: The time has again rolled round, to make a remittance for the fifth volume of your periodical paper. I should have been gratified to have been able to have increased my subscription, but while things remain as they are at present, I have no hope of doing so. We are yet destitute of a preacher. Elder Chandler gave us a visit last November, and preached three times—no other preacher has vis-

ited us, and after making our situation known as we have, we must wait and try to ask the Lord to put it in the hearts of some of his ministers to visit us.

With due respect and esteem, yours.

JAMES SOUTHERLAND, *Agent.*

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina Fairfield district, }
Jan. 2nd, 1840. }*

DEARLY BELOVED BRETHREN EDITORS: Your much beloved paper is read with increasing interest in this section by some, while it is reproached by others. And no wonder, for even Christ could not please all but suffered shame and reproach. And the truth, as I think your paper carries, has in all ages of the world been evil spoken of. Brethren, these things should not discourage us; but they should strengthen our faith, for Christ has plainly told us of these things in his word, saying: In the last days perilous times should come. And he that will live godly in Christ Jesus, shall suffer persecution; and if ye are without chastisement, whereof all are partakers, then are ye bastards and not sons. With my present idea, if I did not think I was born an Old School Baptist in the foreknowledge of God, I could have no hope of salvation.

It is said, Jeremiah, 1th chap. 5th verse: Before I formed thee in the belly 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, Romans, 8th chap. 28th verse: The called according to his purpose. 29: For whom he did foreknow he also did predestinate to be conformed to the image of his Son. Called, justified, sanctified, and glorified, &c.

Now, brethren, with these and many more scriptures I could quote staring me in the face, I cannot believe in free will, free agency, or the works of man in all the many monied schemes of the day, unconneced with the spirit and power of God. Dear brethren, pray for us, that we may bear the cross with patience; as it appears to me the feelings of the Primitives are run over rough shod, without regard to age, rank, or station, by the missionaries, and they are very plenty here. But I think the Primitives are getting their eyes opened by your paper. May the Lord fill you all with all wisdom and guide you

into all truth is my prayer for Christ's sake. Amen.

MARSHAL McGRAW.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe County, }
New year's day, 1840. }

"Eighteen hundred and thirty-nine
Is now for ever past,
Eighteen hundred and forty
Will fly away as fast;
Yet whether life's uncertain scene
Will hold an equal pace,
Or whether death will intervene
And end my mortal race—
Or, whether sickness, pain or health,
My future lot may be,
Or whether poverty or wealth,
Is all unknown to me;
One thing I know that needful 'tis
To watch with careful eye;
Since every season spent amiss
Is register'd on high."

DEAR BRETHREN EDITORS: The above should impress every reflecting being on earth with thoughts of solemnity—whether prepared or unprepared, we are one year nearer our final dissolution. One year more, nay, one month, one week or one day, may end our mortal career. When I look back and reflect on the many trials, difficulties, straits and narrows that I have waded thro' in the past year, I am constrained to stand still and behold the salvation of God. Bless the Lord, O my soul, let all the powers within me bless his holy name. Look up, my soul; admire, wonder, love and praise the Lord thy deliverer. Let all saints bless his holy name, for his sweet and precious promises; that as the little hills were round about Jerusalem; so he would be round about his people, that he would be as a wall of fire round about them, and himself the glory in the midst; that salvation would be appoint for walls and bulwarks. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

Dear brethren, I should be much gratified to see the writings of Elder Joshua Lawrence compiled by himself or some other competent person, and neatly bound. I believe such a volume would be useful to the church of God. I should like to see proposals for publishing it by subscription. As I never expect to see brother Lawrence in this vale of tears, let us see his works; he is an old man, a war-worn soldier of the

cross, with whited locks, and will presently come to the grave in a full age like as a shock of corn cometh in his season. But I have a little hope, that I shall one day meet time, together with all the dear saints of God, on the banks of deliverance, where the wicked cease from troubling and where the weary pilgrim will be eternally at rest; there to sing redeeming grace and dying love, through the countless ages of eternity. And while solaced in the everlasting love of God in the Paradisiac plains of eternal felicity, some kindred spirit may safely whisper in my ear, saying, there is Joshua Lawrence. Grace be unto you, and peace be multiplied from God the Father, and from our Lord Jesus Christ.

VACHAL D. WHITLEY.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Tallapoosa county. }
Dec. 28th, 1839 }

DEAR BRETHREN EDITORS: I have acted as an agent for your highly esteemed, and (I hope, and believe,) very useful paper, for the last twelve months, and have not during that time (from the want of an education) attempted any communication to you relative to the situation of the Apostolic Baptists in this section of the country. And now to make my communication short, I will state, that the Bethel Baptist Association convened with the church at Fellowship, of which I am a member, in this vicinity, on Saturday before the fourth Lord's day in October last. And we were made to rejoice, that business was conducted through the whole Association with as much good feeling as I have ever known. We received four newly constituted churches, and one other who had heretofore stood in opposition to the declaration of an unfellowship, has gladly adopted the resolutions, sued for membership, and obtained it.

The Bethel Association, of Coosa county, Ala. was constituted about fifteen months past, on what was called the middle ground, and lived so until her next session, which took place last September, at which time every church in that body came out, & adopted the resolutions of an unfellowship to all the institutions of the day. I am glad to state that there are only two small churches in this section of country, who yet stand in opposition to the apostolic faith.

I come to a close, after praying the blessings of God on all efforts you have, or

may make, in diffusing the truth through the world. Yours in Christian love and affection.

WILLIAM POWELL.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Haywood county, }
December 1st, 1839. }

BRETHREN EDITORS: As we have no agent in this section of country, I am under the necessity of writing a few lines myself, for the first time. And as I am nothing more than a deacon in the church, I shall have but very little to say, as there are so many more abler pens than mine to fill up our columns. Therefore I shall only say, that I have been taking your papers the Primitive Baptist for three years at the expiration of this year, and I can assure you, that I am very much pleased with the doctrine they contain. And I can assure you, that I am often made to rejoice in reading so many delightful communications from different brethren from all over the United States, all contending for the faith once delivered to the saints.

We have but very few of the Old School Baptists in this part of God's moral vineyard, and they seem to be in a cold dull state at this time; though they are in peace among themselves, so far as I am acquainted. But there are a good many of the Arminian denomination, or squalling Ishmaelites, who say that any person can get religion when they please: and when they have got it, they can lose it if they do not work and keep the fire hot. But Christ says: When the unclean spirit is gone out of a man, he (the unclean spirit) walketh through dry places seeking rest; and finding none, he (the unclean spirit) saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished, &c. &c.

Now, brethren, I believe that if Christ had cast out the unclean spirit, that he never would have returned; for I have never found where Christ cast out any spirit or healed any disease, that it ever returned to that person any more. So you can catch my ideas from what I have said. I should be very glad for some of the brethren to give their views on the 7th verse of the 66th chapter of Isaiah.

May the grace of God be with you and direct you in all truth, and enable you to

contend for the faith once delivered to the saints, is my prayer for Christ's sake.

B. W. HARGET.

TO EDITORS PRIMITIVE BAPTIST.

Montgomery county, Ohio, }
January 7th, 1840. }

DEAR BRETHREN IN THE LORD: I deem it as a great privilege to me in having the pleasure of reading your precious little Primitive paper for two years successively; and it has been sweet to my taste, and it contains the doctrinal sentiments that my soul doth feed upon. I do account it as a great substitute for preaching.

I feel thankful to Almighty God, that he has been pleased to impress it on the minds of so many of the old Predestinarian Baptists, to convey something warm-hearted through the Primitive, that is calculated to console, cheer up, strengthen and encourage poor little drooping saints and sheep of the fold, that have been long cast down and hanging their heads like bulrushes in great dismay, as it was with myself. But in reading the many precious communications in the little tell-tale Primitive, it has often times caused my soul to rejoice and take courage, so that I can heartily say that I have often received the worth of my dollar in reading the communications of many writers. God has truly blessed his under shepherd with wisdom and knowledge sufficient to know what kind of food his flock feeds upon, and what their souls thrive on best; they also know what they dislike and is injurious to their immortal souls.

May the God of all grace grant us a blessing in your undertaking, and be of much benefit to your readers generally, and that we may bid God speed to the little Primitive, and that it may continue to spread forth the truth and nothing but the truth, is my wish and desire ardently for Christ's sake. And here I will leave you all for the present, under God's protecting care. No more, but remain with you in the fellowship of the saints.

JOHN B. MOSES.

TO EDITORS PRIMITIVE BAPTIST.

Jackson, Missouri, Nov. 24th, 1839.

BRETHREN EDITORS: I have been reading the little despised paper, called Primitive Baptist, with much satisfaction, believing it contains the faith once delivered to the saints. But I must confess I have

been too remiss in writing to you. My situation in life has been such, that I have forbore writing till now.

Brethren, the Baptist here are led by shepherds who care not for the flock, but for the fleece, with the exception of one; and that one, and the church to which he belongs, is in fellowship with other churches who are enveloped in and with all the institutions formed by man. But they say they do not believe in them, but my sentiment is, come away from them, and then it is made manifest they do not belong to nor fellowship them in their errors. There may be many Christians amongst and in antichristian churches, but the word of eternal truth says: COME OUT OF HER, MY PEOPLE, &c. And brethren, I believe when a Baptist church forsake the good old way, and run greedily after the error of Balaam, they are no more a Baptist church, but antichristian, and as such should not be fellowshiped, by the Regular or Primitive Baptists.

The missionary Baptist in this country believe in a general atonement, and differ not from all other free willers; and if they did but understand their own doctrine, they would believe in the doctrine of falling from grace. For surely every thing that comes within the power of man to obtain, man may and can lose. And the poor souls will be disappointed in the end, whoever believe in such doctrine.

Brethren, grace never did nor never will teach a poor soul, that salvation of the soul is at his pleasure to choose or refuse; (no) never taught the doctrine of a general atonement—never taught the doctrine of falling from grace—never taught the church to select pious young men so called, and have them educated in a theological seminary in order to preach the Gospel. And brethren may I not add, and all the institutions called religions, and all the efforts made by man for the conversion of the heathen, and sinners in our own country, are vain and not to be found in the scriptures of truth.

Now I believe God organized his church, or kingdom, at Jerusalem, on the day of Pentecost; and the laws of his kingdom are so well understood by all those who are born again of God, they want no alteration; neither adding to nor diminishing from, it suits them exactly. They know that salvation is of God, and they know that the promise is sure to all the seed. They are fully persuaded, like

good old Paul, that all God's children before they are converted, are by nature children of wrath even as others, and differ in nothing from others till God converts their souls.

Brethren, God's people cannot be scared into heaven; the spirit of truth operating on the souls of his people, they discover their inbred corruptions, which makes them mourn. Then, brethren, the promise which is applicable to all such souls, says: Blessed are they that mourn, for they shall be comforted. This morning takes place because the soul is delivered from the love of sin, and at once desires to be holy.

But, brethren, what shall I say to all those who have been frightened by those effort missionaries? How stands the case with them? I think it stands somehow this way: they repair to the place where one of these effort, men made preachers are to preach; the preacher begins in a low tone of voice, and very much sanctified tells the congregation that God has endowed them with rational souls, and all that he requires, is to break off from doing evil and do right; and furthermore, says he, you know right and wrong, and if you will continue in rebellion, you will sink down to hell; the gospel is now preached to you, you can believe and receive it now; God is willing to forgive your sins at this time as he will be to-morrow; & now is the time to escape from hell and fly to heaven. And down he comes out of the pulpit, slaps his hands, and tells them they will all sink down to hell if they do not embrace the opportunity. God says, he will not always strive to convert your souls; embrace, embrace this precious opportunity; hell will be your portion if you refuse, &c.

And, brethren, great numbers get scared, and close in and quit their swearing and out-breakings, get baptized, and then all are safe. The next thing is, now, says the preacher, you are converted, give us largely of your money and we will convert the world and the millenium will usher right in.

Brethren, such is the preaching we have in Missouri, with the exception before stated. I now close with subscribing myself your unworthy brother and friend.

JOEL FERGUSON.

Lowndes county, Alabama, }
December 19th, 1839. }

BRETHREN EDITORS: There is a great

deal said about religion in this our day, and about the institutions of the day, and I want to give mine opinion about it. I have professed to be a Baptist better than fourteen years, and I always thought and still think, that I am a Primitive Baptist. I am opposed to the institutions of the day, because I do not believe they are according to the blessed word of God. For I always have thought that the articles of the Baptist-faith were true; and if they are, I do think their efforts are vain, i. e. to christianize the world. For one article says, that God's elect shall be called, regenerated, & sanctified by the Holy Ghost; and if so, what is the use of so much parade about raising money to help God out with his work.

Brethren, the fact is, that is not what they want with it; for the very root and ground work is speculation; and if they had money enough, it is very little they would care for religion. And not only so, but God in time and the order of time will effect all of his purposes, and that without much money; for I understand that his people shall be a willing people in the day of his power. Notice inspiration, 10th chapter of the Acts of the Apostles, 4 & 5 verses: And when he (Cornelius) looked on him (the angel) he (Cornelius) was afraid and said, what is it, Lord? and he said unto him, thy prayer and thine alms are come up for a memorial before God; and now send men to Joppa and call for one Simon whose surname is Peter.

Now, brethren, that is the way the blessed Lord carries on his work. This was the time he was disposed to call the Gentiles to a knowledge of himself, and that was the right time; for it was the Lord's own time. And it is my faith, that when the Lord's time comes to call any nation to the knowledge of himself, he can and will do it. Now here is one thing I wish every body would notice, that it was Peter called for and sent to the Gentiles; not the learned Paul. That ought to convince people that God can and will effect his purposes without so much ado about education. When John the Baptist came, you may see Christ—gospel by St. Luke, first chapter and 17 verse: And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. It seems they were prepared, John only had to

make them ready to receive him when he came, and that was what Peter had to do to make them ready to receive the Holy Ghost. For we find that Cornelius and his household and friends were prepared to receive Peter, and he only had to make them ready for the reception of the Holy Ghost. And it would be vain for us as a people to undertake to help God before his time comes, to make them willing.

Now, my Primitive brethren, their is one of the eminent apostle Paul's exhortations I should be glad we could and would attend to, and that is, his second letter to his Corinthian brethren, 6 chapter and 17 verse: Wherefore come out from among them, and be ye separate, saith the Lord, & touch not the unclean thing, and I will receive you. Now if the apostle's exhortation holds good for us, who is it but these money hunters that we should come out from among? For I am satisfied that they will do us as much harm as any body, if they get the chance. For you may be sure it is the fleece they are after, and not the flock. Notice another of the same apostle's instructions to his son Timothy, second letter and 3 chapter, beginning at the first verse and continue to 8, and you will see there what the money hunters are up to. First verse: This know also, that in the last days perilous times shall come. Now continue and you will see they are traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away, (or come out from amongst;) for of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts. And again, notice Paul to Titus, 1 chapter and 11 verse: whose mouths must be stopped, who subvert whole houses, teaching things which they ought, not for filthy lucre's sake. 16 verse: They profess that they know God, but in works they deny him, &c.

Now, brethren, the apostle says, they creep into houses, and the apostle Jude tells us in verse the 4, something like this: For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, &c. Do we not see them coming into our private houses and into our meeting houses, and using all the influence they can to lead us astray. And how many silly women, or churches,

have they lead astray, and some they keep in ignorance. But blessed be the Lord, some of them have been brought to see their error, and are coming out from them. But this does not stop the money hunters, whose mouths must be stopped, who subvert whole houses, teaching things, which they ought not, for filthy lucre's sake. We see them creeping into our Associations and doing all they can to lead them astray, and how many of the Associations have they distressed and perplexed so that when they meet in associate c p e t y they take up one half of their time in contending against the institutions of the day or money hunters.

Notice what another inspired writer says, to wit, John the Reve ator, 18 chapter and 4 vers: And I heard another voice from Heaven, saying, COME OUT OF HER, MY PEOPLE, &c. Now is it not necessary that we should come out from among them, for they say that a preacher without education cannot rightly divide the word of truth. If that is the truth, what is the reason that God calls so many illiterate preachers. I think I do know right smart of illiterate preachers, that are called of God to preach his everlasting gospel, and I think I can judge of them sort of preachers better than I can of these educated fellows. But I think I know the reason they are so anxious for education, it makes them better calculated to beg, and that is what they go in for. But when they are educated for a preacher, I had just as soon see a lawyer, who has never professed religion, mount the stand as them, and I should expect to be benefitted as much by it. Then let us come out from among them, and may the blessed Lord bring all his dear children out from among them, is my prayer for Christ's sake. *JARED JOHNSON.*

TO EDITORS PRIMITIVE BAPTIST.

*Thomaston, Upson county, Ga. }
January 21st, 1840. }*

DEAR BRETHREN - EDITORS: I again write to inform you, that I wish you to continue sending the Primitive Baptist papers to all those that I have wrote for from first to last, only those persons that I have & may request to be stopped. I should have wrote to you before now, but being engaged about temporal affairs, I have been somewhat dilatory I must confess. But I beg to be excused, and if God should give me light and liberty I will try to do better hereafter.

Some of my brethren tell me that they wish to take the Primitive as long as they live, if it continues to hold forth the doctrine that it has done heretofore, and I can say with a truth, that I have been made to sympathise often when reading many of the productions of my brethren, that have been published in the Primitive.

I should like to hear from old Brother Lawrence. I have not heard from him so long, that I have been fearful that he was sick, or something was the matter with him.

No more at present, but I remain yours in the bonds of peace, love and affection.

WILLIAM TRICE.

TO EDITORS PRIMITIVE BAPTIST.

*Florida, Gadsden county, }
Dec 26th, 1839. }*

DEAR BRETHREN: I have had an eye to the paper called the Primitive Baptist, for some time. I am much pleased with the plan, for we can read them and thereby commune in our souls one with another, though we be thousands of miles from each other and perhaps never may see each other's face in life. I should have joined in before this time, my fears have been that so many writing that perhaps there would be wrangling; but much to my satisfaction, it appears to go on with a oneness, as I think the people of the Lord should do.

May the Lord be with us and unite us, is my sincere prayer for Christ's sake.

P. BLUNT.

*Tennessee, Madison county, }
D. c. 13th, 1839. }*

DEAR BRETHREN: As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Proverbs, 27 c. 17 v. Against As in water face answereth to face, so the heart of man to man. Proverbs, 27 c. 19 v. Again: Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; & I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. Malachi, 3 c, 16, 17 and 18 vs.

Then, brethren, seeing the many en-

couragemen'ts to persevere in the good old way, let us take the admonition of St. Paul where he says: Forsake not the assembling of yourselves together as the manner of some is.

Brethren, farewell. Live in peace, be of the same mind, each esteem others better than himself, bear one another's burthens, and the God of peace shall be with you.

WM. CHOOM.

Alabama, Wilcox county, }
Dec'r 22d, 1839. }

BRETHREN EDITORS: I have been taking your paper the Primitive Baptist for the last three years, and am well pleased with the doctrine it contains. It has been consoling to my very soul to find, that there are so many precious brethren in these United States that have not bowed the knee to Baal, and are contending for the faith once delivered to the saints. It makes me rejoice when I find that God has a people in almost every part of these United States, that are making it known by coming out from the world and declaring a non-fellowship with all the institutions of the day.

Beloved brethren Editors, I live in a missionary settlement entirely, they are all round me and they advance doctrine that I do not believe in. They say that there are thousands of souls dying and going to hell for want of our money; and I do not believe in no such doctrine, neither do I find any such scripture in my old Book.

WILLIAM TALLEY.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*, James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. Allen Taylor, Jun. *Rocky Mount*. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Layplond*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson*. C. H. Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S.

Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*. John S. Rogers, *Crowsville*. Marshal McGraw, *Brown's*. John L. Simpson, *Cookhan's*.

GEORGIA.—William Moseley, *Bear Creek*. Allen Cleveland, *McDonough*. John McKenney, *Forsyth*. Anthony Holloway, *Lagrange*. P. M. Calhoun, *Knoxville*. R. Reese, *Eutawton*. Thomas Amis and David w. Patman, *Lexington*. Jonathan Neel, James Hollingsworth and Stephen Castellow, *Macon*. Charles P. Hansford, *Union Hill*. John w. Turner, *Pleasant Hill*. Joshua Bowdoin, *Airsville*. R. Toler and Jas. M. Rockmore, *Upaloie*. Clark Jackson and Abednego McGinty, *Fort Gaines*. John Gayden, *Franklin*. P. H. Edwards, *Georgetown*. William Trice, *Thomaston*. William Bowden, *Union Valley*. Ezra McCrary, *Warrenton*. Wiley Pearce and Prior Lewis *Cairo*. G. W. Holifield, *Vernon*. B. Pace, *Fort Wert*. L. Peacock, *Cassville*. Vachal D. Whatley, *Barnesville*. Alex. Garden and Thomas C. Trice, *Mount Morne*. Elias O. Hawthorn, *Bainbridge*. J. G. Wintringham, *Hallock*. William M. Amos, *Greenville*. Randolph Arnold, *Lattimer's Store*. Thomas J. Bazemore, *Clinton*. Josiah Stovall, *Aquilla*. G. P. Cannon, *Cullodenville*. Jason Grier, *Indian Springs*. William McElvy, *Attapulgus*. Farna Ivey, *Milledgeville*. William Garrett, *Colton River*. Jesse Moore, George Herndon and John Hardie, *Irwinton*. Leonard Pratt, *Whitesville*. Thomas A. Sullivan, *Decatur*. Thomas J. Johnson, *Newnan*. Israel Hendon, *Shilo*. Robert B. Mann, *Chestnut Grove*. Wm. Tippet, *Cedar Branch*. A. G. Simmons, *Hickory Grove*. John Lawhon, *Chenuba*. John Herington, *Welborn's Mills*. James P. Ellis, *Pineville*. French Haggard, *Athens*. Henry Barron, *Jackson*. John Murray, *Fort Valley*. Josiah Gresham, *White Hill*. Daniel O'Neel, *Fuelton*. John Applewite, *Waynesboro'*. J. B. Morgan & B. P. Rouse, *Friendship*. Sam'l Williams, *Fair Play*. John Wayne, *Cain's*. Edmund Stewart, *Hootensville*. R. S. Hamrick, *Carrollton*. David Smith, *Cool Spring*. Allison Spear, *Flat Shoals*. Moses Daniel, *Bowery*. Moses H. Denman, *Marietta*. Joshua S. Vann, *Blakely*. Asa Edwards, *Houston*. Richard Stephens, Sen'r *Turversville*. John Strond, *Kendall*. James Scarborough, *Statesborough*. Young T. Standifer, *Mulberry Grove*. Robert R. Thompson, *Centreville*. Young T. Standifer, *Mulberry Grove*. Jared Johnson, *Troupville*. Kindred Braswell, *Duncansville*. Edmund S. Chambliss, *Stallings Store*. James w. Walker, *Marlborough*. Edmund Dumas, *Johnstonville*. David Rowell, Jr. *Grooversville*. Joel Colley, *Covington*. W. w. Pool, *Columbus*.

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ring, Clayton. G. w. Jeter, *Pint Lala*. Samuel C. Johnson, *Plasant Grove*. William Crutcher, *Huntsville*. William H. Cook, *Pickensville*. Seaborn Hamrick, *Plantersville*. William Melton, *Bluff Port*. James S. Morgan, *Dayton*. Wm. Hyde, *Gainesville*. Rufus Daniel, *Jameson*. Anderson w. Bullard, *Tusgegee*. Frederick Hines-Gaston, Z. Johns, *Thura*, Eli McDonald, *Painsville*. A. Mitchell, *Carter's Hill*. William Powell, *Youngsville*. James Hay, *Wacocoo*. Silas Monk, *Horse Shoe Bend*. R. Lackey, *Scraper*. James F. Watson, *Abbeville*. David Treadwell and R. w. Carlisle, *Mount Hickory*. Sam'l T. Owen, *Argus*. Joseph H. Holloway, *Hazel Green*. Luke R. Simmons, *Troy*. Jesse Lee, *Farmersville*. William S. Armstrong, *Louisville*. Mark Porter, *Demopolis*. Henry Adams, *Mount Willing*. Joel H. Chambless, *Louisville*. Elliot Thomas, *Williamston*. F. Pickett, *China Grove*. James Grumbles, *Benton*. John M. Pearson, *Dadeville*. W. J. Sorelle, *Wetumpka*. John D. Hoke, *Jacksonville*. Elijah R. Berry, *Cobb's Store*. Willis Cox, *Soukechatchie*. James Searcy, *Irwinton*. Hazael Littlefield, *Jacksonville*. John w. Pellum, *Franklin*. Philip May, *Belmont*. Nathaniel Bradford, *Mechanic's Grove*. A. D. Cooper, *Williamston*. John Harrell, *Missouri*. James K. Jacks, *Eliton*. Henry Hilliard, *Bellville*. John A. Miller, *Ockfuskee*. Durham Kelly, *Alexandria*. Josiah M. Lauderdale, *Athens*.

MISSISSIPPI.—Jesse Battle, *Meridian Springs*. Thos. Holland, *Dailville*. Worsham Mann, *Columbus*. Henry Petty, *Zion*. Wm. Huddleston, *Thomaston*. Nathan Tins, *Kosciusko*. Jonathan D. Cain, *Waterford*. Nathan Morris, *Lexington*. Charles Hodges, *Cotton Gin Port*. Benjamin E. Morris, *Wheeling*. Simpson Parks, *Lockhart's Store*. Mark Prewett, *Aberdeen*. Win. Ringo, *Hamilton*. James M. Wilcox, *Louisville*. Edm'd Beenan and Thomas H. Dixon, *Macon*. John Erwin, *Linkhorne*. Herbert D. Buckham, *Pontotoe*. William Davis, *Houston*. Eli Miller and Micajah Crenshaw, *Marion*. Win. Warren, *DeKalb*. C. Nichols, *Stump Bridge*.

FLORIDA.—James Alderman and P. Blount, *China Hill*. David Callaway, *Cherry Lake*.

LOUISIANA.—Peter Bankston, *Marburyville*.—Thomas Paxton, *Greensboro'*. Uriah Stevens, *Pine Grove*.

MISSOURI.—Joel Ferguson, *Jackson*.

ILLINOIS.—Richard M. Newport, *Grand View*.

James Marshall, *Salem*. Thomas w. Martin, *East Nelson*.

INDIANA.—Peter Saltzman, *New Harmony*. Isaac w. Denman, *Gallatin*.

OHIO.—Joseph H. Flint, *Philanthropy*. John B. Moses, *Germanont*.

KENTUCKY.—Levi B. Hunt, *Manchester*.

VIRGINIA.—Kemuel C. Gilbert, *Sydnorsville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fredricksburg*. Wm w. West, *Dumfries*. William Burns, *Halifax C. H.* George w. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Elijah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. w. Darnall, *Blue River*.

RECEIPTS.

Nath'l Bradford, \$5	John Bonds, \$5
James Southerland, 5	Wm. Crutcher, 20
Barnit Idol, 2	James W. Walkea, 5
A. G. Simmons, 5	John McQueen, 5
John Wayne, 1	Wm. Croom, 7
Willis Beckham, 1	Wm J. Roberts, 1
David Jacks, 5	Pleasant A. Witt, 5
Wm. Talley, 10	P. Blount, 5
Jared Johnson, 5	Wm. Welch, 5
Prior Lewis, 5	L. B. Bennett, 4
Mars'l McGraw, 10	Wm. S. Shaw, 2
Henry Jones, 1	John Bonds, 5
Wm. Page, 1	B. Lawrence, 5
Jas. Garvin, 1	James K. Jacks, 5
John B. Moses, 2	Hezekiah West, 2
Thomas Amis, 5	Levi P. Wayne, 1
Henry Saxon, 2	Charles Hodges, 5
Mrs. F. Little, 1	John Moseley, 1
Wm. Trice, 5	Harris Wilkerson, 2
Ira E. Douthit, 5	David Smith, 5
Kinchen Strickland, 5	S. W. Burny, 1
J. Colley, 5	Jonathan Neel, 5
E. M. Amos, 1	Thomas Bagley, 3
C. T. Echols, 2	Aaron Tison, 5
Wm. Burns, 5	Burwell Temple, 10
James P. Ellis, 5	W. W. Pool, 5
John Lamb, *8	Simpson Parks, 5

*Failed coming to hand.

TERMS.

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THE PRIMITIVE BAPTIST.

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

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"Come out of Her, my People."

VOL. 5.

SATURDAY, FEBRUARY 8, 1840.

No. 3.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Madison county, Ala. }
Dec. 3, 1839. }*

BELoved BRETHREN IN THE LORD: Through the Primitive Baptist I have extended my acquaintance very much, and when I become acquainted with persons I like, I am fond of their company and love their correspondence. Therefore, I address you a few lines, the object of which is to comfort some one of God's poor dear feeble lambs; but the comfort of the feeble-minded is so peculiar in grace, that I often fear I have not that quality to comfort God's children. For I read in the scriptures, that none licked Lazarus's sores but dogs. Now I read in God's word, that if we be without chastisement, whereof all are partakers, then are we bastards and not sons. For if the Lord chasteneth us, he deals with us as with his children; for every son and sister too, that he receiveth, he chasteneth. And though no affliction for the present is joyous, but rather grievous, nevertheless afterwards it yieldeth the peaceable fruits of righteousness to them and them only who are exercised thereby.

Now, my brethren, if a man was to build a machine that would not run by wind nor water, steam nor no other power, you would call him a bad workman. Criticise who may, I am glad that man is a machine, and such a one as can be operated on. I beg to remark, that God did not make man what he is in nature, but Christians are God's workmanship in Christ Jesus. And I grant the workman the privilege to operate his machine by what principle he pleases.

Now, my brethren, will you turn your minds to the 11 chap. Hebrews, 36 verse: And others had trials of cruel mockings and scourgings, &c. Now, my brethren, there must be two parties, one to mock and the other to be mocked; and Peter says, think it not strange concerning the fiery trials which are to try you, for it is not strange, for the just are to live by faith, according to the law of the gospel; and that faith is precious, because it is tried in the fire and found to be unto honor and glory at the appearing of Jesus Christ. And Daniel says, many are to be tried and made white.

Now, my brethren, what a glorious grace God has given us. A faith that is worth trying, the faith of God's elect; the faith of the Lord Jesus; the principle of salvation and not works. And if our faith will not stand the fire, it is worth nothing; and no matter how soon it is burnt up. For the love of money is the root of all evil, the snare of the devil, destruction & perdition. For them that covet it, dip themselves in many sorrows; but all the harm the fiery furnace done the Hebrew children, though seven times hotter than usual, was to burn off all their bands, and make the God of Israel manifest. And when Abraham was tried, God was glorified; and God is glorified now the same way he was then, and by the same people. And old Elijah went to heaven in a chariot of fire, and I conclude there is no other way for God's children to get to heaven now; for they chosen in the furnace of affliction. And says the prophet, I will bring the third part through the fire, and will try them as gold and silver is tried. And you know it takes a hot fire to try gold and silver. Thus I will leave in the midst of thee an afflicted and poor people, and they shall

trust in the Lord. Therefore, my dear brethren, be of good courage, I hope you are in the road to heaven, God and glory. Some say that Crutcher was the ringleader of all the distress in the Flint River Association; thank the Lord if it was so, for they said in old times that Paul had turned the world upside down, by preaching the truth. And if any thing has been done in this country for God's glory, it is the Lord's doing and it is marvelous in our eyes.

Now, my dear brethren, may I exhort you, when they say all manner of evil of you falsely for my name sake, bear it patiently, and never revile; for if a man suffers wrongfully and bears it patiently, it is a blessed thing; but it is no glory to a man to bear it patiently, when he is buffeted for his own faults. Count it all joy, my brethren, when ye fall into divers temptations, for in every temptation he will make a way for your escape. The God of heaven has said it, and his word is good, for tribulation is the school of heaven, and Paul says, rejoice in it, 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. Thus it is a blessed school, that God sends his children to, for they learn things that they cannot learn no where else. These are they that come out of great pleasure—no, my brethren, such word in the Bible—out of great tribulation, there is where they come from. These are they, who have their robes washed and made white in the blood of the Lamb; these are they, who are the purchase of his blood; these are they, who are clothed in the righteousness of Christ; these are they, who are justified in his sight; these are they, who will mourn as long as they live in this world; these are they, who bear the cross of Christ, love and serve him here below, willing to live by the sweat of their own face, fear God and keep his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. Blessed be the Lord, for his grace, and may his grace be with you all, my dear brethren, whom I love in the truth, for truth's sake. And although altogether unworthy, poor and mean, a perfect bankrupt and an outcast too, many troubles and sorrows too, yet in the name of the Lord Jesus, I hope I shall see you

all in the presence of the Lord & be forever happy around his throne; there to be like Jesus and see him as he is, to behold his smiles and hear his voice introduce us into the kingdom of his Father. Oh, my dear brethren, this is enough. Heaven and I am here.

I must close my letter and leave the subject, for this time. May Jonah's God put you on dry land, if his blessed will. I am yours affectionately in Christ.

WILLIAM CRUTCHER.

TO EDITORS PRIMITIVE BAPTIST.

Jefferson county, E. Tennessee, }
Dec. 22nd, 1839. }

BRETHREN EDITORS: I take this opportunity to inform you, that the Old School Baptists in this section of the country have a great deal of persecution, because they will not admit of the new schemes of the day to be brought into the churches. But we are getting clear of the New School Baptists, by separating from them. In our Association, Nolachucky, we divided, and the institutionist side were the most in numbers of lay members; we were as strong in ministers as they were, & they the New School side were very overbearing and we retired to the woods and held our Association there. I think if we had been as determined to have kept the house as they were, that there would have been fighting done.

I thank God for his overruling power, that he gave his people the spirit of meekness. May God enable all of his children at all times to possess the spirit of meekness, for I think that this is the time that God has spoke of in the Rev. 20. ch. A certain time that satan should be loosed out of prison, and Gog and Magog should gather them together to battle; and the number of them should be as the sand of the sea. And then they are to encompass the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them; and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever. The camp of the saints and the beloved city is the true Church of God, and the way that it is to be encircled about, that false teachers and antichrist are to be so numerous, that they are to be a great many more in number than the members of

Christ. And if this is not the time that that part of the scriptures is fulfilling, I am deceived. For they are compassing land and sea to make one proselyte, and when they have made him, he is two fold more the child of hell than themselves.

And I have thought that missionism was that proselyte, for it is has made more interruption than any thing that ever has been brought into the churches. And as the number of satan's ministers is to be more than God's ministers, by their false teaching they are to deceive the world and the world are to follow after them, or the beast. And of course they will encompass the church of God about, and when they accomplish that, no doubt but they will boast of their victory; and then God will consume them, and deliver his church and take them home, where all his children will meet together in one band.

Brethren and sisters, look up, hold up your heads, your redemption draws nigh. What a great change it will be in the morning of the resurrection, when we shall all be clothed with Christ's righteousness. The happiness cannot be described. This will make amends, and much more, for all of our troubles here below. Brethren, we may expect persecution, for they persecuted our master; and much more may we expect it. And if we were not persecuted, we might conclude that we were wrong.

In my part of the country, it seems no hardship for some that call themselves Baptists to say hard things of the Old School Baptists; and some times they call us hard heads, and that name I am willing to take; Christ has compared his children with sheep, and sheep have the hardest heads of almost any animal. Therefore I think it suits the old Predestinarian Baptists, though the New School party give it to us in the way of burlesque.

There was a division in Concord and Bent Creek churches. The institutionists of Bent Creek church took the whole number up to the Association of both sides after we divided, and agreed that each member had liberty to have their names enrolled on which side they pleased. I think it was done to show a great number to the world, for I told their Clerk our number. Therefore, it was not for the want of information on the subject.

The New School side of Concord church gave in their number 26, when their number was 10. The alteration took place some few meetings before the Association.

On the first day, the question was taken, 11 rose in favor of the societies of the day, and four rose against them. There were several, that did not vote at that time said, that they were not ready, but they would vote before the Association. There was an arm of said church, composed of twelve members; the time was then appointed for the arm to give her voice on the matter. When the time rolled round, there were 4 of the members met, and two more sent their minds by one of the members. Them and the four that were present, declared nonfellowship with the societies of the day. Two more came on the next day, on Sunday, and said that they were with the other members; one of the members has been deranged in her mind for some time, so she was numbered with the rest; and there were three that did not vote, but I had heard two of them come out decidedly on the Old Side. So the arm made their return to the church unanimous against the new institutions; but the Clerk of the church was there, and being on the New School side, he made the return to the church; but it was on the Old School side.

And when the church met at her last meeting before the Association, he the Clerk said that there were but 4 in the arm and 4 in the church that had voted against the new schemes of the day; and as for the rest of the members that had not voted before, they should not have the opportunity of voting at all, because some of the New School had been electioneering, and found out that the balance of the church was on the old platform. And one of the members returned from the New Side to the Old Side, so left them but 10 instead of 26; and the Old Side with 23, and one neutral. And these same men plead liberty of conscience. yet they would bind the balance down to their ways. So from this I thus judge that nothing is wanting but power to make the old Predestinarian Baptists suffer.

Farewell, my beloved brethren and sisters in love, till the next interview.

PLEASANT A. WITT.

TO EDITORS PRIMITIVE BAPTIST.

Athens, Ga. Dec. 23rd, 1839.

DEARLY BELOVED BRETHREN: Having occasion to write, and not having an opportunity of giving a full relation of the distress some of the churches of this (Oconee)

Association have lately had to pass through, and hoping that some abler pen will soon give a full history of the matter; it may suffice for me at present to say, that many of our brethren who we thought stood firm with us, have been led off from us, by one of our brethren in the ministry. But should I not see it in the Primitive from some other person, I shall feel it my duty to give a history of the matter in detail.

In my little communication of the 9th of September last, in vol. 4, page 314, 35 line from the top, the word defence should read "defiance" of the enemy.

I feel a wish to have the Primitive read in every hole and corner in the United States. But there are many who will either get mad or run, when it is read in their presence. And no wonder, for the scriptures inform us, that the time will come, yea, it is already come, when they will not endure sound doctrine. And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. 4, 3, 4. But blessed be God, there are some even here in Georgia, that we hope have been made to know and love the truth; and if we know the truth, the truth shall make us free; and if the Son therefore shall make us free, we shall be free indeed. Then let us stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

I am no preacher, and we have but few preachers in our little Association; and I would say to the preaching brethren of our order, come over into Macedonia and help us. In the language of the psalmist David, I would say to you: Walk about Zion, and go round about her: tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell to the generations following. My membership is at Black's Creek, 20 miles from Athens--Occonee Association. And may the Lord sanctify truth and pardon error, is the prayer of your unworthy brother for Christ's sake.

FRENCH HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Henry county, }
Dec. 12th, 1839. }*

DEAR BRETHREN EDITORS: I wrote some time since of Chattahoochy River Association, and of the churches arriving

to be newly constituted, and how they stood, &c. And a pretty strong piece it was, and as true as it was strong, as far as my knowledge extends. I made right smart parade about some printing they promised to do, &c. counteracting former prints from under their hands.

I now write to let you know that they have printed, so you may set it down as a truth, an indisputable truth. So do not blame them, on that matter, for they are clear on that score, and I am glad to tell you so. I love right things amazingly; and that was right.

They commenced with the Minutes of 1833, or so much of it as regarded E. Talbot's being suffered to preach the Introductory Sermon, and being elected Moderator, while he the said Talbot was in disorder. The churches confess that the Association erred, and this is what is said on that Minute. There is nothing said of the proper delegation from Providence being rejected, and this man Talbot remaining with the Association, and the great distress occasioned by it. What mind on one moment's reflection is not ready to conclude, that had the delegation of the church been received, the Minutes would have read quite differently; and no doubt the churches and Association might have remained in peace.

My brethren, I am ready to believe, that error and distress was by you in your council overlooked. So I will try to look over it as such.

Again, in Minute for 1834, the Association prefers an acknowledgment to that Minute, in meeting, at Columbia, instead of Providence church, as directed in the Minutes of 1833. You will recollect the account. I have heretofore given of the run of the above matter; compare the account with the above recited acknowledgments, then judge that is honest and fair too.

Again, on the Minute of 1837, the Association prefers an acknowledgment for receiving a minority, or rather the report of a minority of a certain committee, instead of a majority; but I know nothing about the run of that matter, and shall say nothing about it. Only they made the acknowledgment, because they thought it was due, so perhaps they are satisfied and so am I.

Now I will tell you what I am thinking. I am thinking what a striking picture here is of the frailty of human nature, to think that a whole (synod) so to speak, of men while in the performance of the most sol-

enn duties pertaining to the house of God, should so easily, yea once and again, be led into error, and wound the most sacred of causes. It is enough to alarm humanity without exception, to cry mightily to God for the guidance of his spirit. But I cannot find the end of my thoughts on this matter, so I must leave them and spring to something else.

And first, I want to correct some blunders I discover in my last piece I wrote for the Primitive. I never knew that Rabshaketh was the king of Syria till I saw it in the Primitive; nor then either. I suspect he was an officer instead of a king, and am willing for it to be understood so. Again, on page 309 of Primitive, 20th No. where I say, that "you might take care of those sneaks in sheep's clothing; the hands that managed us by way of slandering us"—it should stand thus: and the hands that managed us, &c. Again, "as for the balance, we will put out their eyes"—it should follow: or destroy them at pleasure. I find in another place (and) too much, and in another a letter left out; all of which I have discovered, and they are not the first such blunders I ever made by many.

I must leave off apologizing for the present, and inform you that some of my brethren of the Chattahoochy River Association want me to write on the imputation of Christ's righteousness to his elect. They say it is understood by some, that I in my principles do not hold it; and therefore there is a bar between us. Now I will say, that if I do deny the imputation of Christ's righteousness to his elect, that well there may be a bar; but I never knew I was accused of it till a few days ago a brother told me I was. So I thank brother for telling me; it was an act proving his friendship to me, and I hope by the aid of God's spirit to relieve my wounded brother, if Christ died for him.

In writing on the delightful theme of Christ's righteousness imputed to poor sinners like me, I cannot be so lengthy as I would wish; for it is a glorious doctrine, on which my soul feasts. So if I leave my reader before I would wish, by being compelled to close, I hope to leave him in a good condition, (viz:) feasting in or on the love of God, for the glorious plan of salvation through Jesus Christ. I will try to be as short and plain as I can, and oh, for a gale of God's grace to waft my little bark in the ocean of God's eternal love,

that we may see that God is love. Love is stronger than death, love was the moving cause of man's redemption. Eternal wisdom viewed the fallen condition of poor sinners, and their utter inability to relieve themselves. Eternal love seems to be touched with compassion for poor sinners and engaged for their redemption. Justice frowning on them as guilty, dead sinners, but oh, love is not reconciled to give them up.

Behold the love to poor sinners, and love did and will prevail. Wisdom drew the wondrous, the glorious plan, whereby guilty sinful man, could again be reinstated in favor with God, consistent with the attribute justice; and virtually prescribes that Jesus, the darling Son of the most high God, must be given to justice in covenant as a sacrifice for sin, and that he must in the fulness of the time be actually revealed, take on himself a body like unto ours; and for sin condemn sin in the flesh, that we might be made the righteousness of God in him; which righteousness it was the eternal mind of God should be imputed to poor sinners.

Behold, my brethren, what manner of love, the Father hath bestowed on us. Was ever love like God's love? Hear him saying, here, justice, I give my Son, my only Son, to thee, as a law-fulfiller, as a sacrifice for the sins of my people, that he may be their resurrection and their life, and be reinstated in favor with thee. Justice says, it is enough, I am satisfied; Jesus is an all-sufficient sacrifice. Behold, then, mercy and justice rejoicing in the glorious scheme of man's redemption. Behold, righteousness and peace kiss each other. All is exactly complete in Jesus, and was virtually so in the covenant of redemption, before or from the foundation of the world. There poor sinners stood in the eye of God, completely clothed and justified from under the condemnation of the law by the imputed righteousness of Jesus Christ. Jesus is and was the head of his church. Take away the imputed righteousness of Jesus, and you take away all the Christian's life; for they have no righteousness beside.

But blessed be God, dear brethren, the life that we now live, we live by faith in the Son of God; who hath loved us and gave himself for us and hath said, because I live ye shall live also. He is gone away to prepare a place for us, yes, a better place I trust than this world of trouble.

And blessed be his name, he has said, he will come for and receive us home to himself, where we shall all safely arrive and all our troubles will be at an end; and we through the imputed righteousness of our blessed Lord, be admitted into the glorious city of God, there to spend a never-ending eternity in his praise.

I must close. I hope I leave my reader feasting on the imputed righteousness of Jesus Christ. I will close in the language of old Simeon, "Now, Lord, lettest thou thy servant depart in peace; for mine eyes hath seen thy salvation, which thou hath set before the face of all people, and the glory of thy people Israel. Fare ye well.

JAMES F. WATSON.

January 12th, 1840.

DEAR BRETHREN EDITORS: In my last to you, I forgot one thing. In my revocation which I promised to write, I said the Minute was forwarded to the printing office, money paid over for printing, &c. after all the printing was neglected. (This I received by information from Elder Jas. Caddenhead.) I looked at it and then guessed there were sneaks about yet. I feel gratified in informing you, that the Clerk that was to have the Minutes printed, was instructed by several churches, or very worthy brethren of fair standing belonging to several churches, to do as he did do. So he is clear of censure. And those brethren saw no propriety in having the Minutes alluded to printed as they judged they would come out entirely too late to answer any valuable purpose. But they since put to and printed them, and so all is right on that score. And I am glad to say so, for I love to write handsomely of my brethren, if I can in justice.

I hope those brethren will excuse me for not writing this piece in my last to the Primitive, as I entirely forgot it; (or it came not in my mind while writing that piece.) Nothing more on that hook. I remain yours as ever.

JAMES F. WATSON.

TO EDITORS PRIMITIVE BAPTIST.

Barbour county, Alabama, }
January 11th, 1840. }

DEAR BRETHREN: I take my pen in hand to comply with the duty assigned me by the Pea River Baptist Association formerly, but now known by the name of the Pea River Primitive Baptist Association.

I shall here pen down the resolution of the above named Association, while in session on the 16th, 17th, and 18th days of November, 1839, together with a copy of the Circular Letter annexed; which is the 26th article of the Minutes of the above named Association.

Article 26th. Unanimously agreed, that this Association in future be known by the name of the Pea River Primitive Baptist Association; and we as a body in council declare a non-fellowship with all the unscriptural institutions of the day, such as Theological Schools, State Convention, Missionary Societies, Bible Societies, Tract Societies, Sunday School Union, Temperance Society, and their kindred relations; holding them to be unscriptural. And that a copy of this resolution be sent on by the Clerk, together with a copy of our present Circular Letter to the Primitive Baptist, to be published in that paper as soon as convenient.

By order of the Association.

JEREMIAH KIMBAL, Mod'r.
Joseph Thigpen, Clerk.

CIRCULAR LETTER.

The Pea River Baptist Association to the churches she represents:

With much joy we receive your annual report, in which we have the evidence of your obedience to the Lord so clearly manifested in that you have peace among yourselves. May you still more abound, to the glory of God.

We would call your attention to the command of Jesus to his disciples a short time before he was crucified. Mark, chap. 13th, v. 27th: And what I say unto you I say unto all, watch. This command was of much comfort and advantage to the disciples in obedience to the same, that their minds might not be disturbed at those things that should follow as signs of the divine judgments that should be sent against the Jewish nation. For that day and hour knoweth no man, no not the angels which are in heaven, neither the Son but the Father. Wherefore they were directed to take heed to the things that he the blessed Saviour had told them. And when they the disciples should see those things come to pass, the divine judgments were nigh, even at the doors.

And what was stated to the disciples, we may consider was written for our learning, and equally obligatory on the disciples

of Jesus, in every age of the gospel dispensation. For the same spirit of antichrist was then in the world, and yet is in the world. The spirit of antichrist denied that Jesus Christ had come in the flesh, & of course was an enemy to the church of Christ. Matthew, chap. 24th v. 5th: For many shall come in my name, saying, I am Christ, and shall deceive many. v. 23rd, If any man shall say unto you, lo, here is Christ, or there, believe it not. v. 24th, For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect (or church.)

The Lord Jesus not only commanded them to watch, but also the great advantage they should have to the comforting of their minds. Mark, chap. 13th, v. 23rd, Take heed, behold I have foretold you all things. Luke, chap 21st, v. 13th: There shall not a hair of your head perish. v. 19th, In your patience possess ye your souls. In the chapters to which we have cited, many more signs were to be of equal advantage; but what we have quoted may suffice the limits of a circular. The false Christs in the modern ages make their appearance in the many new systems of religion of the Son of God, and clothing the same by quotations of scripture, just so as to suit their purposes to deceive. And thereby many are deceived, and being deceived become very zealous to defend the same; & in this case, we may consider the false prophets allude to ministers employed to promulgate the doctrines necessary to suit said systems, under the title of gospels—the said systems and gospels being the inventions of men and so agree with their wisdom. They being deceived go on to deceive, and such being employed in the ministry, their wisdom must also qualify them for the same. Therefore we see the great need they have for theological or divinity schools, to teach men, or their ministers or prophets, how to defend the new schemes or systems? The conclusion is, that such systems are nothing better than mechanical systems. The antitype of those images known among the people in days of old then called gods, therefore the arts and inventions of men which require the wisdom of men to support.

We should never neglect the divine command, I say unto all, watch. In so doing we may be able to try the spirits and false prophets that are gone out into the

world. First epistle general of John, chap. 4th, v. 1st: Believe not every spirit, but try the spirits whether they are of God; for many false prophets are gone out into the world. v. 2nd, Every spirit that confesseth that Jesus Christ is come in the flesh is of God. v. 3rd, Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come and even now already is in the world. We have need to watch that our peace may not be marred. Note. Try the spirits, not words, for the tongue is an unruly member and will dissemble to suit the seducing spirits and doctrines of devils.

But, beloved brethren, we have not received the spirit of this world but the spirit of God; whereby we know the things that are freely given us to God, and that you are not of the world even as Christ is not of the world. And by watching you can discern the seducing spirits and doctrines of devils; therefore, watch and when it is said that God doth call whom he will to preach his gospel, and the church sends or he who is called should go to school, you know that such a spirit, is not of God; but a false spirit, and the doctrines are the doctrines of devils. They have a form of godliness, but deny the power thereof; for you know that Jesus Christ is all-sufficient to call, and by his spirit qualify and send them when and where he pleases, and accompanied by his ministering angel enable them to declare his everlasting gospel. Such ye know are calculated to bring glad tidings and comfort the people of God, they being able rightly to divide the word, and give to each his portion in due season, having the true gospel. Their doctrine one, their order one, their practice one; having the same spirit of Christ formed in them the hope of glory.

Therefore, no institutions but such as are found in the gospel, believing the Old and New Testaments to be the word of God, and alone sufficient for faith and practice; and have no need of any tracts but the apostles as they followed Christ, who is the only way to the Father. Therefore watch, and try the spirits; and if any bring any other gospel, though he be an angel let him be accursed. If they should steal from the mouth of your ministers a true form of doctrine, and add any institutions not found in the gospel and say, lo here is Christ, he is a false prophet; go not after him. For unto

you it is given to know the mysteries of the kingdom, by his spirit that dwelleth in you.

Therefore, watch and try the spirits, lest they by deception get into the church and disturb your peace; for such ye know are not humble but high-minded, will claim preferments and cannot consider others better than themselves. No, not the things of Jesus Christ, but their own things to meet their institutions, which are of the world and the world heareth them. Touch not, handle not the unclean thing, and I will receive you, saith the Lord Almighty. The Lord hath made known his salvation. Infinity needeth no counsellor, omnipotency needeth no aid, omnipresence comprehends eternity; therefore, his counsel shall stand and he will do all his pleasure, and his glory he will not give to another, there being no God beside. Amen.

Dear brethren, may this which we have written while in counsel, have the desired effect to stir up your pure minds by way of remembrance, thereby enabling you to guard against the new inventions and institutions of the day, which only tend to promote vain glory and not the glory of God; but naturally tend to mar the peace of the saints, by causing contention and much strife. It follows without doubt, to all those who doth watch and by the word of God try the spirits.

Finally, dear brethren, we conclude in the words of Jesus: What I say unto you I say unto all, watch. Grace be unto you and peace from God our Father, and the Lord Jesus Christ. Amen.

JEREMIAH KIMBALL, Mod'r.

Joseph Thigpen, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 8, 1810.

Agents and Subscribers in remitting money will please send us notes of State Banks, when they conveniently can do so—however sound the local banks may be, they are not so well known abroad and consequently it is more difficult to make their notes available.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, N.C. 18 Dec'r, 1839.

DEAR BRETHREN: Having recently received a lively communication from our much esteemed brother, Elder James Osbourn, at present of Woburn, Massachu-

setts, I tho't it would be nothing amiss to lay it before you all, thro' the medium of the "Primitive Baptist." Christian epistles are calculated to benefit all the household of faith. And although they may be specially addressed to one member thereof, and in some respects peculiarly applicable to him; yet not unfrequently they take a range so general in its nature as to be acceptable and profitable to all;—tending towards spiritual comfort and edification.

Brethren, this practice of Christian correspondence, which appears to have been a little revived of late years amongst the adherents to our faith and order, through the medium of periodicals, I think highly useful to the persecuted remnant who are saved according to the election of grace, if conducted in a becoming spirit; that is, provided they promote harmony, humility, reverence and holiness; provided they strengthen our faith and increase our understanding of the scriptures, and of the will of God concerning us in Christ Jesus our Lord. But if they have a tendency to the reverse of the ends above named, my soul has no pleasure in them; and so far as I am concerned, I would prefer casting them all to the moles and the bats, and to forever close this medium of communication.

It cannot be disguised, brethren, neither should it be amongst candid men, that during this present year opposition has broken out in a certain quarter against two prominent members of our profession, viz: Elder Joshua Lawrence and the author of the following letter. They have been by those sustaining the character of Old School Baptists not only sharply censured, but utterly condemned as unworthy of confidence and unprepared to teach the way of life.

Brethren, these things not only sour on our minds, but they seem truly sickening to the child of God, who is earnestly praying for the peace and prosperity of Zion. May the Lord grant that our minds may be more stayed on him, who is able to save from the whirlpools of dissention and strife, and enable us to see eye to eye and speak one and the same things in Christ, to the glory of God the Father.

I close by remarking, that if Lawrence and Osbourn know nothing of salvation by grace, I think myself entirely destitute of that knowledge. If they are aliens and strangers to the commonwealth of Israel, I think myself equally so; and if their

names are to be read out of the church, and they themselves thrown overboard, mine had as well be, for I shall certainly go along with them.

C. B. HASSELL.

C. B. Hassell, Martin county, N. C.

MY DEAR BROTHER: Grace be with thee. I am yet in Woburn, and I know not when it will be otherwise; but how much I want to see you all, and again to spend five or six months in your State, I cannot begin to talk about. My soul is often with you all.

I have written more since I have been in this town, than I ever wrote in my life in the same length of time; but writing to friends has been much neglected, but soon it will revive again. Never since I have been in the ministry have I enjoyed myself in my public labors (or rather enjoyed the Lord,) as I have done for the whole eight months in this place; nor never have I seen better and greater effects produced by my ministry. I want to set down and tell all of you all about it, but you see I cannot. Methinks heaven will be the place to talk about immortal love, and sovereign grace, and boundless mercy, and the glorious gospel, and the blessed works, and ways, and operation, and influences of God the Father, God the Son, and God the Spirit. Bless the Lord, O my soul; and all that is within me, bless his holy name. God is good to Israel, and to such as are of a contrite heart; and I know it, and hence I can but say, Praise ye the Lord, for he is good and his mercy endureth for ever. Let Israel rejoice in the Lord, and let Zion rejoice in her king, and let every thing that hath breath praise the Lord.

My brother, how is it with the new man of grace in your soul? Is he in health, and lively, and strong? Does he seem to go forth at times in warm desires, and holy pantings, and earnest longings, and fervent breathings after him who created him in righteousness and true holiness? And faith too— I would ask about faith— how does faith seem to get along and behave himself in these days? Does he conduct himself well in a storm, and when no small tempest is on you? And when the enemy cometh in like a flood, or like a sweeping rain, which leaveth no food, Isa. 59. 19; Prov. 28. 3. How about faith, at such a time? does he play the hero well, or flinch some little? I know very well that he acts bravely on all such occasions, when

he is in a right good mood. In one of his good moods he said, 'Although he slay me yet will I trust in him; Job, 13. 15. In another he said, 'Though a host should encamp against me, my heart shall not fear.' Psa. 27. 3. In another he said, I will trust and not be afraid, Isa. 12. 2. In another he said, Rejoice not against me, O mine enemy: when I fall, I shall arise. Micah, 7. 8. In another he said, 'Although the fig-tree shall not blossom, neither shall fruit be in the vines, &c; yet I will rejoice in the Lord, I will joy in the God of my salvation,' Hab. 3. 17. 18. In another he said, 'When I am weak, then am I strong,' 2 Cor. 12. 10.

The Lord grant that this divine faith may be strong and lively in the hearts of all my dear brethren and friends, in Martin and in counties adjacent, and in the world throughout; and then shall the God of Israel be honored and extolled by them all, and true gospel peace rest upon them, and immortal love fill and fire their souls, and raise their affections from earth to heaven. This immortal love of Christ Jesus our Lord is the grand object of the inspired volume, and it is therein set forth to the view of faith; and yet after all that is revealed of it, it remains an unfathomable ocean. Indeed, the more we know of it, the more we wonder at it and are lost in holy amazement. The bloody sweat which Christ bedewed his body with, when conflicting with our sins and divine wrath in the garden of Gethsemane, together with the stripes he endured, and the crown of thorns which he wore, and his crucifixion and death, all loudly proclaim his boundless love to miserable sinners.

One look of love from our loving Saviour, and one look of faith to him by us, will melt the hearts, and enliven the affections, and warm the soul, and subdue sin, conquer corruptions, and banish darkness from the mind; and check wandering thoughts, and heal a wounded spirit, and becalm a troubled bosom, and settle a disturbed conscience, and make the lame man leap as a hart, and the tongue of the dumb sing. And at such a time, and under such a look, Christ is more precious to us than gold; yea, than fine gold; and we can draw near to him, even into his dear bosom, and there solace ourselves, and rejoice aloud in Christ the Lord. In this loving and lovely Saviour, Christ, the anointed of the Father, we live, and grow, and thrive. But we not only live in him, and on him,

and by him, and to him, and for him; but we also have a life in him, which even death itself cannot destroy, for it is hid away where death cannot come, nor even so much as peep, for you know it is hid in God, Col. 3. 3, and of course, all must needs be safe there, no mishaps or sad disasters can befall us here. Here we are safe from the avenger of blood, and from the windy storm, and from the terrible blast, and from the wreck of nature and the crush of worlds.

In this mortal life, and in these our mortal bodies, we are tried, and tempted, and annoyed, and afflicted, and reproached and belied:—we also at times are greatly oppressed, and bowed down, and much in the dark, and things in providence and grace seem to make so much against us, that we are troubled on every side, and go mourning all the day long, and we know not when it will be better with us, and we often fear it never will, and hence we sink low down and are greatly disquieted. And yet, my dear brother, notwithstanding all these dreadful things, our life, which is hid with Christ in God, is safe and untouched; and in this truth, and on the account of this security, let us be glad and rejoice, and no longer indulge despair nor act the liar's part.

For my own part, I can truly say, that viewing my safe and firm standing in Christ in the light I do; and drawing such sweet conclusions from it as I do; and enjoying so much of the blessed comforts resulting from it as I generally do; my mind is tranquil, and my soul is happy, and the gospel is increasingly precious to me, and preaching the same to my fellow creatures, and seeing them feed on it and rejoice in it, as they do here in Woburn, is my delight; and the reproach, and scorn, and scandal, heaped upon me by carnal professors in these parts, or in any other parts, or of whatever school they belong to, move me not, for all is well with me in our most glorious Christ. A peaceful mind, a grateful heart, a contrite spirit, and a firm reliance on divine clemency, are blessings and favors which none but a God can bestow, and which no man knows the worth of but he who possesses them: but true it is, that these divine blessings are far more valuable than a sound creed in the head, while the heart is destitute of grace.

Look alone to the Lord, dear sir, and draw all your hope and comfort from him, and try to live near to him, and tell him

all your troubles, and your wants, and ask him for all that he hath to bestow on poor needy sinners; and also plead his promise, and rest on his faithfulness, and rejoice in his salvation:—and so shall it be well with thy soul, both in this life and in the life to come.

The church which I preach to here are thoroughgoing old fashion Baptists, and hence with warm approbation, and in great love, and with much rejoicing, do they receive my preaching. I never preached with so much pleasure & good feelings for so long a time together, as I have since I have been in this town, nor did I ever write so much in the same length of time as I have done since I have been here.

Write to me when you can. My love to all. Adieu. *JAS. OSBOURN.*

Woburn, Mass. Nov. 6, 1839.

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To Elder A. Nuckols, Barren county, Ky.

MY WORTHY BROTHER IN THE LORD: Grace be with thee. Amen. Your affectionate letter came safe a few days ago, and it was cordially received by me. It also found me in good health of body and mind. Bless the Lord for his goodness and grace. My mind, brother Nuckols, in a general way, is kept in a sweet frame, and much led out in admiration of God's distinguishing mercy to me and others. I also often think of you and the brethren in your parts with much delight, and greatly do I wish and long to see all of you once more: but it appears much as if it was the will of the Lord, that I should continue my ministry among the saints in this town, for the gospel is certainly much needed here. God grant that my coming here may redound greatly to his glorious honor—to the praise of his grace—to the comfort of the saints, and to the conversion of sinners.

Brother Elder Hartwell, of the State of Maine, who was the instrument in the hand of God of getting me here, told me when I first arrived here last March, that he thought my settling in Woburn would be the birth day of Old Schoolism in New England; but more of this at another time. My brethren and friends here are very loving and affectionate; they dearly love the truth too, which is better yet. They for years past have been worn out, and worn down, by the commandments of men and another gospel. At last, nearly two years ago, they to the amount of 45, came out of Babylon and were soon formed into a sep-

arate body, calling themselves by the name of, *The Independent Baptist Church*. At first, a man preached for them a few times by the name of Jackson, but since then he has become a Universalist. A while before I came, Elder Hartwell preached for them, and at last I was written for and I came; and I can truly say, that in no circumstance concerning me since I have been in the ministry, have I more clearly seen the hand of the Lord, than in my being bro't here. I scruple not to say, that the power and grace of God is among us, and we live and move in peace and love, & rejoice together in hope of the glory of the Lord of hosts. I have baptized two, and nine in the whole have been added unto us since I first came here.

Join with me, my brother, in praising the Lord, for my soul is happy. But happy, or not happy, you know the Lord is worthy of all our praises, & of all our songs, and of all we have & are; & I wish we may be enabled to surrender all we have to him. The day I received your letter, I also received one from my worthy brother Elder Poteet, and he tells me of the death of brother Elder Scott, near Baltimore. He was considerably laborious in the ministry, but quite limited in talent and in theological knowledge,—but zealous, plain and unassuming, and I trust truly pious. I was well acquainted with him from the beginning to the end, (or nearly so) of his ministry.

We shall come to our end by and by; and through the tender mercy of God, I frequently look forward for my dissolution with much pleasure and with more joy than they that watch for the morning, for I know whom I have believed, and you know him too; and I wish you may enjoy much of his presence, while you are waiting on this isthmus of time, for the sounding of the trump of God and the voice of the archangel. Death will put a stop to all vice, and folly, and lies, and errors, and pains, and sorrows, and griefs, and woes, and labor, and toil, and idle disputations. But even while we are here in the midst of all these things, the Lord is good to us, and he is our stronghold, and sure refuge, and in this may we rejoice and be exceeding glad; and also let us remember with pleasure, that none can hurt us while we are followers of that which is good. Let us also bless God for his grace and O for more of it, that we thereby may love him more, and serve him better, and

more cheerfully speak of the glory of his kingdom, and talk of his power. Divine grace enjoyed in the soul sinks this world very much in one's estimation; at least I find it so, and so I hope ever to find it, and so I hope you will find it also: and in order that we may find this to be the case, it will be well for us to seek unto the Lord with great fervency of spirit; and the Lord says, that he will be found of those that seek him; when they search for him with all their heart.

Should you go to Indiana in the spring, I wish you would go into Posey and Gibson counties among my friends; you will be pleased with them, and, I should like to see them again. I had a letter two or three months ago from brother Elder Saltzman, of Posey county, and I have answered it. A few, (two or three) months ago I had a sweet letter from our brother Elder King, of Tennessee. Give my kind love to all our brethren and friends, in and about Barren county. Write when you can. Adieu.

JAMES OSBOURN.

Woburn, Mass. Jan. 22, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Effingham, Dar. Dis. So. Ca. }
Jan. 12th, '40. }

MY DEAR OLD SCHOOL FRIENDS: You may have thought from my long silence, that I had joined the Quakers. No, friends, I join no sect that enjoins eternal silence. None of those hand-folding folks crying peace, peace, for me; neither do I want any of your lukewarm, at-ease-in-Zion-folks. Nor am I any better pleased with those gadding pharisees, who are compassing sea and land to make a proselyte, and after they have made them, they are two-fold more the child of hell than they were before. Give me the Christian soldier, that is willing to contend earnestly for the faith once delivered to the saints, always *clad*, ever watching and constantly *ready* and *willing* to fight the good fight of faith against the devil or any of his imps, at any time or place they may find them, even if they should be found sheltering in an Old School church. The Primitive Baptists resemble this Christian soldier most in their discipline and doctrine, therefore are most my choice.

A circumstance has indeed occurred in one of the churches, that has for a while (as I described in my first communication in the

Signs of the Times forced me back again from the "religious world into one corner, & with wide-stretched eyes, mouth & ears, I have been noticing the passing scene, scarcely knowing what to do." But one fact I do know, namely, that sheep are more easily toled or lead than drove, which if too hastily done is sure to scatter them; but may be toled by any thing that much resembles the food of their choice, tho' never so baneful in its nature. Leading seems to be the mode of the heavenly shepherd, who gently leads the old and bears the tender lambs in his bosom; which though at present much divided and scattered, he will guide them and bring all their confusion into order, turn their darkness into light, and ultimately inclose *all his sheep* in the fold of eternal deliverance.

Hoping that we may be found within that happy circumference, I bid you all farewell for the present.

B. LAWRENCE.

TO EDITORS PRIMITIVE BAPTIST.

*Bibb county, Georgia, }
Jan. 23rd, 1840. }*

BRETHREN EDITORS: Your papers are yet received with great satisfaction by the Primitive Baptists; and I hope they will continue to be supported until they the papers are circulated through the United States and Territories.

Dear brethren, when I read your letters wrote on the principles of faith and order, you feel near to me; you gladden my heart. What a source of information, a channel through which the dear children of God can speak to each other as though face to face, and whom I think I love for the truth's sake.

Brethren, for the present fare ye well.

JONATHAN NEEL.

TO EDITORS PRIMITIVE BAPTIST.

*Sumter county, Alabama, }
10th Dec. 1839. }*

DEAR BRETHREN: Enclosed you have Minutes of two Associations, Union and Zion's Rest, of this region. You will discover the important article respecting missions. As an individual, I could have wished that it could have been more expressive and pointed in opposition to the effort system. It was urged, that it should be more positive and determined, &c. The laudable exertion failed, however—has not

the objection created suspicion, &c. that all is not right yet? Yours, truly.

A. KEATON.

P. S. I expect shortly to write you, respecting the noted Mr. W*****m, giving a more minute relation of priestcraft, &c. when I am more in the spirit of writing.

A. K.

Extract from the Constitution adopted by the Zion's Rest Primitive Baptist Convention and Association, convened at Bethany m. h. Patton Hill, Sumter county, Ala. from 14 to 17, inclusive, September, 1839.

Art. xvii. We will not receive any church, or correspondent member from any church or Association, into our union who believe in the benevolent institutions falsely so called, formed by the Missionary Board.

Extract from the Minutes of the third anniversary of the Pilgrim's Rest Association of old School United Baptists, held with the Pilgrim's Rest church, Pickens county, Alabama, commencing Friday preceding the first Lord's day in October, 1839.

CIRCULAR LETTER.

DEAR BRETHREN: You will expect from us, as is common, a Circular Address and as such, we have thought proper to address you on the all important subject of the union of Christ and his church, without which, we cannot rightly understand the scriptures. And in order to bring this matter to view, we refer you to Genesis.

"Male and female created he them, and blessed them, and called their name Adam, in the day when they were created;" thus were the twain created in one. When the Lord God had taken the rib out of the man of which he made the woman and brought her to Adam, he said: "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of a man." The Apostle Paul, borrows the same language from Moses, and says, this is a great mystery I speak concerning Christ and his Church. And thus did the creation of God, most beautifully represent the union of Christ and his Church.

The next thing we will explain this divine Union by, is the fall of man and his offspring in him; this abounds with intelligible figures of the Lamb, and his wife;

the apostle tells us, the man was not deceived, but the woman being deceived was the transgression; nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. Hence we conceive that Adam was not deceived in his own person; but by union with his spouse, her crime with all its curse and condemnation, fell on him; for without union, there can be no representation. The Apostle says, the first man, Adam, is a figure of him that was to come. In like manner, Christ the husband, was not deceived, but the Church, and from union to her, it was equitable for her curse and condemnation to fall on him. As it is said, he was made sin for us who knew no sin, that we might be made the righteousness of God in him. And as a further illustration of this subject, David says: 'In thy book, all my members were written;' which in continuance, were fashioned, when as yet there was none of them. The Prophet Jeremiah, holds forth this divine union, by calling Christ and his Church by one name. They are both called the Lord our Righteousness; and again this divine grace and union is represented by the similitude of the human body; says an apostle, for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also, is Christ's; and as he is said to be the head, over all things to his body, which is the Church, and as the Head is the pre-eminent member, it is called the seat of wisdom. And through the head, the body receives all its nourishment, first in the head. In like manner, he is called the wisdom of God, and power of God unto salvation and grace given us in Christ Jesus before the world began. We hear him say, 'Behold I and the Children whom thou hast given me.' And again, he says: 'As I and the Father are one.' So him and his children are one; for both he that sanctifieth and they who were sanctified, are all of one. And this Divine Union is held to view under the similitude of a vine, and its branches. I am the vine, ye are the branches from me. Is thy fruit sound? This brings us to the consoling view.

And sing; Christ our head gone up on high,

And we his body are,

All our fears before him fly,

And each distracting care.

Though we, Satan's darts should feel,

His power can never strike us dead,

He may bruise us on the heel,

But cannot reach our head.

The nourishment of the body, is by union with the head from which all the body by joints and bands, having nourishment ministered and knit together increaseth with the increase of God.

Dearly beloved, we are persuaded that every inspired pensman brings this matter to view. We might go on to prove this on almost every page in the Book of God, but, will close in the words of an Apostle, and say, I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Dear Brethren, knowing that you were Bible readers, we have refrained from giving you chapter and verse, nevertheless we have quoted the texts verbatim. Therefore, believing from the word of God, there exists such a bond of union in the mystical body of Christ. How desirable and needful it is, then, should be that union of sentiment, of faith and practice, that Communion may be sweet, and harmonize in glory and honor, to the great head of the Church. We commend you to God and the word of his Grace, who is able to keep you in one faith, and may the Grace of union cement you together in love, and give to you that union of feeling, that if one member suffer, all the members suffer with it. Peace be to you, Brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them, that love our Lord Jesus Christ in sincerity. Amen.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Oglethorpe county, }
Jan. 5th, 1840. }*

DEAR BRETHREN EDITORS: I take my pen in hand once more, to let you hear some of the movements in this part of the world. You will learn, by subscribers declining to take the Primitive paper and such as profess to be Old School Baptists, that some will not read them; and some say they have done more harm than they ever will do good. Certainly the time has come that men cannot bear sound doctrine, but will turn their ears from the truth unto fables. And I expect some of this class have sent a private letter to bro. Rorer, to quit

writing in the Primitive paper, and went on to condemn all the writers of the Primitive order; which has been a source of comfort to my poor soul. But it seems we must divide the second time, as some that profess to be Old School Baptists, and have joined in resolutions of unfellowship with all new things, now have protested against them. And the first division was light compared with the second.

I will close by craving the prayers of all that love our Lord Jesus Christ in sincerity, and desire that God may direct all our ways, so that all we say or do or write may be to his glory. Amen. Yours in hope of eternal life. *THO. AMIS.*

*Lenoir county, North Carolina, }
December 21, 1839. }*

DEAR BRETHREN: I as an agent for your paper deem it necessary, as the year is nearly out, to write you a few lines in order that arrangements may be made for the ensuing year; particularly as there are some alterations to be made. There is no one that has been a subscriber in this section the present year, that has any objection to the paper; but from other causes there are two that decline taking it, and this section is so filled up with Ishmaelites, or Arminians, or workmongers, or at least those that oppose Old Baptist principles, that the vacancy would not be easy to fill—though there are many that call themselves Baptists, and say they are of the old order, but in my judgment actions show plainer than words, and by their fruit ye shall know them. Yours, respectfully,

ALFRED ELLIS.

*Georgia, Morgan county, }
Dec. 12th, 1839. }*

DEAR BRETHREN EDITORS: Though I am an entire stranger to you, I hope you will not think me officious in writing to you. God in his providence has favored me with the privilege of reading a few numbers of your very excellent paper, the Primitive Baptist, by which my soul is refreshed and comforted, my faith strengthened, and my heart rejoiced, to find that the Lord has reserved to himself so many in these United States, who are not yielding to the institutions of men, but are contending earnestly for the faith of the gospel. And as I wish to encourage you in your good work, and hope thereby to comfort and strengthen some of God's dear children, I enclose five dollars and hope

you will send me six copies of the Primitive Baptist.

I am a poor, ignorant and unlearned man, yet I feel constrained to try to preach Jesus, and him crucified; I feel determined (God helping) to wield the sword of the spirit as well as I can. I am no writer, but I take the liberty to say to you, that the first disturbers of the Baptists in this country are mostly passed on, and some of them are gone into more profitable business. These are succeeded by some nestlings from the fruitful nest hard by, (the Mercer University,) who though they run to the water like other water fowls, yet they have fell to squalling so loud and constant for money and power, that the poor creatures are almost in the agonies of death.

Our go-betweens are doing the Primitive cause great injury at this time, yet these very good men do not preach what they profess to believe, (but Arminianism in all its corruptions.) And their folly begins to be manifest, and if they do not change the articles of their faith, or go to preaching them as they are, they too will soon kill themselves.

Two small churches only in this county stand on Primitive ground, and the storm is beating on them vehemently; but thank God, they are not yet destroyed. I learn one of the largest churches in the county is expected to burst shortly. O that the Lord may speedily deliver his people.

I am your affectionate but unworthy brother in Christ.

JAMES W. WALKER.

*Georgia, Thomas county, }
Dec. 29, 1839. }*

DEAR BRETHREN: While I am writing for my neighbors, that they may read your paper, I am reminded of a promise I made in September last, thinking our brethren at a distance wished to hear how the Ocklocknee Association gets along with the missionary intruders.

This will inform enquiring brethren, that she stands her hand tolerably well as yet. Our last session resolved, not to correspond with Associations that favor the modern institutions of the day. And I would further add, that the Arminians of Georgia have not been successful in the Legislature with their Temperance Bill, as they call it. But I call it anti-temperance, as the drinking people would have had to buy by the bushel, as one writer has said before now. I think the missionaries are somewhat in the

humps, seeing their entering wedge has jumped out.

And I wonder they do not look round, to see if the Old School folks are troubling the Legislature with petitions. Methinks they would not find us there, as we do not want our religion established by law; for our constitution grants us all the liberties we could wish for. Wonder what the —ites will go at next. Though I expect they will be making some grave explanations in order to moderate its appearance, as the pope and cardinals did in the days of Luther. And if these head-leading fellows had Luther to deal with, their pictures would be drawn with fox's tails to them. So I subscribe myself an advocate for the faith of the gospel.

PRIOR LEWIS.

Russell county, Alabama, }
January 23, 1840. }

DEAR BRETHREN EDITORS: I have been for some time favored with the happy privilege of occasionally falling in with my good brethren who take the paper called the Primitive Baptist; and find it to speak the language that I think I love, and that is truth, and also the good news it brings from I think God's dear children in various parts of the earth. I think they speak the language Shibboleth, they talk about the good old way that was planned out in wisdom from all eternity. I think they bleat like master's sheep, and I think they like the Lord's voice better than the missionary Arminian stranger's voice. As I love to hear from these kind of people, and love to read truth, let me I pray be a subscriber. So as it is late, and my candle is low, I most bid you farewell.

JAMES J. DICKSON.

Early county, Georgia, }
13 January, 1840. }

DEAR EDITORS: I think the Primitive has been the means of doing good in this section. Mars Hill church was constituted on the Primitive order, twelve months past, on eight members; it seems that the Lord has blessed it since with twelve by experience, and four by letter, in all twenty-four. May the Lord's work prosper, is the prayer of yours, with due respect.

JOHN McQUORQUODALE.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Ply-*

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"Come out of Her, my People."

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SATURDAY, FEBRUARY 22, 1840.

No. 4.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Madison county, Ala. }
Dec. 17th, 1839. }*

BRETHREN EDITORS: I send you a few lines, after the perusal of the same you can use your pleasure respecting its going in your paper. And as you are acquainted with the difficulties that heretofore existed between us and the missionaries, I deem it unnecessary to go over them again; and would only say, that notwithstanding the cold and unfruitful state of Zion in this country, yet since the division has taken place, the brethren that remain on original ground appear to be united in love. When we meet together, we seem truly as a band moving the same way. I admit there are some few that appear rather to be halting between two opinions, but I do not conceive them to occupy Primitive ground. When our preachers meet together, the doctrine in the general seems not only to be the old sound that I heard upwards of twenty years ago in North Carolina, but it appears to be the good old bell which the flock have followed for ages, for centuries, yea, from the apostolic age to the present time; that is, the doctrine of sovereign grace and practical godliness. And as I wish to give some of the reasons why I cannot be a missionary, I will offer this as the first.

It does appear to me, that if the Baptists were all to embrace the mission system, that they would not only lay down, but would put their feet on that precious, yea, and glorious doctrine of grace, which is dearer to the Christian than life, for out of grace springs all the obedience that the

disciples of Christ have ever rendered him: Then we learn, and that from divine authority, that it is the implantation of grace in the heart, and that by the spirit of God, that enables the creature to think, speak, or act aright. We have this plainly brought to view in Paul; before his conversion, his thoughts, his words, and acts, stand as an index of his heart; and after the light shone around, and the scales left his eyes, his conduct stands as incontestible truth, to prove the great change of heart that he had felt. And well may Paul say, it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. And not only Paul, but in all the old saints both of the Old and New Testament, we see this holy and divine principle of sovereign grace; in the bosom of Noah, Abraham, Isaac, Jacob, &c. And with this principle do we see Hebrews traverse the furnace; and this is that motive that moved the sons of Zebedee to leave their father in the ship and follow Jesus in the way. And if Stephen would have forsaken this doctrine of divine grace, the Jews would not have stoned him. John might have escaped the isle of Patmos, would he have given up the doctrine of unmerited grace.

Now, dear brethren, with these faithful men before me, and a great many more that might be named, contending for the doctrine of a divine and overruling providence in matters of religion, notwithstanding it might cost them their lives, their fortunes and all that was near and dear to them of a temporal nature; yet with undaunted courage they stand firm on the rock and proclaim to man the character and purpose of God.

A word first on the character of Jehovah. And have we learned that he is almighty

in power, and united in wisdom, unchangeable in mind? In short, his perfections are such that he cannot err. Second, His purposes—and I must acknowledge I have often been surprised to hear men give the character of God, and that in accordance with the word, and at the same time deny his purposes, or make them conditional; which would in the end make him no more than man, & not so much; for there is not a man on earth, of any business of any kind, who is not a man of purpose; there is no lady in the world, that even sees to any matters, but is a predestinarian. See her take the needle and linen in hand to work any figure, look at the same when done, and if the lady understands her business it is just such a figure as she before determined it should be.

And here I would say, it argues weakness in any person to predetermine any thing shall be so, when they at the same time know they have not power to effect the same; if weakness in mortals, what else in God Almighty to purpose or predetermine the salvation of the world, and he at the same time knew a great many would be lost. I ask, what will become of his design? I do not worship a disappointed God. No, says the missionary, neither do I. Ah! well, come, in the spirit of meekness let us try your system only a little. You tell us it was the intention of God in the gift of his Son, to save the human race on conditions that they repent and believe; you admit there are numbers who die in rebellion against the government of him. Now if it was his purpose they should be saved and they are lost, is he not frustrated? But you will say, they failed to comply with the condition. Yes, and that like a great many other conditions caused the disappointment with the other part; for in all conditions a failure in the one disappoints the other. But again, you tell us that notwithstanding it is the pleasure of God to save the world, yet man cannot be saved unless he hears the sound of the gospel vocal. You at the same time agree with me, numbers have died with hearing it; how is it, did the Lord commission men to go there and preach and they failed to go, and for the lack of that did the power of the Lord fail to save them, and yet not disappointed?

But again I hear it said, that there are souls now in hell that might have been in heaven, if the people would have given their money more liberally. Missionary,

what do you mean? Is God Almighty, after giving up his Son to live, die, and rise from the grave and ascend to heaven, there to intercede, for sinners; after all this is disappointed for the want of a few dollars. I said a while ago, one reason why I could not be a missionary was, that the system was against the doctrine of grace; and surely a system that is so dependent on man for help, is not only a stranger to grace, but does deny the character of God Almighty. For Paul tells us, 2 Tim. ch. 1. v. 9th: Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Now according to the mission system, all the labors of God to effect this design is vain, unless poor imperfect man gives money to complete the matter.

But perhaps you missionaries will say, that Paul here meant himself and Timothy only. Well, we will read again. Eph. 1. 11: 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. Come now, here is a church of believers addressed, and here are two things brought to view: 1st, the character of the predestinator; 2d, those included in the predestination. Paul says, he works all things after the counsel of his own will; you, according to your system say, if man will die in matter all will be right; but if man fails to do his part, the predestination falls to the ground, the purpose is frustrated, and the individuals in place of possessing the appointed inheritance, land in the regions of night.

This makes me think of a people whom Moses speaks of in the 32 ch. and 31 ver. of Deut.: For their rock is not as our rock, even our enemies themselves being judges. Now the rock of Israel was Christ, but Israel had enemies; they also had a rock, but it was not Christ, and as their rock was different, of course their government, their doctrine, their worship was different; & one of the greatest troubles Israel met with, was the false prophets that often led from the plain simple worship of their rock. For the leaders of this people caused them to err, and they that are led of them are destroyed. Isaiah, 9th ch. 16th ver. But notwithstanding a number of Israel did run after false prophets, there were at all times a remnant that remained firm on

their rock, and their enemies then as now. said every thing about them, only that they were righteous. (*to be continued.*)

DAVID JACKS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Lowndes county, }
December 21, 1839.*

DEAR BRETHREN: I have got hold of some papers called the Primitive Baptist, and I must confess that I am greatly attached to them: and the reason why, I think the truth is found in them. For ever since I have obtained a hope, I think I love the truth, let it be found in what region it may. For I learn, that the law was given through Moses, but righteousness and truth came by Jesus Christ.

I desire in a few words to show my opinion, and the reason why I cannot believe in the institutions of the day, so called; the reason is this, I think they divide from the command of our Lord Jesus Christ. For he says: Freely ye have received, freely give. Therefore, when we the creatures of a moment, are so blest as to have received the gift of the Holy Ghost, we should have no desire to make merchandise of it. I believe that a true servant of the Lord possesses that gift, too high for silver, or gold, or pottage, to purchase it. Notice, Peter was tempted by Simon the sorcerer, but what was the result? Thy money perish with thee. Elisha was tempted by Naaman, to sell his Lord's gift; but Elisha said, as the Lord liveth, before whom I stand, I will receive none, 2d Kings, 5 ch. 16 vs.

But I perceive that this our day is a day of high things, for it seems like that people in our day cannot be satisfied with the command of Christ, to believe and be saved; but they must look deeper into it—as the men of Beth-shemesh, when they looked into the Ark of the Lord, and were slain. 1st Samuel, 6. 19. The Lord made an example of these men, seeing that they looked into the holy place without suitable sanctification. I think the high class in this our day are like Naaman; to wash and be clean was too trifling and easy a thing for such a Lord as he to observe; so he turned off with wrath. Just so are the high missionaries, they cannot believe in our Lord Jesus Christ for full justification, but must stretch out their puny arm and call for gold and silver to help the Lord carry on his work,

like Uzza did when the oxen stumbled. Chron. 13 and 9.

The prophet said: And it shall come to pass. But I think it is come to pass, that every one that is left in their house, shall come and crouch to him for a piece of silver and a morsel of bread; and shall say, put me I pray thee into one of the priests offices, that I may eat a piece of bread. 1st Samuel, 2d and 36. I think if a piece of bread was all that could be had for preaching, there would be but few missionary preachers. In our Saviour's time of suffering here, there were many followers; but what was it for? was it for his sake, or for the sake of the loaves. He says, it was for the sake of the loaves, and they were filled.

I can but say to the Primitive brethren, may the Lord be with them, that they may always be found endeavoring to keep the unity of the spirit in the bonds of peace. I take the liberty of subscribing myself your unworthy friend.

DAVID ROWELL, Jun'r.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Pickens county, }
January, 1840.*

BRETHREN EDITORS: Inasmuch as it is expedient for persons who wish to continue taking the Primitive Baptist to make it known; therefore I would say for what some of us believe to be the true cause of the Redeemer, and the love and communion that exists between Christ and his people, of that worthy paper, the Primitive Baptist, if publication be continued, that men through various circumstances and changes can communicate relative to the great welfare of the church; which bespeaks in strong terms that there is a people whose soul delights to serve God from a principle of love, & not from slavish fear; a principle in which poor unworthy me does believe, if a believer at all. Holy writ holds such belief to be good; and not to believe a form of godliness and fair show makes sure the soul's salvation, with a name of being benevolent worshippers of God, doing great things by means of monied institutions, in setting free the captive soul in which we are said to have no part.

Can it be possible, that God created man and left his deary to the control of his fellow man? No, no, never. I would ascribe to God more power, wisdom and justice, than to try to hold good any such doctrine. It is inconsistent. The course

that seems to be pursued by some of the Arminian Baptists must certainly be destructive in a great measure, to both soul and body. May the Lord cause such destruction to flee away and be gone forever, is a desire of my soul. The Lord's will, will be done in defiance of men or devils. May the Lord sever light and darkness, and cause Zion to shine forth as a great city set on a hill, the light of whose fame cannot be hid. May the Lord cause us all to see and understand aright.

S. W. HARRIS:

TO EDITORS PRIMITIVE BAPTIST.

Pittsylvania county, Virginia, }
Oct. 16th, 1839. }

DEAR BRETHREN EDITORS: I will offer an apology to a missionary Baptist, who attacked me not long since. I do not know his name, or I would tell it; but he will know my apology is to him, and I hope he will accept it.

Now I will say to my missionist, that he attacked me on the subject of receiving hire for preaching; and to prove it was right to hire to preach, he said Paul received wages—which I disputed and said, I did not believe it was so. But I soon found it was so, and I will say to him, he was right and I was wrong; for Paul did say what he said he did, but it was an error in my head and not in my heart. And I will say to him, that he erred as much when he wanted to prove by the dictionary what Paul meant by wages, as I did when I thought Paul did not say he received wages. And more too, for if you are right with your dictionary meaning, then you will not only prove Paul a hireling, but prove him a robber; and a robber means one that will or does take that that does not belong to him, or take that which does belong to another without leave. So you, sir, have made Paul out a rogue, which I do not believe an honest Baptist will wish to do.

Now, sir, you have not only made Paul a hireling with your dictionary, but a rogue and a robber; which I do not believe. And I am sorry that a Baptist will stoop so low, as to go to the dictionary to prove their doctrine; for there is the place that the baby sprinklers go to prove their sprinkling. If the dictionary will do for to prove your doctrine, it will do to prove sprinkling; so I hope you will not object to sprinkling, but I hope you will quit the

dictionary as a witness for you, or quit the Baptists; for the dictionary will prove sprinkling to be baptism. I here will say to you, sir, if your witness is not good for sprinkling, I say you should not think him good to prove Paul a hireling. So if you can prove Paul to be a hireling, I can prove him to be a mean man, as I will prove all hirelings are.

See John, the 10th ch. 11th verse, Jesus says: I am the good shepherd; the good shepherd giveth his life for the sheep. Here, my friends, you see the good shepherd will give his life for the sheep. Now we will see what Jesus says about the hireling. See the same ch. 12 verse, says: But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. 13th verse: The hireling fleeth, because he is a hireling, and careth not for the sheep. So the hireling is mean, and I have proved it by the word of eternal truth. And here I will say, that I do not think any one but a sneak in religion, will take the dictionary to prove Paul a hireling.

No, brethren, I do not; but I will say to my friend missionist, that I think the better way to find out what Paul meant by wages, in the 11th ch. of 2nd Corinthians, 8 verse, is to see the references, and then we can get the scripture meaning of Paul, which he gave himself. And I think he knew as well what he meant by wages, as any one else. So I shall now show from scripture what Paul did mean. See 2 Cor. 6 ch. 5 verse: In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. Here my brethren, it does appear that Paul did mean by wages his stripes, &c. I will give you a few more of Paul's expressions. See Philippians, 4 ch. 15 verse: Now ye Philippians know also, that in the beginning of the gospel when I departed from Macedonia, no church communicated with me, as concerning giving and receiving; but ye only. Here you see, sir, Paul means giving, and not hire; as your dictionary says. So Paul was not a hireling, like you missionists; no, he was not. See 1 Thes. 2 ch. 9 verse: Because we would not be chargeable unto any of you. And here you see, sir, Paul would not be chargeable to any, so he was not a hireling, as you said he was. And I am sorry a Baptist would disgrace Paul as much as you sneaks do, by trying to prove him a hireling; but you

cannot. But I will give you one more of Paul's expressions. See 2 Thes. 3 ch. 8 verse: 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.

Now, sir, I have proved that the apostle did preach the gospel without charge. So you, sir, are wrong, and all of you are wrong, when you leave the scripture and go to the dictionary to prove that Paul was a hireling. But there is one thing I know, and that is, that some of us are wrong, and I believe from the scripture it must be you beggars for money; and say, may the Lord turn you and you shall be tamed. I have not said any thing with the intention to offend any, and hope it will not. May the Lord bless the truth, be it where it may. Brethren, as ever your brother in the Redeemer of sinners.

R. RORER.

TO EDITORS PRIMITIVE BAPTIST.

Chesnut Grove, Upson co. Ga. }
December the 21st, 1839. }

DEAR BRETHREN AND EDITORS: Grace be to you and peace from God the Father and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen.

I have thought that I would not give you any more of my scribbling for publication, but as I have to change some of the names of those that wish to read your valuable paper, the Primitive Baptist, and as there was a Minute of the Columbus Association handed to me, I have tho't proper to let my brethren abroad know a few things contained therein.

Resolved, That any member of our body who may be present at any session of the Associations with which we correspond, may be authorised to represent us in said bodies, &c. Deeply impressed with a sense of the importance of a more enlightened ministry in our bounds and throughout the State, and believing that the Churches are deficient in their duty in hunting out and encouraging, and in affording the means of mental improvement to such gifts as may be in our bounds, therefore.

Resolved, That we direct the attention of the churches composing this body to this subject. We recommend that they exercise a careful vigilance in searching out such gifts as may be in their body,

and give them that encouragement, and afford them that aid, which may be necessary to enable them the better to discharge the important duties of the ministry.

Resolved unanimously, That we approve of the design of brother W. H. Stokes of Washington, Ga. to publish the Southern Baptist Preacher, a monthly periodical, to consist of sermons from living ministers of our order, price one dollar per year. Neal & Forbes, of Talbotton, receive subscriptions.

Resolved, That the general purpose fund be appropriated to the domestic mission, &c.

And goes on further down and says, that they want them to adopt measures to raise funds for the support of foreign missions, and place those funds in the hands of the treasurer, &c. It is too tedious to give you all contained in this Minute.

Now, my readers, you can see from what is above, that a man may give his money for one purpose and it is put to another; and if they had stated that this money was for the support of men who are too lazy to work for their bread and what they have to wear as I do, I think they would come nearer hitting the nail on the head, &c.

Report of the executive committee—it is too tedious for me to give you all of the proceedings of the committee appointed. G. W. Key & George Granberry to ride as missionaries, and appointed them their field of labor. Granberry travelled 8 days, rode 126 miles, preached 6 sermons, attended 4 other meetings, with bro. Key; for which the committee paid him ten dollars. Bro. Key accepted the appointment, and has rendered 151 days service, baptised 38 persons, rode 1412 miles, preached 139 times, assisted in one constitution and in the ordination of one deacon; for which the committee paid him 200 dollars. The committee has also paid G. B. Waldrop \$41,25 for 33 days' service rendered in the year 1838. Your committee would return devout thanks to God for the success which has attended your missionary operations in its infancy, and encourage them all to come up more fully to the support of those operations. And say, they hav to mourn the absence of some of their churches in sending up their contributions, &c.

Now we will hear Paul a while, and see if these will agree with him. Paul an apostle, not of man, neither by man, but by Jesus Christ and God

the Father, who raised him from the dead: For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ; but when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me. Galatians, the first chapter. Listen, O isles, unto me; and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. Isa. 49. 1. Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. Then said I, ah, Lord God, behold I cannot speak, for I am a child; but the Lord said unto me, say not I am a child, for thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. And the Lord said unto me, behold I have put my words in thy mouth. Jeremiah, 1. 5, 6, 7.

I might bring forth a great many more passages of scripture, to prove that they are not following the command of our Lord and Saviour Jesus Christ; but my sheet is closely written and is full. Now may that God who seeth and knoweth all things, may he ever keep us in the bonds of love and ever willing to observe all things whatsoever he has written for us to do; with an eye single to the glory of God and the welfare of our immortal souls, is my prayer. Amen.

R. B. MANN.

*Alabama, Pike county, }
January 8th, 1840. }*

DEAR BRETHREN EDITORS: I have once more taken my pen in hand, to write a few lines for the Primitive Baptist. Your beloved paper is read by many in this section of country with great satisfaction, and despised and persecuted by others, especially such as cannot endure sound doctrine.

I wish to inform my brethren, who live at a distance, that the Baptist denomination is somewhat divided in this section of country; though a considerable majority of the old order of Baptists, (I mean Primitive or Predestinarian Baptists) at the last session of the Conecuh River Association, which was in October last, the Associ-

ation split on the missionary question; sixteen churches adopted the non-fellowship resolution with all the institutions of the day as they now exist among us: believing such to be unscriptural—and eight churches withdrew from the Association.

Dear brethren, the doctrine of free will ability, as brought in by the missionaries, with other corresponding doctrines, has produced great distress in some churches; even to the separation of parents and children, all in consequence of unsound doctrine. For this is a doctrine that the faithful cannot receive, for all who have been taught by the divine spirit, do know that salvation is of the Lord, and is a free gift; but we have some who are called Baptists in this country that deny the doctrine of eternal and personal election, and pronounce it a dangerous doctrine; and these are the men that have caused division and distress in the churches and there are numbers crying, lo here, & lo there: but Jesus says, believe them not. There are also some who say they believe the doctrine of election, but say, it is too unpopular to preach it; and the man who does preach it is not likely to do much good nor stand popular in the world.

Now, dear brethren, the word of truth declares, if any man will be the friend of the world he is the enemy of God. So, brethren, if we preach to please men, we shall offend God. But we are taught in the word of eternal truth, that Christ and the apostles did preach this doctrine, and the Saviour himself preached it to the multitude; and some of his disciples were offended and said, it is a hard saying, who can hear it? And many of them went back, & walked no more with him. And the reason is plainly taught in the same chapter, for they did not follow Jesus because they loved him, but because they did eat of the loaves and were filled; and the reason why men do object to this doctrine is, because its principles are not recorded in their hearts; for all thy children shall be taught of the Lord and great shall be their peace.

So, dear brethren, we see they were offended at the truth; and if we as ministers of the gospel preach the same doctrine, we may expect to be rejected by the enemies of truth. But, dear brethren in the ministry, let none of these things move us; let us take the Bible and preach the doctrine therein contained, regardless of what may be said by man. Let us also

endeavor to live the life we preach to others, that the weapons of our warfare may prove mighty through God even to the pulling down of strongholds, that we bear not the sword in vain; but as ministers of the meek and lowly Jesus let us keep ourselves as much as possible unspotted from the world, and be ensamples to the flock.

Now, dear brethren, this appears to be a day of trial to the church; as such, let us be engaged with God at a throne of grace for the prosperity of Zion; inasmuch as we claim the title of Primitive Baptists, let us live as such, or at least endeavor to do so, and prove to the world we are the people we profess to be, and walk worthy of our high calling and profession; hoping we are the children of light, let us try to walk as such. And, dear brethren, one and all, endeavor to keep up a strict gospel discipline, and keep the house of the Lord clean, and there offer our prayers and offerings that God may bless us in due time in his own appointed way. For they that wait upon the Lord shall renew their strength. Therefore, brethren, we have even reason to believe that Jesus Christ will be with his people; and I can say in truth, my heart rejoices when I see so many contending for the faith once delivered to the saints, as appears in the Primitive Baptist, in almost every direction. So I discover God has his servants even in the worst of times, and there appears to be a remnant even now at this present time also according to the election of grace. Therefore, if the Lord be God, follow him; & altho' we may be few in number let us be valiant for truth, for I go more for quality than quantity, for God will accomplish all his divine purposes in the salvation of his church; & when he wants more ministers he will send them. Therefore, let us take the Saviour's direction, and pray the Lord of the harvest that he would send forth laborers into his harvest, and when those laborers come, they will preach the truth. For I believe all Christ's ministers will in substance preach the same doctrine, for they are taught in the school of Christ and by his spirit, therefore they preach by the divine influence of the Holy Ghost.

Brethren, pray for me a poor unworthy servant; for I am hated and persecuted for opposing the errors of the times, and those institutions that are supporting unscriptural doctrines; which if not prevented by providence will ultimately bring us under bon-

dage. And then brethren, we that preach the doctrine of Christ, may expect to suffer for it. May God be with us all. Amen. Yours, in Christian love.

WILLIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Wayne county, }
Feb'y 10, 1840. }

DEAR BRETHREN EDITORS: It appears that people are getting to be very hard and stiff necked and rebellious, as the apostle said in his day, and think more of self and self-interest, than they do of their latter end, or of the religion of our Lord Jesus Christ.

May the Lord bless you, and at last save you in his kingdom, is my prayer for Christ's sake. Farewell, for the present.

JAS. H. SASSER.

Marion county, Tennessee, }
December 17, 1839. }

BRETHREN EDITORS: I should have written sooner, but I have been waiting for brother Easterly to write; but he having failed, I now sit down to redeem my promise.

Brethren, I have been comforted often times by reading the letters of different brethren, and often I am made to rejoice with them that rejoice, and to mourn with them that mourn; and feel it to be our duty to confess our faults to each other, and "to bear each other's burdens, and so fulfil the law of Christ." Brethren, I know not how it is with you, but I will tell you how it is with me: I am a little partial, so much that I sometimes when I get hold of the Primitive, I run over it to see if I can find a brother's name with whom I am acquainted; and when I do, I then expect to hear about somebody else that I once knew. For this I sometimes blame myself, and think I ought to love all my brethren alike.

I will now tell you what a fix I got into, at the remembrance of this text: "By this you shall know that you have passed from death to life, because you love the brethren." At first I thought I loved the brethren, but on an examination, I found there were some I did not love, and some I only liked, and some I loved; therefore I concluded that I was partial, and of course had not passed from death to life, and wanted the church to exclude me. I was so distressed about it, I could not wait till church meeting, and I told my feelings

to some old brethren, in whom I had confidence, (and these were of them that I loved; and they unravelled the riddle for me, by asking me a few questions, such as these: Those that you love, are they not those that seem to walk like Christians ought to walk; and those that you only like, are they not such as at the meeting house, or places where Christians are, act like Christians, and at other places they could not be distinguished from men of the world? These and such like questions satisfied my mind, and then I began to learn that Christians were not perfect, and they are full of infirmities, and subject to catch the spirit of the world.

But, brethren, we should remember the admonition of the apostle, it is still needful "to crucify the old man with his deeds." But, brethren, we ought to act at home and abroad, at the Court House and at the meeting house⁷ like Christians. But sometimes I gain fellowship with a brother by his telling me he has done wrong, and thereby has wounded the cause of God; for I believe they that are "dead to sin cannot live in sin," and when they are overtaken in a fault they cannot conceal it, but must tell the first brother that he has confidence in of it. When a brother thus acts, it establishes me to believe he is a Christian. And in this way we strengthen each other and comfort each other.

And now, brethren, as you would likely wish to hear about the Baptists in this country, I must confess we are a poor, despised, unpopular set; not many of us, and what there are, barren and unfruitful. Yet among ourselves there is "peace and not confusion;" for the missionaries with all their skill and inventions, have not affected one as I know of lately; though they are riding through our valley and the world and Arminians are flocking after them; yet nobody joins them about here, though they frequently open the door of their church, so I am told, when there are no members present but the preacher. I heard of their getting some members at their Association in Bledsoe county, last fall; and some of them were schismatics, who presented letters; but they would not have their letters but received their baptism, though it was performed by schismatic preachers.

The above information I have from worthy brethren, in whom I have the utmost confidence. Still they say they are the old Baptists, but if this is old Baptist custom I never knew them, and I think I have

been acquainted with the old Baptists for 40 years, and never knew them receive the office work only, when it was performed by a Baptist and he in fellowship. I must leave them. I am yours as ever.

MICHAEL BURKHALTER.

THE PRIMITIVE BAPTIST.

SATURDAY, FEBRUARY 22, 1840.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Wake county, }
January 18th, 1840. }

DEAR BRETHREN: Through the mercy of God I am permitted to again cast in my mite amongst you, I hope with an eye single to the glory of God and the good of God's children. I will here cite you to the 12 chapter of 2 Cor. 15 verse: And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved.

Brethren, your epistles that appear in the Primitive, I receive them as originating from love in you to God and his cause. There are some of you that prefer soft communications, while others prefer harder. I will just say that I am not choice about it, so you keep in the bounds of truth: For I understand there are diversities of gifts, but all from the same spirit to the edifying of the body; as you know that both crust and crumb belong to the bread.

You are aware that the apostle in the above chapter charges the church at Cor. of guile; and in the preceding chapter it appears, that in his absence there were false apostles that had made some inroads in that church, which perhaps were money-hunters, as Paul reminded them when he was with them and wanted, he was chargeable to no man, in order that he might cut off occasion from them that desire occasion; not but that he had right or power, &c. I will here say, that plain, pointed gospel preaching, is to me a great evidence of a preacher's love to and sincerity for the church of God; which he purchased with his own blood. In such there is no daubing with untempered mortar. And in many churches, no doubt, are some nominal professors, that do not endure sound doctrine; and the more plain the preacher preaches, the less the nominal professor loves him, and is heard to say, I should like the old brother better, if he was not so

harsh;—while at the same time such preaching flows from the best of motives, that the church should be rooted, settled and grounded in the faith; that their hearts should be prepared to discover those false apostles and deceitful workers, that often make inroads upon the sympathies & carnal reasoning, to set at variance the church or a part thereof against their preacher, by reason of whom the way of truth is evil spoken of.

And O, brethren, what other language is more appropriate to the feelings of the preacher, than that adopted by Paul: The more I love, the less I be loved. He knows that he has had no sinister views that led him to preach; he knows that he has endeavored to discharge his duty to God and his church; and notwithstanding this, there are men of your own selves shall arise, speaking perverse things to draw away disciples after them. And these dissatisfied professors are apt to be inviting the Arminian money-hunters to come and preach for them, for they are tired of their old preacher: for say they, it is the same old tale, and I want something else. But what are the principal objections? why, this is an enlightened day, and I had rather have one to suit the times; and he once in a while is banging the missionary, and not only this, but he preaches the doctrine of election too strong; at least I think it a dangerous doctrine, and it ought not to be preached.

Brethren, wherever you come across such a professor as described above, you may watch him. As for the doctrine of election, brethren, it is a soul-cheering doctrine to the one that is led by the spirit of God; he does not fall out or dislike his preacher for preaching it; contrarywise, he loves him, and it is only the professor that likes less for the truth's being preached. Election is seen in our national government, that there shall be so many members to sit in Congress and no more; even so in our States; and that others elect them, and not themselves. So when we turn our attention to the church's constitution, given of God on the principles of grace, we find that they (the church) were saved and called 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. Again, see Peter: Who verily was foreordained before the foundation of the world, but was manifested in these last times for you; (who?) who but them that do believe in God.

Eph. 1. 4, 5: 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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Again: For we are bound to give thanks to God always for you, brethren, because God hath from the beginning chosen you unto salvation, &c. A hundred others, had I room. The circumstance of Abraham charging his servant of what people to take a wife for Isaac; the circumstance of Joseph's instruction, received from an angel: Fear not to take unto thee Mary thy wife—whereas Joseph had not taken her to wife, &c. But here let me put on the cap-stone: For the children, being not yet born, neither having done any good or evil, that the purpose of God according to election might stand; not of works, but of him that calleth. So you see such love not the truth, nor those that do and preach it. So I cannot say, that such carnal professor loves Jesus, for says he: I am the way, the truth, and the life. So you see they neither receive Christ, nor him that sent him; and shall they love his servants? So I will say to those that preach Christ of love, if ye were of the world, the world would love his own; then you are persecuted for righteousness sake, but remember great is your reward in heaven.

But there is another objection to the faithful preacher of God, that he preaches discouraging to sinners, in saying that all that was given to Christ shall come to him, and that the Holy Ghost does not strive equally alike with all mankind; but that it applied the blood of Christ only to those that were given in Christ Jesus before the world began. For this the servant of God is loved less, tho' he preaches it of love and not of ill will, when he has so many thus saith the Lord for it. As I have not room to refer you to many texts, I will just refer you to a few: Son of man, these dry bones are the whole house of Israel, and they shall live. 2 Sam. 7. 23, 24: And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, from the nations & their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become

their God. Mat. 10. 6: But go rather to the lost sheep of the house of Israel. Again, other sheep I have, which are not of this fold; them also I must bring, that there shall be one fold and one shepherd. Again, I will search them out in the dark & cloudy day, &c. Thy people shall be a willing people in the day of thy power.

So you see all Israel shall be saved with an everlasting salvation. But on the other hand it is said: O generation of vipers, who hath warned you to flee from the wrath to come? Think not to say, ye have Abraham to your father, for God is able to raise up of these stones children unto Abraham. Ye are as lively stones, &c. Thus you see that the children of the bondwoman shall not be heir with the free, and it always frets them to hear it preached. And the servant of God loves to preach it out of love to God and his people, though the Ishmaelites mock and love less.

Now let us reason together: Suppose through the redemption of Jesus Christ, divine justice was satisfied with all mankind; must not justice change before it could have claim again on the sinner to the casting him on the left hand? But what says the word: I am the Lord, I change not; therefore ye sons of Jacob are not consumed; (not sons of Esau but Jacob.) To such I say, whose names were not written in the Lamb's book of life, slain from the foundation of the world, they all wonder after the beast, and hate the truth and them that preach it. And this is one great distinguishing mark whereby you may know them; ye do always resist the truth, as your fathers did, so do ye. And this last quoted text leads me to consider one idea: they hold that the spirit does strive alike with all men, whilst some yield to it and work with and are saved, whilst others resist the striving of the spirit and are lost.

Now can any candid man say, that the Holy Ghost had ever applied the blood of Jesus to those characters that the Lord said, ye do always resist the truth? but is it not as clear as two and three make five, that those who hold such doctrine as the sinner has the power to resist the work of the spirit and drive it from them, are the characters addressed by the Lord every where, and in every country, and all dispensations of the world? And they are as sure to take exceptions to the truth of the gospel plan of salvation by grace alone, as the lawyers were to the Lord, in thus saying.

thou reproachest us also.

Let us, dear brethren, look at the weakness of such doctrine. They say that Christ is willing to save all mankind, is wooing and beseeching, offering mercy to all, working with all, and some will not yield, and at last go to hell. Brethren, do not such doctrines say, that the Lord gave to sinners (as there is no power but of God) more power than he reserved to himself; or in other words, to the devil and sinners combined. But you will see that this is not the truth, for his people shall be a willing people, and the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For it is God that worketh in you both to will and to do of his good pleasure; and it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And Paul said, that he was persuaded that where he hath begun a good work that he was able to perform it. Again, shall he bring to the birth, and not deliver?

The truth is, brethren, that God's preachers preach that sinners are dead in trespasses and in sins; and they have ears and cannot hear; have eyes, but cannot see; have hearts, but cannot understand; and that it takes nothing short of that power that raised Lazarus from the dead, to give hearing, sight, understanding, spiritually. He, (the preacher of God,) tells the people, that the Lord openeth the eyes of the blind, the Lord raiseth up them that are bowed down; and that except the Lord build the city the workmen labor but in vain; and except the Lord keep the city the watchman waketh but in vain: yet these pharisees will resist the truth of it, and hate the preacher of it, and that too by some that he has under his own care, and endeavor to enrage the world of non-professors against the gospel preacher, and begin to electioneer with other churches against the gospel truth, and to intermarry with inventions of men, the daughters of Mystery, Babylon, and kick up a great dust as was around the golden calf; blow up a great whirlwind, which sweeps up with it straw, leaves, stubble, hay, gold and silver. And a great revival (so called) increasing the church's numbers, until the church is overrun with corrupt members, causing divisions; & at length see the old orthodox preacher compelled to leave, or build up again of such materials as are sound. And he goes, he remembers all his fa-

figues, toils, and labors of love, and adopts in his mind the language of one of old who said: Am I therefore become your enemy, because I tell you the truth?

But, brethren, I know that I am exceeding the usual length of your correspondence; but as I took up little or no room in the last volume of the Primitive Baptist, I hope you will forgive my error and bear with me, while I turn my attention a little to the unchristian conduct of some preachers, who say they are God's preachers and are not; of course, are wolves in sheep's clothing. They are said to creep into houses to lead captive silly women, &c. There are some that in the attempt to get in with the church, will submit to truths of the gospel and preach it considerable; appear beautiful too, engross mightily the affections of most of the brethren, until a fair opportunity offers, and then he seems to possess rather a growing anxiety or thirst for popularity; touching but slightly those points of doctrine that are most unpopular; teaching that although it is scripture it is not very profitable; endeavoring to steal off by degrees the watchfulness and spirit of the church, to contend for the faith once delivered to the saints. He then begins to invite to the church craftsmen of like occupation, telling the church that if you do not like the missionary schemes of the day say nothing about it; if it is of God, we cannot overturn it, and if it is of men, it will come to nought; and we ought not to be found to fight against God. And when he can do no better, he will endeavor to get the church to consent to do nothing for nor against; so soften it up, and with good words and fair speeches deceive the hearts of the simple; and thereby bring in damnable heresies. They then show to a child of grace who they are, heady, high-minded, lovers of pleasures more than lovers of God, or his church; consequently begin to lord it over God's heritage. Sometimes by sending ten dollars, more or less up to the convention; and made up of a few individuals, but delivered in the name of the church or Association. Then comes in division, and strife, and loss of confidence in the preacher; then poor (yet rich) distressed Christian, what is your condition? why, says one, I was entirely deceived in the man; I once thought so high of him, I did not think he possibly could be an impostor. Another says, I never felt entirely clear about the man; but you seemed to think so much of him, I tried to think per-

haps the fault was in me. Thus division rages, and if it is likely that a majority is against the false doctrines and traditions of men, the corrupt part are apt to crave a postponement, either from one church meeting, or from one Association to another.

But, dear brethren, I have had about twenty years experience upon this subject, and one thing in it is, that whenever the money-hunters begged indulgence, in order to try to bring about a reconciliation, (as they say) they have ever used the time electioneering to carry their point, right or wrong. As such, brethren, I give it as my advice, that there is nothing to be gained by procrastinating with them; for it only gives them an opportunity of engrossing the strongest helps they can get on their side, from other churches or Associations. And let it terminate when it may, there will be sorrow; so that the feelings of some of the brethren may correspond with Psalms, 55. 12, 13, 14: For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did indignity 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. How shall two walk together, except they be agreed. So I add no more. Pray for me, brethren. Farewell.

BURWELL TEMPLE.

Columbus, Ga. 22 January, 1840.

BRETHREN EDITORS: I have read your paper for the last year, and wish you to continue it through the present. Though your paper is evil spoken of, I thank God that he put it in the minds of his people to erect such a channel of communication. We have but few churches of the Old School Baptists in this vicinity, though what we have seem to be in perfect peace one with another. I am an unworthy member of Mount Moriah church, situated six miles north of Columbus, where I should be happy to see our preaching brethren, as there are but few in this section of country.

I am, brethren, yours in hope of eternal life, which God promised before the world began.

W. W. POOL.

Alabama, Russell county, }
February 13th, 1840. }

DEAR BRETHREN EDITORS: I again take my pen to give you a few lines, tho' weak

and feeble, and with lameness of pen and language. Yet I cannot forbear, though it has kept me back for some time, and I now trust the strong will bear with the weak. So I will come it, rough at a venture. I have just returned from visiting my brother in the the flesh and I hope in the Lord, I found him a wisher to become a reader of the Primitive paper. So I wish you to send him your paper the Primitive, as I want him to see how the Old Baptists talk all over the United States, or from different parts. What is it that often gives me strength? It is the doctrine of truth, and the experience of my brethren. So I think it is a little like the manna, and the language of Caleb and Joshua to the children of Israel; the manna was given from God to feed them, so the truth to the spiritual children; and the language of Caleb and Joshua, in what they had experienced, so the children of God have and are yet speaking one to another about the promised inheritance.

So farewell, as I begin to swell with matter, so that my leaf would run over. So no more. *JAMES J. DICKSON.*

*Fairfield Dist. S. C. }
January 30, 1840. }*

DEAR BRETHREN: I am not a man of compliments, but I must say, the Primitive Baptist is doing wonders here. The few churches and lay individuals of the Old School here, have hitherto been as sheep without a shepherd, the Old School preachers having been hampered, and standing in fear in a manner, of the dominant or ruling party. But the circulation of a few numbers of that paper, has reminded me very much of what is said of Saint Paul, when he saw the brethren that came to meet him as far as Appii-forum and the Three Taverns, viz: that he thanked God and took courage, Acts, xxviii 15. Churches can do nothing in such trying times as the present, without pastors. But now some of our Old School preachers are declaring their non-fellowship with the unscriptural and human inventions of the day, for making Christians and building up churches: and the dark cloud that has hung over us for some years, seems to be now measurably dispelling; at least, we are looking forward for better times.

I presume none of you ever heard of such usurpations of authority by the clergy, and by an Association, as has taken place in this country. And we are now just

emerging from a state of thralldom and bondage that we have been under for six years, or more. But the seeds of dissention were sown even earlier, that is, farther back than that.

In August, 1831, the clergy appointed a campmeeting in our immediate neighborhood and near to our meeting house; and made it a meeting for receiving and baptizing persons, not into the church but into the world, or baptising them and turning them loose again into the world expecting the churches to receive these baptized individuals, simply on the ground that they had baptized them. But the government of the campmeeting not being according to our old form, but being in the hands of a triumvirate, or select few of the preachers, we did not think proper to give up the keys with which Christ had entrusted us; but had the subject of their baptism to come under some examination before the church ere we would receive them into our church, which gave some offence. This rule we adhered to for the sake of the principle that it was the church's prerogative and duty to do so.

Well some few years afterwards we had to deal with disorderly members, and for the credit of religion to disown fellowship with them. Then what do they do, but look up to the preachers and to the Association to reinstate them into the church? And now having wickedly and devilishly, and not having the fear of God before our eyes, as they seemed to think, presumed to exercise discipline, what do the New School clergy do, but procure a bull of exclusion to be issued against us by the Association, or as Mr. Dabner Duncan said in his preaching to us, (we bringing forth only thorns and briers,) took in their fence, so as to leave us outside of their pale or tyrannical dominion! Then through a man-pleasing spirit, perhaps, at least to satisfy all parties, if possible, we took in an excluded member; and having called ministerial helps, we took him under dealings again; which after going through a regular trial, issued in his exclusion again.

Yet what does the Association do but appoint a committee to go outside of her bounds or outside of her fence, to use Mr. Duncan's comparison, clothed with power to give letters to our excommunicated members, or constitute our church anew.

To say nothing of the Association expressly disclaiming, in her constitution and rules of decorum, in common with all

Baptist Associations, all authority and rule over the churches, and even that her jurisdiction extends in any wise over the churches, is there not the most palpable inconsistency in the Association withdrawing her fellowship from us and immediately re-appointing a committee to visit us clothed with power to give letters "to those entitled," as she expresses it in her Minutes, "or constitute a new church?" The thing is without a parallel; nor can such an item be found in the annals of any other Baptist Association, as to be found in those of the Bethel; and all through the influence of the missionists or revival preachers.

Brethren, we are fast approximating to popery, & the present dereliction will surely eventuate in the setting up an image of the beast, and the enactment of a law that no man may buy or sell, that is give or receive religious instructions, save he that has the mark, or the name of the beast, or the number of his name. Rev. xiii. 17. In fact if our information be correct, it has almost come to that already. For it is said, that the brother, who is, in a manner at the head of the institutions of the day, being sick at the time of the Association's meeting, wrote on to the Association to lay us under an interdict, and disallow the clergy to minister to us in holy things, that is neither to preach nor administer the ordinances at Ararat church, until we repent and give satisfaction.

In the first formation of Baptist Associations, they were composed of the churches. The churches had a prior existence. And that the denomination might have Christian intercourse one with another, they sent delegates to certain places where they minuted an account of each others state; but without the least intention to infringe on each others rights and privileges as separate and independent churches. But now instead of the churches forming Associations, the thing has turned round so as to work the other way, viz: for the Association, by her missionaries, to form churches. Then when this is done, these churches will belong to the Association, having been gathered together and constituted by the Association's missionaries. And what are we to look for but that the Association will rule these churches with an iron rod? As the Associations were composed of the churches, there is the most palpable inconsistency in the Association's sending out missionaries to make churches. It is a course directly tending to enslave the

churches, and bring them under the tyrannical restraint of their Associations.

It was not until after the Bethel Baptist Association had existed above forty-six years, that the thing began to work the other way, viz: for the Association to make churches in this way. At her forty-seventh anniversary meeting, the Bethel Association minuted such an item as this:

Resolved, that this Association do appoint two missionaries to labor each, 3 months in the year within the bounds and borders of the Association, with the monthly compensation of forty dollars per month; and we advise that the different churches turn their attention to this very important work, and send up their contributions to this body at their next meeting to compensate such missionaries.

"Elected Elders Ambrose Ray and E-praim Fant, in compliance with the above resolution."

If we would just read the first part of the above resolution, viz: that the Association had appointed two missionaries with the *monthly* compensation of forty dollars *per month*, and stopped at that, we would have supposed that the Association had funds on hand, which she meant to expend in that manner. But no, she sends them out (not on her own expenses) & prescribes what is to be their "*monthly*" salary "*per month*" (to express it in her own awkward language,) viz: forty dollars, and who is to make up this amount for them, viz: the churches. They are to go into the most destitute places within the bounds and borders of the Association, and there hold protracted meetings, get up great revivals of religion, or rather of church-joining, and constitute churches, which are to be connected with the Association. Thus she will extend her bounds and enlarge her borders and become a great body: and this is all her own doings, except that the little matter of making up the forty dollars per month happens to fall on the churches. There are expenses attending this revival-meeting work, but she bears no bob in that — that she prescribes for the churches to do.

Well, when she gets churches, thus formed, connected with her, whose churches, pray, will they be? Why the Association's. She may say she sent out her missionaries, they constituted the churches; and now to whom do they owe their existence, and their obedience and submission, but to her?

Thus, dear brethren, matters are working among us or in our section.

I could mention my personal gratification, in reading the Primitive, but this I presume you will all take for granted, that is, that it revives our drooping spirits. It almost raised the dead to life. At least, it fetches dormant powers into action among us. But the missionists pretend to hold it in contempt, as might be expected.

The Ararat church has twenty members, who all seem to stand firm in the faith of the Primitive Baptists. But God only knows whether our number will increase or dwindle away. With him are all future events, and with him is the residue of the spirit. This we know very well, that the strength and stability of a church do not depend on the number of her members in a time of real and severe trial; but on their being of the right stamp, such as will go to death in the good cause, such as do not join for popularity's sake or to be on the big side, but are willing to be of the despised few for Christ's sake & the gospel's. With my sincerest desire for your well being and spiritual prosperity, I subscribe myself, dear brethren, yours in gospel bonds.

WILLIS BECKHAM.

Lawrence county, Mississippi, }
January 12th, 1840. }

DEARLY BELOVED BRETHREN: I have taken my pen in hand for the first time, to let you know that I for one have been a subscriber for the Primitive nearly one year and am much pleased with the doctrine advanced by the brethren.

Nothing, my dear brethren, but a consciousness of the obligation that I feel myself under to you & to the all-wise Creator, would cause me in my weakness to write in the Primitive, where there are so many able writers; only I feel it my duty to do so, and in discharge of this duty, my dear brethren, let me say to you, that in reading from brethren scattered over these United States, it has caused me to meditate upon the great goodness of God, and to view myself as one of his creatures that would complain of his situation in the providence of God. But by the power of God and his spirit to help, I feel determined to be reconciled to my situation in providence. And, dear brethren, while those communications from you have been consoling to me, let me say to you, that about nine or ten years ago that burthen rolled off my mind, that caused me to mourn from day to day. In this situ-

ation I moved on for some time. But at length driven by my conscience, I was compelled to talk to the church and the church received me. I then got on tolerably well. until about two years ago our Association divided. I then fell into the new Association. I then felt myself in a bad situation. I really complained as did old Elijah when he felt himself alone: 'Surely my case is the worst of all. But right here I got hold of the Primitive, and I could hear and feel that I was not alone by myself; but that there was a host of those complainers as I tho't myself to be. I could now see that my situation was not the worst, or even as bad as some of the brethren that have written. I now give my best respects to the brethren, for the consolation that their writings have given me through the Primitive and say to them, that I have called for a letter from the church that I belong to, and intend to return & go with you; not that I have changed my sentiments or belief, but that I was unfortunately through our representatives drawn off.

Dear brethren, we are scarce of Primitive preaching brethren in this settlement; and the benevolency or missionary party preach such stuff to me generally, that it appears to me that a pre-lesitarian must or would die if he were to eat it. Now, my dear brethren, the sincere milk of the word is that, that feeds the little lambs or dear children of God: and I have thought that it must be very rich food, and surely it is, for if we call to mind our experience, we view the littleness of ourselves and how prone we are to do that which we ought not to do. Yet the grace of God springs up in the hearts of his dear children, and they are made to rejoice in God their Saviour for his loving kindness to them.

O, my dear brethren, when I think of my situation, or compare it with it my past life, I am made to rejoice and feel like I want to tell, something of the dealings of my mind when under conviction. I believe at about the age of sixteen years, under the preaching of the gospel, I was made to see and feel my situation as a lost sinner, if not saved by God. I then went to work, and my first was, to break off those worst crimes for they mostly appeared to face me. As I would break off, there would be less ones would rise before me as mountains. It was my lot to pass on in this situation for about fourteen years. During this period of time, I shifted my residence several times, and the greatest dread on my mind

was, I feared I would not get to hear that sort of preaching that suited my taste; and it has been a subject that I have often thought of and cannot tell the cause of preaching distressing the sinner's mind, yet at the same time he loves to hear it. This was my situation, and many times I almost despaired of ever witnessing any change that I could trust in. I said I almost despaired, some would say that they did; I for one would say, that every child of God the very moment he is slain on account of sin begins to live to God; and had it not been for a remembrance of things past, I would have despaired, it appears to me under conviction. Thus during this time I resorted to every means to get relieved of this distress of mind. And I made so many vows to my God and broke them, that I became ashamed of myself, and set the last resolution that I would not say what I would do, but endeavor to do as little harm as possible. One thing is a little astonishing to me, to hear those professing a hope say, they believe all can come, when Jesus says, none can come except the father draw him. Brethren, my experience agrees with the language of the apostle: for it is by grace through faith, and that not of yourselves; it is the gift of God.

Dear brethren, if I should never write to you again, do not think my love has grown cold toward you; for if not changed again by God, I believe I shall a Primitive die, and I hope go to rest. Dear brethren of the Primitive order, farewell for awhile.

ABRAHAM BOTTERS.

NOTICE.

I am the Proprietor of and intend publishing in the course of this year, the following work, viz: William Huntington upon Universal Charity, pursued and taken by Mr. Zeal for God. Examined before Mr. Gospel Experience, the magistrate; found guilty and delivered up to Mr. Election, the jailor; then bro't before Mr. Discerning of Spirits, the deputy judge—there tried and condemned. Together with letters on Ministerial Ability's detecting error, and some comments on dark passages of scripture.

Also, the naked Bow of God, or a visible display of the judgments of God on the enemies of truth. The last will and testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a preface to his will.

WILLIAM MOSELEY.

Bear Creek, Ga. Feb. 5th, 1840.

AGENTS,

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksvike*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Craevensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lopland*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*.

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RECEIPTS.

Wm. Thigpen, \$1	John Lassetter, \$5
Wm. S. Weaver, 1	Washing'n Watts, 3
Joseph Bynum, 1	Jas. J. Dickson, 1
Jonathan Ellis, 1	F. Armstrong, 5
Benjamin Bynum, 3	John Rogers, 1
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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 on receipt of the first number. Five Dollars will pay for six copies subscribed for by any one person. Papers will be sent to subscribers until we are notified to stop them, unless otherwise directed at the time of subscribing. Current Bank Notes where subscribers reside will be received in payment. Money sent to us by mail is at our risk. Letters and communications must be *post paid*, and directed to "Editors Primitive Baptist, Tarborough, N. C."

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"Come out of Her, my People."

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SATURDAY, MARCH 14, 1840.

No. 5.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Monroe county, Feb. 1840.

BELoved BRETHREN: As I am a plain plantation man, I will give you some more of my plain cornfield talk, and will try to tell you the plain truth about our writings in the Primitive. I think that some of us indulge too freely & too liberally in harsh sayings and unfeeling reflections and expressions, which tend to injure and invalidate our paper; and in my judgment has a tendency to destroy the force of argument, used by the writer, rather than carry conviction of the truth to the hearts of our readers.

Dear brethren, we learn from sacred writ, that what was written afore time was written for our learning, and is profitable for doctrine, for reproof, &c. &c. that the man of God may be thoroughly furnished unto every good work; and among other things, we find written that: A soft answer turneth away wrath; but grievous words stir up strife. The same inspired penman said: Pleasant words are as a honey-comb, sweet to the soul and health to the bones. And again: Words fitly (or righteously) spoken are like apples of gold in pictures of silver. Therefore, dear brethren, let us shun hard sayings, and quit casting unfeeling reflections at our religious enemies, (I mean expressions unwarranted by the word of God.) Try as much as in us is, to glorify God in our bodies and our spirits, which are his, for it is written by the Psalmist: Who so offereth praise glorifyeth God. And to him that ordereth his conversation aright, will I show the salvation of God. Therefore, brethren, study

to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth, giving to each their portion of meat in due season; being always ready to give an answer to to every one that asketh, of the reason of the hope that is in us, with meekness and fear. A soft answer turneth away wrath, but grievous words stir up strife. Then let us be guarded against grievous words, rough, harsh reflections, and unfeeling expressions; because they stir up anger, are the legitimate offspring of strife, hatred, and contention. Let us, therefore, cease from strife.

Moreover, brethren, we are admonished to be not envious against evil men, and to fret not because of evil doers, neither be envious against the wicked. Dearly beloved, if it be possible, as much as lieth in you live peaceably with all men; recompense to no man evil for evil, render not railing for railing; do unto all men as you would they should do unto you. If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Love your enemies, do good to them which hate you, bless them that curse you, pray for them which despitefully use you and persecute you; and unto him that smiteth thee on the one cheek offer also the other, and him that taketh away thy cloak forbid not to take thy coat also. When thou art persecuted, bear it as becometh a good soldier of Jesus Christ; recollecting that your names are to be cast out as evil. Being appointed unto death (said Paul) we are made a spectacle unto the world, unto angels and unto men; even unto this hour we both hunger and thirst, are buffeted and have no certain dwelling place; being reviled, we bless; being persecuted, we suffer it; being

defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day.

Dear brethren, if you are mocked, derided and scoffed at; defamed and reviled, buffeted and persecuted, set it down as a part of your heritage while tabernacling here below. If these things were done in the green tree, what may we expect in the dry; and if the master of the house thus suffered, let those of his household think to fare no better. We learn that, through much tribulation the righteous shall enter the kingdom of heaven. Therefore, as old Paul said, let us glory in tribulation, 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 your hearts by the Holy Ghost, which is given unto us.

Dear brethren, the time of night admonishes me to stop. So I will close by subscribing myself your poor unworthy brother in full fellowship.

VACHAL D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Virginia, }
November 17, 1839. }*

DEAR BRETHREN EDITORS: I am glad that I am blessed with this privilege of letting you hear from me, but am sorry that I have to say what I must say to Mr. Creep. First, I must say to my beloved brother Dumas, that I am truly glad that I find from your letter in the Primitive, that though you found my name signed to that scurrilous letter written by some unknown villain, you did not think hard of me, for which I am glad. And I will say to my brethren, that I received much such a letter from Clarke county, Ga. and it had the name of James Lasiter to it, which he said was to admonish me in the spirit of meekness, and addressed me as brother, which I thought was not right. For he went on to admonish me, until he had abused all my brethren. So he would find fault of us, and say we ought not to find fault of any profession.

Mr. Lasiter admonished me much for saying, that the missionaries were liars. Now, sir, are they not liars; yea, worse than liars? For they will write a letter and put my name to it, to make my brother mad with me; but they could not, and the reason is, because God is stronger than the

devil. So this servant of the devil could not make my brother mad with me, for he is a liar and closely allied with the father of lies. So Mr. L. may see that they will tell lies. But, say some, all do not. But, sir, do not the missionaries fellowship them that do tell lies? I say, yes they do; for all that contend for begging, and selling memberships in religious societies, are liars; and those who fellowship them are as bad as they are, for it is written, he that seeth his brother doing evil and does bid him God speed, is partaker of his evil deed. So I say, he that conceals is as bad as he that steals, so they are all alike, Mr. L.

Again: Mr. L. says, we ought not to be so contentious, but let all be Christ's Baptists. So I say. But they are not all Christ's, therefore I will say to you, sneaks, that the children of God are of one mind and of one judgment. See I Cor. 1 ch. 10 verse. And again: See Romans, 15 ch. 5 and 6 verses: Now the God of patience and consolation grant you to be like minded, one toward another, according to Christ Jesus. Here you may see that all professors are not the children of God, or there would be but one sort. For, says the word of God: My people shall all be taught of the Lord, and great shall be the peace of my people. So you see the children have great peace, when they are all taught of the Lord; but when some are taught of men, and have their knowledge from the theological schools and not from the Lord, then there is not peace. And that is the cause of so many letters being sent to us without the writers' names to them, because their deeds are evil, and they love darkness better than light. Therefore it is, that you school men do keep dark, for you know nothing about the spirit of truth, which shall direct you into all truth.

I will say to Mr. Lasiter, that I do not know whether you are the author of that letter or not, as I see the sneaks have written a letter of lies and put my name to it. So I thought they might write a letter to me, and cram it with stuff as false as that one is I have received, with your name to it; so if you did not write said letter, you may give all I have said concerning it to the sneak family, for it will suit any of them. And if you did write it, you may keep it all, and if you wish to hear more from me on this subject, you can let me know that you wrote said letter, and I

will write you a letter in answer to it, if this will not do. So good day.

I will again say to Mr. Creeper, who put my name to his false or lying letter; and sent it to brother Dumas, you are a real sneak and a rascal, and have done that that no one but a rascal would do; for you have not only transgressed the laws of God, but the laws of our land; and you know, sir, that makes a man a rascal. And what I say to you, I say to all you sneaks and missionaries, for you are all of the same sort. And again, you have just proved what I have said of you before; so I hope and believe every honest Christian will quit you, for the old proverb has come to pass, that the devil has daggered himself. So I think I have not lost any thing, but I believe that all things will work together for good to the church of the living God. So I can rejoice at all these things, and will pray God to forgive them their folly and turn them to the truth of the gospel of Jesus Christ; and then they shall be turned, if consistent with thy will, O God.

Dear beloved of God, let us see what is meant in the 15 ch. of Paul to the Romans, and 5, 6, and 7 verses. We find there that Paul was exhorting the church to the unity of the spirit in these words—see 5 verse: Now the God of patience and consolation grant you to be like minded one toward another, according to Christ Jesus; 6 verse: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 verse: Wherefore, receive ye one another as Christ also received us, to the glory of God. Here, my brethren, we are told to be of the same mind, and with one mouth glorify God; and to receive such as are with us in doctrine, for that is what is here meant. So we, brethren, ought not to receive any but such as will give all the glory to God, in letting him have the right to save his people when and where he will; for this does belong to God to do. See 10 ch. of Romans, 20 verse: But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest to them that asked not after me. So we see it is not of calling by the creature, nor willing of the creature, but of God; for if you call to God aright, it is of God; and if you will have Christ to reign over you, it is of God, for every good and perfect gift is of God. So it is all of God, that is good; for how can a dead person call on any thing for help, or how can they know that they have need of

any thing? They cannot, unless they are quickened by the spirit of God, and made alive to a sense of their situation; and then they will call on God, and cry to him for salvation; and will be brought to say of a truth, Lord, salvation is of the Lord; and will say, that Jesus chose me and not I him—no, but will say, that all the saints of God were chosen in Christ Jesus before the world was.

Dear brethren in Jesus, farewell.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Troup county, }
October 25, 1839. }*

DEAR BRETHREN EDITORS: The reason I try to write this piece is, because my mind got to running back into former things, and my thoughts took a glance over some of the things that have been under my own knowledge; therefore I make the venture; to try to pen down a few of my thoughts, although I never learnt to write at school but at home. And believing that the Primitive paper is so well conducted, that if they see any thing in my awkward writings that will do harm, they will lay it by and not let it come to the press.

And now, my dear brethren, I will say I have learned from reading the Signs of the Times and the Primitive Baptist for some time, that the Baptist denomination has become a divided people, nearly over the United States; and as David said, is there not a cause? And Jesus said, that the tree is to be known by its fruit. Therefore, dear brethren, let us try to act as consistent as we can, and when we get bitter fruit from a tree, not try to shake it again; for we have withdrawn from the brethren for several penned down reasons, that I have seen in the Signs and Primitive both.

Now, brethren, I will give you some of the reasons why I wished to be away from them. I had a brother Baptist, that had joined the Temperance Society, to tell me that he had as lieve see a brother Baptist take his cards and go to gambling, as to see him take a dram. And further, while I was a member in Vernon church; there came a Circular in the post office, from the Biblical Association, directed to Vernon church, in which, the Circular, I had no fellowship. And I will here copy some of its own words. Here they are:

“If protracted meetings are owned and blest of God, why shall we not sustain them by our periodicals? The home mission and State Convention are justly regarded as highly worthy our attention; to these we are bound to give a liberal support; but it still remains a fact easily proved, by comparing the reports of the home mission and State Convention, with the reports of those men who have employed themselves in protracted meetings, that a few individuals unaided from the funds of civil or religious corporations, and in too many instances decidedly opposed, have been instrumental in bringing into our churches more men and means than all the operations of the home mission and the State Convention put together?”

And now I will say, I do not think it missed the truth very far; for in our country the meetings protracted much longer than the brother from Wetumpka wrote of in the 17 No. present volume. For here they protracted some times the rise of thirty days, and seemed to conceive, travail, and bring forth, all as it were before they got out of the bid; for they multiplied both men and means in abundance.

But, my brethren, has not the fruit been bitter? Yes, the same like principle has split the denomination asunder, for you see it is the works of men. For in that same circular it claimed itself as a true yoke fellow to all the institutions already in the field. And if this great host of men and means could have lived to get as old as Ishmael did when he began to mock, before they began to mock the Baptist doctrine, the brother at Wetumpka would have lived in peace longer than he did after the protracted meeting there. And this is one of the reasons that I say, if we gather bitter fruit from a tree, we would do well not to shake it again.

And, dear brethren, these new kind of Baptists have been got much like Ishmael was, for there were more than two had a hand in bringing him about; for Sarah, as a figure of the church, had got old and impatient, and thought she could not have the promised child; yet she seems to wish to have a little hand in it, inasmuch as Hagar belonged to her, she thought she could have a hand in the matter. So she offered Hagar to Abraham to get the promised child by, and Abraham accepted, and the design was accomplished as thought. But alas! and so it has been by the church; for God had promised when Zion travelled

she should bring forth, and she became impatient, Sarah-like, and proposed to her preachers or admitted all these easy plans of uniting with the world to bring on the travail of Zion. And at it they went by threes, as I told you that there were more than two in the matter. For in the first case there were Sarah, Abraham, and Hagar, all had a hand in it; so in the last case, there were the church, preachers, and the world, and here come the children. But alas! did they prove a blessing? No, but a curse, for they will mock; but Ishmael was slower about it than these new kind of Baptists. But as soon as it was found out that they were a mocking family, Sarah cried out and said, Abraham, my wrong be upon thee. And so did the church cry out and said, O preachers, you are the cause; for you are our eye, and might have seen better. But as Sarah owned a wrong, I think the church was equally wrong, for suffering her preachers to go where they have gone.

And now I will say, that these new light Baptists are a quick grown active breed; they can jump on either side of the fence, or on the top at pleasure. But I always think when they are on the fence, there are not many Old School Baptists along with them; for the Old School Baptists are a very clumsy breed, and afraid to climb. I do not blame them, for if they go to climbing, they are sure to get a fall.

Now, then, brethren, I will say that some of our reason is, for joining of temperance societies, that we withdrew. Now let us act consistent, brethren. Now what is the difference, brethren, in one half of the church in signing of a paper that obligates them to abstain from drinks, and the other half verbally agree to abstain? I cannot see for my life which has done the worst. But here is as true a figure as I can give: Suppose one brother had a wife, and was to marry another woman; and another brother in the church was to say, turn him out, and he at the same time had a wife and kept a concubine; which of the two could we have the most fellowship for? Now, then as I am on the subject of what some call the devil's invention, I will say, that I do not certainly know that I have been changed by grace; but I have a faint hope I have been. And if so, I was a stiller when I was under conviction and when I got a hope, if ever, near twenty years ago; and have made and sold and made use of it more or less ever since. And the first be-

loved old Baptist preachers that I ever was acquainted with, used it, that is, their dram, and I think enjoyed themselves in it. And I can say, if all the Old School Baptists wish to drink their dram, it will not hurt me as long as they use it in moderation; nor if they do not want to drink it, do not drink it. For it will not hurt me if they all do like brother Moseley did, that is, sell and use it in moderation as long as they please: for I allow brother Moseley done so, for he says he has quit selling and drinking, and that is owning he has followed both. And so let us all do like brother Moseley has done, whenever we are satisfied that it is an evil to us, let us quit as he has done. And I do not think that brother Moseley meant in his last letter in the Primitive, No. 19, in saying he wished the churches to exercise discipline, and if they would go on to gratify the appetite turn them out; for that is what I drink it for, to nourish and gratify the appetite as I do my victuals—so I think the brother meant those who go on drinking to excess.

Now inasmuch as every body does not know, that there are memorials or petitions to our Legislature to pass a law to stop the retailing of spirits in Georgia, now here is my principle in part; I would much rather they would do away the license law and set every man at liberty to sell the product of his own labor in any quantity, great or small, as he choosed; but pass a law that no debt for spirits should be collected in any court of justice whatever, and then the widow and orphan would not be broke up for spirits, that might be said to have killed the husband. But let every man sell what he pleased for the money, but no debts only debts of honor, and then every man would be at liberty and could not say his rights were taken from him. For the law now does not now compel any man to sell his goods without he gets the money, nor stop him from giving to the poor when he pleases.

Dear brethren, my sheet is full and I will close by saying, I pray God to bless us with all spiritual blessings in heavenly places in Christ Jesus, with all earthly comforts to use as not abusing. Farewell.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

Jacksonville, Benton county, Ala. }
Jan 31st, 1840. }

BRETHREN EDITORS: In my last com-

munication I made a statement of facts, relative to the split in the Tallasehatchee Association, that six churches had withdrawn from that body, and in accordance with previous appointment met by their delegates at Walnut Spring meeting house, on Saturday before the 3rd Sunday in November last, and was formed an Association upon Primitive principles. And for further information upon the subject, I enclose you a Minute of said Association, which you will please give a place in your paper, as it will give more general satisfaction to brethren of the Primitive order than all that I could say at this time upon the subject.

I am yours, with the highest respects of love.
WILLIE J. SORELLE.

Extract from the Minutes of the first session of the Macedonia Baptist Association, held at the Walnut Spring Church, Benton County, Ala. from sixteenth to the nineteenth November inclusive.

FORM OF CONSTITUTION.

Article 7. This Association will not fellowship any church or churches, nor hold them in union, who are engaged in supporting any Missionary, Bible, Tract, or Sunday School Union Society, or advocate State Convention or Theological Schools, nor any other Society, that has been or may hereafter be formed under a pretence of circulating the Gospel of Christ: nor will she correspond with any Association that is engaged in supporting any of the above named Institutions: they being without a thus saith the Lord, for them as to the church.

TO EDITORS PRIMITIVE BAPTIST.

Tennessee, Hardeman county, }
December 6th, 1839. }

DEAR BRETHREN EDITORS: I have been a reader of the Primitive Baptist from the 2nd volume, and I can say as many of you say, I rejoice to see so many of you, contending for the faith once delivered to the saints. I have heard from seven States in one little number, a great distance apart, all speak one voice: COME OUT OF HER, MY PEOPLE. It seems like it all came at one and the same time; and, brethren, I think it came from the Lord. I feel rejoiced to see so many of my old Georgia brethren, Wm. Moseley and Lewis, who are almost bone of my

bone, and flesh of my flesh; and old brother Anthony Holloway, all denying men-made preachers at forty dollars per month, a begging money to carry on their great speculations through a cloak of religion, with Bible under their arms, with sheep's clothing. But, brethren, they are greedy wolves and deceivers, and are to be well watched, as people are apt to look very much up to the preachers.

As I hear a brother, David Smith of Georgia, Wilkinson county, say that the New School Baptists say they had almost all the preachers, and that must make a show that they are right, they are totally mistaken; they have not one fourth of the old preachers, and we might hardly suppose that all was gold that shines. But it is true, that they have poor old Jesse Mercer, of Georgia, Editor of the Christian Index, which paper I took a few years ago two years hand running. I thought strange that he as Editor of that paper should pass or let pass things as he did. I only will mention one or two little things. A request for money to go to the heathen from America; why will you keep back your money when there are thousands or millions of poor souls perishing and going to hell for want of it—or words to that same amount. We think, brethren, that is a God-dishonoring doctrine. Thy money perish with thee.

I saw in the Christian Index how the young Baptist preachers were to be taught in the Mercer Institution; the first thing he was to learn, the evidence of a Christian. I suppose, brethren, to know how to take in his members to make up his church. I think the next, he was to study a train of old Irish history; that, and little more, brought him to preach one sermon a week. I guess, brethren, poor preaching too to the Christian. I knew young Jesse Mercer when he first came out of Little River College. Some where about that time he began to preach; but brethren I am in hopes that he did not learn his evidence of being a Christian there. (I mean, brethren, taught by that institution.) About these times the good old brother, Silas Mercer, deceased; Jesse's father, who had preached the God-honoring doctrine all his life time: By grace ye are saved, &c. Brethren and sisters, I think he had the evidence of a Christian within his own breast, without going to the institutions of the day to learn that evidence.

But to return. After the death of old

brother Silas Mercer, Jesse took his stand at Powelton, Georgia, and I reckon elsewhere. He appeared to follow his father's footsteps, and I lived in Georgia many years after this and Jesse Mercer preached the same doctrine that the Baptists held to then, and the same they hold to now. And so went on the greater part of his life, till a few years ago. But alas, brethren and sisters, where is he now? Much honor has made him mad. The missionaries, knowing his high standing among the Baptist denomination, made him Editor of their missionary paper, (Christian Index,) and then made up something very great and called it Mercer Institution, & made him President of it. The schemers of the day, knowing the frailty of man, took this subtle scheme in order to get him over on the Ishmaelite side, and that his high standing would go further than fifty of their common strikers, at forty dollars per month.

Brethren and sisters, I have thought if Jesse Mercer ever tho't of being the great cause of splitting and rending the churches and Associations, that his father old brother Silas Mercer with the help of God planted in his time and day? I reckon not, or he would have been convicted for it. The Lord grant that he may see his great error in time to make his acknowledgment, for the great distress and trouble he has been one of the main causes of in the churches. Mark those that cause division, brethren and sisters.

I am 73 years of age, and did not expect to write, as there are so many able writers that write so much to my notion; but when it came upon me to write, I was obliged to do it. If I write again, I will write about home, the scheme the missionaries took to get themselves established at our last Legislature, and how they got defeated by our good Legislature; and a little about old Robert T. Daniel.

I am yours, &c. *THOS. LOW.*

TO EDITORS PRIMITIVE BAPTIST.

*Wilkinson county, Georgia, }
December 12th. 1839. }*

BRETHREN EDITORS: I for the first time have taken my pen in hand to write you a few lines, which I have had in mind for some time; but have shrunk at the idea when I have viewed my ignorance and imperfection; and expecting that some one

would say that J. H. was getting a little too smart or wished a big name.

Brethren, if my sinful heart does not deceive me, this is not my object; but merely in a way of reasoning, and admonishing of my brethren Baptists, that are still living in missionary churches, if any of them should happen to get hold of this. Now, brethren, it is not every one that professes to be a Baptist, that is; but I will tell you who I call Baptists. Those that believe that it is by grace they are saved through faith; and that not of themselves, it is the gift of God; not of works, lest any man should boast. And those that believe that the whole church of Jesus Christ were given to him by God the Father in the covenant of redemption, and that they all were virtually saved in Christ before the world began. And all of them will be saved, world without end, & not one of them lost.

Now, brethren, all of these new kind of Baptists are not of this faith, nor not very many of them, but some; while some believe in falling from grace; while some believe that every body is called with an holy calling, and it just depends on the creature's good works, whether he is saved or not, they believe that the work of the creature is essential to their salvation. And one told me one day, that there was but very little that differed the Baptists & Methodists; and if they would yield a little, and lay all prejudice down, they would come together. I could go on and state more, but will not now.

Now, brethren, you know this is not Baptist faith; and for the Lord's sake, and for your own soul's sake, and for the welfare of Zion, consider where you are and come out from among the mixed multitude. Now I will draw to a close, and perhaps I have said too much already, unless it were more to the purpose. For I always hate to hear a man telling a long story, and never say any thing--you understand me, that is, to the point. So I subscribe myself, yours in hope of eternal life.

JOEL HARDIE.

FOR THE PRIMITIVE BAPTIST.

Halifax county, Va. Feb. 29th, 1840.

Resolutions of Mt. Zion church.

The church convened together, and after singing and prayer by bro. J. Shotwell, bro. Wilson Davenport was chosen Moderator.

On motion and second, the following

preamble and resolutions were unanimously adopted:

WHEREAS, a part of the churches of the Roanoke Association, at the last session held at Arbor meeting house, in Halifax county, did petition and obtain letters of dismission to form a new Association; and whereas we think the fellowship is broken among us, therefore

Resolved, That we as a church will not invite to sit in conference, nor commune with us, members of any of these churches who hold with, or join in with, the institutions of the day, (knowing them to be such;) believing as we do, that the institutions of the day have been, and are, the cause of splits and divisions amongst the Baptists. Romans, xvi. 17, 18. 1 Cor. 1. 10. xiv. 33.

Resolved, That we will not receive by letter any member from any of those churches, without first examining into their faith and practice.

Resolved, That these resolutions be sent to the Editors of the Primitive Baptist, for publication.

After singing, by the Moderator were dismissed in order.

W. DAVENPORT, Mod.
D. SEAT, Clerk.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Fairfield district, }
Jan. 15, 1840. }

DEAR BRETHREN: I hope you will accept a few lines from one that hopes he has an interest in the Lord Jesus Christ; for I wish to inform you of the proceedings in this part of the country as it respects religion.

The church that I belong to is about seven miles from the Furman Institution, and the majority of the church never did have any thing to do with the institution. About seven years ago, we excluded one of the members belonging to said church, and we have all reason to believe that he was worthy of exclusion. In a few weeks after he was excluded, he came back to the church but brought no fruits of repentance, and therefore the church could not restore him. He then with some others applied to the Association for a committee, and we have been visited several times by them and they bore down so hard upon the church, that she could not submit to them. And last fall they came back to the church and gave letters to all the members in favor

of the institutions, which were six, to unite with other churches; and left the majority of the church, twenty-two in number, to shift for themselves.

And now, dear brethren, while we were in this distressing situation, I read one of your papers, which was a bundle of good news to me; yea it filled my soul with joy to find, that there were people in different parts of the world contending for the faith once delivered to the saints.

I pray that God would enable all of us to walk in that straight and narrow way, that leads to life eternal; leaving all the pride and pomp of this world behind.

JOHN L. SIMPSON, Deacon.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Stewart county, }
February 2nd, 1840. }*

DEAR BRETHREN: Who are Baptists, and can't be nothing but Baptists; for many of you I am sorry, not only in my own section of country, but elsewhere. And when I hear how you are imposed on, I feel for you, though many of you I shall not see this side of the great day; yet by writing we can converse, and I shall not fall out with no brother because he cannot see with my eyes. But knowing there are now so many churches in this section, and perhaps elsewhere, in such confusion, and hearing of brethren saying they do not know what to do, they are so far from any church; and perhaps some deacons acting under the administration of the weather-cock preachers, that can turn any way—now, brethren, as it sometimes helps to tell our travel, hear a little of mine, particularly brother deacons.

When I first came here, five years back, I thought I was among Baptists of the right stamp. The preachers appeared to try to defend the gospel of Christ. After about three years, part of said preachers I thought would wire draw and misconstrue scripture to prop up new things to me, and thus progressed on until I did believe they were unsound in faith, and began to get very uneasy whether I was in my duty to act as deacon under their administration or not. After some days consideration on scripture, I became so completely satisfied that God did not require it at my hands, that I was restless until conference day. There I publicly told my brethren, I never would act under their administration, neither

would I act with a deacon of the same stamp. And, brethren, I there threw off a heavy load, that I have never felt since.

And some of you, brethren, say there is no church handy. I would just as soon live with them in five miles of a Baptist church, as I would if the nearest was one hundred miles off. I cannot tell how far the Baptists would be from me to keep me away. I will live with them, if they will let me; and if they will not have me, I will take my Bible and live by myself, before I will live with a people that are only Baptists by name. And when I think of the above named preachers, after many years preaching the old original predestinarian Baptist faith, now to say, the day of revelation is past, that faith is the act of the creature, and that certain articles of the Baptist faith ought to be stricken out, and such like; it looks like such men had they the power, would overturn the true gospel of the Lord Jesus Christ, and put the doctrines and traditions of men in lieu of it. And how it is they can mount the sacred stand with so much boldness, I cannot tell.

But, good brethren, tell me: they say they are just what they always have been, and I often fear it is the case. And whenever the Baptists invite them into their house, I believe they disobey God and are partaker of their evil deeds. And I believe if the Baptists had kept up a good sound discipline, and silenced or excluded every one when they fell in with such trash, they would now have been at peace. And the disciples in the apostles' day were told to mark such and avoid them; and I believe by good words and fair speeches they have deceived many. But there is a people that vote with the missionaries, live with them; their acts say their doctrine is good food, their words say, they like Baptist doctrine best—a few of these are a plenty.

And now, brethren, do not let the great yell and cry that has been the few last years about money, keep us from our duty; our poor preachers must live and there are more calls for them than they can attend to. And as we often take our old brother Paul's writings to overturn the course the Arabian Baptists pursue, I shall pen down a few words of the same apostle for all to think of as they please, which read thus: And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you, and to esteem them very highly in

love for their works sake. 1 Thes. 5th chap. 12 and 13 ver.

I close by saying, these lines are with you to print or burn as you think best; and as the heads of many that are now contending for the truth are fast blooming for the grave my desire is, that God would prepare some of the rising generation to fill their seats. *ROBERT BURK.*

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 14, 1810.

TO EDITORS PRIMITIVE BAPTIST.

ON UNITY.

DEAR BRETHREN: Let us for a few moments attend to the admonition of the great apostle to the Gentiles, when addressing the household of faith on a certain occasion: "Be ye therefore followers of God, as dear children, and walk in love, as Christ hath also loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour."

Could we so far withdraw ourselves from the contaminating influences of corruptionality, as to duly appreciate the deep feeling and spirituality of these words of the apostle, we might laugh at the horse and his rider, bid defiance to the machinations of satan for our division and overthrow, and in some good degree be enabled to exhibit that simplicity and excellency of character, which shone forth so conspicuously in the lives of Paul, Peter and John, and their cotemporaries in the cause of Christ. The early martyrs understood their profession, and lived up to it. They counted it a small thing to consummate their profession by the surrender of their lives, and followed the Lord thro' evil as well as good report.

Consider the inducement, brethren, hold out to us. Christ hath loved us, and hath given himself for us an offering & a sacrifice. What a powerful incentive! what a bestirring consideration! what a propelling influence! Not *because* God hath created from nothing this green earth whereon men dwell; bedecked it with so many beautiful scenes, and marked upon its surface so many sublime touches of his workmanship—not because of the insolated consideration, that he hath made man after his own image and given him dominion over sea and land—not because he hath created the starry heavens, and stretched them out as a curtain to dwell in:—or because he hath brought

such glory and honor to himself by creating those higher orders of intelligences who are continually chanting his praise far above the heavens;—but because he hath in the character of Christ the Messiah, given himself a ransom and a sacrifice for us, notwithstanding our fall, sinfulness and corruption.

"'Twas great to speak this world from nought,
'Twas greater to redeem."

By transgression in our federal head we forfeited our right to temporal existence and the happiness attendant thereon but in the revelation of the scheme of redemption, originating in the glorious attribute of mercy, we not only have the promise of the life that now is, but also of that *which is to come, everlasting*. By this scheme, adopted in the ancient settlement of eternity, we are to be elevated far above the pleasure of this world, and ushered into that unfathomed ocean of bliss, that appertains to the eternal world on high.

But how striking the consideration, that the sacrifice has been made for *us*—that *we* are the object of God's eternal love—that *we* have been redeemed from amongst the great family of Adam; not with such corruptible things as silver and gold, but with the precious blood of Jesus Christ, which was freely shed for the remission of our sins—not for any worth or merit in us, but for his great love wherewith he loved us. While we were yet dead in trespasses and sins, in due time Christ died for the ungodly. Should we not therefore walk in love,—endeavor to walk more worthy of the vocation wherewith we are called—be more perfect followers of God as dear children—enrich and cultivate by every means the best and warmest affection for each other; and dwell with rapture and delight upon the eternal, unalterable, and thine blessed union that doth exist, hath ever existed, and will ever continue to exist, between the saints, their Saviour and their God. — "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us." And what have we to do with carnal affections, and the pitiful prejudices and partialities of *this old man of ours*, when under the spiritual influence of the new? What hath the likes and dislikes of the carnal passions to do with the sublime consideration of our eternal union in Christ? Why should our different pursuits or methods of honest living, cause us to *fall out by the way*? If one goeth to his farm,

another to his merchandize, another to his arts, and another to his literary profession, why should this engender jealousies, and how can it affect our spiritual and eternal union? In these cold times are we not too apt to lose sight of our spiritual union and be driven along oftentimes by the impulses of natural passions? If we are crucified unto the world, & the world unto us—if we are dead, and our life is hid with Christ eternally in God, how unreasonable and childish must it be to suffer the likes & dislikes of our animal feelings to hide this glorious truth from our view—'arnish the lustre and bedim the fine gold of this great fundamental principle in our tenets, and lead us to forget this heavenly bond of union. Think of the following: "For by one offering he hath forever perfected them that are sanctified. Elect according to the foreknowledge of God the Father, sanctification of the spirit and belief of the truth." "Who hath saved *us* and called *us*, not according to *our* works, but according to his own purpose and grace, given *us* in Christ Jesus before the world began. (*to be continued.*)

C. B. HASSELL.

Williamston, N. C. March, 1840.

Person county, N. C. Feb. 8th, 1840.

DEAR BRETHREN: I send you a small mess out of the missionary pot, for publication in the Primitive Baptist.

The missionaries have the bold impudence to brand the Primitive Baptists with holding popish principles; they do this in order to prejudice the minds of the young and rising generation against the Primitive Baptists, for they know that the Primitive Baptists are the farthest from popish doctrines or traditions, than any other denomination in America; while they, the missionaries, are endeavoring to establish the diabolical principles of popery in America, which I shall endeavor to show in the sequel of this mess. The first step the church of Rome made from New Testament principles, was her establishment by law under the reign of Constantine the great. The church had been sustained by the spirit and grace of God, through the instrumentality of his apostles and ministers of his own choosing and qualifying, against the rage of heathen idolators, infidels, scribes and pharisees, doctors and lawyers, kings and monarchs; and while the church was under the protection of the spirit and grace of God alone, she flourished & maintained the pure doctrine and discipline of

Christ in the world. But when Constantine undertook to assist the Almighty, in the protection of his religion and molifying his ministers, by the means of colleges and raising them to eminence and authority among their brethren, and putting down all persecuting authority from heathen Rome, the spirit and life of religion departs; (*For God will not give his glory to another, nor his praise to graven images.*) He is not dependent on the wisdom of men to dictate for him, nor on human power to move his eternal purposes into effect. Thus when this step was made towards human wisdom and power, for the preservation of the church, it opened a door for errors to come in like a flood. And in a short time they made a great many departments in the church and different grades and titles to their ministers, such as, patriarchs, exarchs, popes, cardinals, monks, nuns, friars, &c.

The pope soon professed to have the keys of heaven and hell, and power to absolve sins for money, and that he could delegate this power to the priests; and the sins of the people became an article of commerce among the priests of Rome. And in a short time they seduced the people to believe, they had power to release the damned from hell and place them in heaven. But recollect, they did not profess to have this power at their first establishment under the reign of Constantine, but they grew by gradual steps under the cloak of religious benevolence: and their priests were educated and sent to the different nations, until kings and emperors, and every nation and habitable isle, were brought under the dominion of the pope and his diabolical priests. And the poor saints of God, that refused to support their diabolical systems and devil-invented plans, and refused to acknowledge the divine supremacy of the pope, were tortured and martyred in the most cruel manner that could be invented by those diabolical priests, who professed so much benevolence for mankind.

They made human learning an essential qualification to the ministry; and soon seduced the people to believe that human learning was very essential to the understanding of the spiritual meaning of the word of God. In a short time it was consequently in a good degree withheld from the common people, and they held in ignorance and gross darkness; and seduced to believe, that every thing the priests said was a divine command from heaven. But it came to pass that the king of En-

gland broke the chain of popery, and gave the beast a deadly wound by the sword. Rev. 13th ch. But in process of time by means of colleges, the king of England healed the wound he had made by the sword and caused the beast to live, by the establishment of the popish trumpery in his church, such as, infant sprinkling with the cross in their foreheads, tithing priests, &c. &c. a number of things too tedious to mention in this piece.

Now, America was under the British yoke, and our fathers were tributary to their priests, until it pleased God by the instrumentality of Washington & our forefathers, who had long groined under oppression, to throw off the yoke of priestcraft and oppression by a revolution. And a republican form of government was established, and every individual tolerated to read the word of God, and worship according to the dictates of his conscience, without being interrupted by their dogmatizing priests. But we recollect there were some in the time of the revolution, who were opposed to American freedom and the right of conscience. And they have been trying every plan they could devise from that time till now, to undermine our free institutions and put the yoke of priestcraft on our necks again; that same people have changed their name and dress, and appear in different forms to deceive the people, till at length they have commenced with the tools of popery under the cloak of benevolence, with their theological schools.

And in a circular published by the clan not long since, they professed to have the keys of the kingdom, and the salvation of souls is suspended on the stock of literature possessed by the preachers. The said circular was wrote by G. W. Purify, and submitted to a small clan for inspection, which they adopted and published annexed to their minutes or periodical. In which circular they exclude the idea of divine teaching, with as strong emphasis as the priests of Rome ever did. They tell us that, the illiterate ministers will soon be discountenanced; for, say they, it is in the power of every young minister to get an education if they will, and if they will not, they must abide by the consequences.

Now, my reader, does not this smell of popery? They have erected their school at Wake Forest, after the old model of popery, where their teachers were called monks, and their students friars. In Wake Forest

synagogue, they have different grades and titles, where they sit exalting themselves above all that is called God, or worshipped. And they as God sitteth in the temple of God, showing themselves that they are God—to prepare and qualify young preachers to go in their name and by their authority, pope-like, to convert the heathen over to their pernicious systems of theology, and place them in a two-fold worse state than they were before.

We will now notice some of the ingredients in the mess, which look like wild gourds; which should cause every lover of truth to cry out: There is death in the pot. Now notice, the money begged and teased from the public, to establish a Manual Labor School at Wake Forest, was carried on under the name of benevolence, for the benefit of the poor; that is, they pretended it was for the purpose of giving poor children a common education, in order to place them on an equality with the wealthy. By coming under this garb, they have deceived the people and collected their money, and built their town, and established their school, and have become incorporated by law. And behold they have turned this benevolent object into a machine to prepare, and qualify, and manufacture young ministers of the gospel. For they tell us in plain language, that it is absurd to depend on God to qualify ministers to preach his gospel; and they know of no better means for the qualification of ministers, than to contribute more liberally to the Wake Forest Institute. So we see money is the cause of the machine's moving into operation, which executes the necessary qualification of the ministers; which they tell us God could not, or at least they tell us it is absurd to depend on him alone. Thus they recommend that idolatrous institute as superior to the God of heaven.

Again, they deny divine teaching, for they say, we necessarily have to come in contact with Roman Catholics and infidels, and an answer from the illiterate would be worse than no answer. By this language they manifest themselves to be infidels, for they discredit divine revelation. For God says, I will give you a mouth and wisdom, that all your adversaries shall not be able to gainsay nor resist. And his ministers believe and trust him. Again, it is written, Cor. 1 ch. 19th vs.: I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. And the 27th and 28th verses tells by what means;

the foolish things of the world to confound the wise, weak things to confound the mighty; and things that are despised, and things that are not, to bring to nought things that are, that no flesh should glory in his presence.

Now, my friends, when I hear the missionaries talk of coming in contact with Roman Catholics and infidels, and opposing them, it looks like satan reproving sin; for it is obvious to every intelligent mind, (especially those who are acquainted with church history,) that they are maintaining the very principles of popery and infidelity, and all the diabolical principles of tyranny and oppression under the cloak of benevolence; for by the same means other nations have been brought under the yoke of priestcraft and despotism. The priests of Rome professed to have the keys of heaven and hell. Our mission priests of America, profess to have the keys of the kingdom, and their success in saving souls is in proportion to the amount of money and stock of literature possessed by the priests. And many other things, which show the mark of the beast, too tedious to mention in this piece, so plain that every intelligent mind may discover the resemblance to popery in our modern American missionaries.

O, ye people of America, ye friends of liberty, will you again suffer the yoke of priestcraft fastened on your necks, by the diabolical plans of tyrants, under the cloak of benevolence? I again call upon every friend of liberty, to be guarded against priestcraft under the cloak of missionary benevolence: for I believe they will resort to any means that is calculated to sap the foundation of our free institutions to accumulate civil authority to persecute. May the God of Heaven restrain them; may it be his good pleasure to break up the fountain of iniquity in their hearts, and renew them by grace. May he bless and preserve our nation, and enable us to maintain our free institutions and worship him according to his word and will.

STEPHEN I. CHANDLER.

TO EDITORS PRIMITIVE BAPTIST.

*Darlington District, So. Ca. }
February 15th, 1840. }*

DEAR BRETHREN IN THE LORD: I take my pen in my old withered hand, that you may know I am alive through the mercy of God, that has been gracious and

kind unto me ever since I had a being. Now I could apologise, but I heard a man say once that they that are good at apologising, were not often good at any thing else. I am so well satisfied in reading the writings of so many in the Primitive and Signs, that I ought to lay my pen down; but I read in the good Book, Christians of old spake often one to another a book of remembrance was kept. And I believe they are the very same yet, and always will be; for if I was turned and twisted about with every wind of doctrine, I think I should not please God's people.

The times have of late altered very much, the reason is, money is getting scarce and you all know how the missionaries will fare, if they do not get money. It puts me in mind of a boy, who once saw something that put him out of sorts; I asked him what it was like? he said it was just like, I do not know what. So I may say, "they know not neither will they understand. They walk on in darkness, all the foundations of the earth are out of course." The 82 Psalm. I need not cite you to chapter and verse of any scripture, for you are so well taught. Our blessed Saviour told his apostles to pray the Lord of the harvest, that he would send more laborers into the harvest, &c. How different is the way and manner of sending preachers in these days. It reminds me of Jeremiah of old; he was made to cry out and say: "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps."

My dear brethren and friends, I could tell you a great deal, if I could see you; but I cannot write as I would wish. I remember the Sirophenician woman, when she heard of Jesus, came and fell at his feet and besought him, &c. The conversation that passed between them looks like humility on her part. And did he turn her away? No, blessed be his name, he turns none away, but grants their request that come in that way. O, that the Lord may keep us at his feet. Hear his promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Primitive and Signs of the Times revive me many times; but if the Lord in his providence would cause some of my Old School brethren to pay us a visit, I shall glorify and praise the name of the Lord and

be very thankful to them also. My dear brethren and sisters, by this shall all men know that ye are my disciples, because ye love the brethren. I pray that we may all have that grace that works by love and purifies the heart. When I look back near forty years ago, when the fear of hell was no terror to me, O brethren, I thought I loved the Lord supremely, & all his people. Was that all? No, my desire was, that all the human family should be saved, if it had been the will of heaven. And I am now what I was then in sentiment. And I was a full blooded Old School then, so I am yet. Though some have said that the Primitive and Signs of the Times sprung from hell and would return there, I know that hell with all its legions could not teach men to tell the truth.

My dear brethren, though they call us hard shells, and iron jackets, and old hide-bound, gray headed, tight fistcd Baptists, they do not know what to think; but I think they would know, if they would look back and see what priestcraft and missionaries have done. I pray the Lord, if it is his will, to open people's eyes that they may see what a situation they are in, before it is too late. I fear I shall weary your patience, I am such an old bungler. If you can gather any thing out of my scattering thoughts, do by it as seemeth right unto you. I was seventy-two the 8th day of January past, and if I go to that rest that is prepared for the people of God, I shall be at rest and where my best kindred dwell. And you, my Old School brethren, although I never saw you, I think I am well acquainted with you. And may that God that stood and measured the earth, keep, guide and direct you and me as seemeth him good. Farewell.

JNO. TIMMONS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Heard county, }
16 Dec. 1839. }

DEAR BRETHREN: I have been reading your valuable paper for the last year. It finds opposition in this country, yet I believe it is gaining ground here.

Nothing more at present. I assign myself yours.

JOHN STROUD.

Limestone county, Alabama, }
December 25th, 1839. }

DEAR BRETHREN EDITORS: I have been taking your paper the Primitive Baptist

ever since last April, and I have read them with a great deal of pleasure and delight; and am bound to acknowledge, I have feasted on the doctrine and ideas advanced through that paper by many of the brethren.

As I am writing, and as I see no other person has wrote from this section of country, I will give you a small sketch of the times here. Religion has become very popular in this country, and preaching very high amongst the missionaries. They want from five hundred to one thousand dollars per annum, and that paid or subscribed in advance. I live in the bounds of Flint River Association, who at her session in 1838, declared non-fellowship with the Missionary Society and all its auxiliaries; which has caused a split to take place in several churches. Three I think have dropped their correspondence entirely, and with several others from different Associations, have constituted a new Association they call the Liberty Association. The church to which I belong, namely, Round Island, had a majority in favor of the speculators, and joined the new Association, the pastor being one of that number; and left myself and about seven or eight others that would not go with them, who are trying to sustain the church in its primitive order, but in great weakness.

Our last Association met and parted in peace, and I feel willing to trust the Lord to bring peace and better times amongst us. Since the split took place, about half our number have gone and are going away, which leaves us very weak; but I feel that I would rather live entirely by myself, than to live with those Arminian Baptists. They are inconsistent both in their ways and doctrine, they do not preach for money but will not preach without it. They say you cannot be saved by your work, but you cannot be saved without it.

I am no preacher, nor never expect to be; but if such as that is preaching the gospel, I acknowledge I know nothing about it. I call myself an Old Predestinarian Baptist, though so weak a one I hardly know what I am. But I see a great many writers in the Primitive if they write their views they believe just like I do. We have no preaching near us, only Arminian Baptists, Methodists, and Presbyterians. They are all the same with me. I believe the Methodists preach the most consistent doctrine; they say you can get religion

and lose it at pleasure; the others say, you can get it at pleasure and cannot lose it; and I do think it is a bad rule that will not work both ways.

I will conclude by subscribing myself, yours in love of the truth.

JOSIAH M. LAUDERDALE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
Feb'y 9th, 1840. }*

BELOVED BRETHREN OF THE OLD SCHOOL FAITH AND ORDER: Through the kind hand of providence I have been spared to live out nearly three score years; and in the year eighteen hundred & twelve I joined the Baptist church. The Baptists at that time, and long since that time, were a united people; if I met with a brother Baptist in them days, I could without any timidity speak to him in the language of a Baptist. In them days I heard no talk about Old School or New School, for all seemed to be one in Christ. There appeared to be one Lord, one faith, one baptism, one God and Father over all, an God in all, and through all. And in them days the churches were all in peace one with another. Brethren could meet together and sit together in love; there was none of the baneful and peace-breaking news of the societies, which have crept in of late and destroyed the peace and harmony that once existed among brethren.

Dear brethren, I am an old man, and by my writings you will at once discover that I am no scholar; for I say to you in truth, that I never had the benefit of more than three months schooling in my life. And I will in my ignorance, say to any missionary or to any that advocate any of the societies or any of the institutions of the present day, that I will give the most learned and wisest of them twelve months and one day to find them or any part of them in the Old Book that is called the Bible. Or should they think the time given to be too short, I will give them leave to double the time and I say they cannot do it then. But should they succeed in their undertaking, I will say to them that my name is Thornton Rice, I live in Autauga county in the State of Alabama, three miles below Washington, and if any should succeed in finding them on record in the good old Book that is called the Bible, I would thank them for their information, for I profess to be an enquirer after truth.

Dear brethren, as above stated the Baptists were once a united people; but, O Lord, what, what shall I say of them now? They are like the people were in the days of Joshua, they have turned their backs before their enemies. Brethren, the wise man tells us, that which hath been is now. We have a strange sort of Baptists in Alabama; they put me in mind of people in former days, Jeremiah, 5 chap. ver. 7: How shall I pardon them for this? thy children have forsaken me, and have sworn to them that are no gods. When I had fed them to the full, they then committed adultery and assembled themselves by troops in the harlots' houses. 8th verse: They were as fed horses in the mornings, every one neighed after his neighbor's wife. Chap. 13, verse 27th: I have seen thine adulteries and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

This much I can say of some that are called Baptists in Alabama, after neighing and preaching round the altar or anxious seats or benches, that they are not unfruitful, for they have produced a large brood of young colts (or in other words) they have lately gotten a number of children in the church, which seems to be the effects of every one's neighing after his neighbor's wife. For in some of their meetings, which they call protracted meetings, all denominations joined together, and would take day about from one harlot's house to another. And when we see such things as these, my brethren, we need not think it strange if a young generation should be produced that cannot speak the Jews' language.

In a short time after this family of children were taken into the church, some of them became like those spoken of by our Lord in the eleventh chap. of Matthew, 16 and 17th verse: But whereunto shall I liken this generation? It is like unto children, sitting in the market and calling to their fellows and saying, we have piped unto you and ye have not danced, &c.

But, beloved brethren, I think that I can say in truth with Paul, none of these things move me. And when I see and hear of so many dear brethren, scattered over the United States, when I read their communications in my little paper called the Primitive Baptist, it does my very soul good. And I will say to my old bro. Tillery of North Carolina, though mountains

and waters divide us from each other, that I do from my heart agree with you in your request in the 1st No., vol. 5 and page 13 of the Prim. Baptist. I feel to stand with you there, my old bro., and I say the same to all my old fashioned brethren, whom I love in the truth; for when I read your communications one to another, I think I can understand your language. But then I find some that are called Baptists, who live in this part of the world, whose language I do not understand; for they are like the pilgrims that old John Bunyan describes in the Pilgrim's Progress; when they had gotten on the enchanted ground, the mist of darkness became so great that they could not see each other, so that they had to feel for one another by words (for they walked not by sight) And it is even so in this day, for when I meet with a strange Baptist, I do not know how to speak to him, for I find that I have to feel of him softly by words before I can take the liberty to venture up to him for fear of treading on his toes. Brethren, I think that old Jeremiah had a view of the present day; he speaks in this way: how is the gold become dim, how is the fine gold changed, &c.

My dear brethren, may the Lord bless you all, and may your feet be ever shod with the preparation of the gospel of peace, so that you all may be able to serve God acceptably, is the prayer of your unworthy brother in Christ. Amen.

THORNTON RICE.

Kernersville, N. C. Feb. 1840.

BRETHREN EDITORS: I have been reading your paper, the Primitive Baptist, for about six months, and am well pleased with it. I am much pleased to hear of so many brethren in different parts of the United States contending for the faith once delivered to the saints. No more at present, but remaining yours in gospel bonds.

JESSE McCOIN.

AGENTS,

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MISSOURI.—Joel Ferguson, *Jackson*.

ILLINOIS.—Richard M. Newport, *Grand View*. James Marshall, *Salena*. Thomas w. Martin, *East Nelson*.

INDIANA.—Peter Saltzman, *New Harmony*. I- saac w. Deaman, *Gallatin*.

OHIO.—Joseph H. Flint, *Philanthropy*. John B. Moses, *Germanton*.

KENTUCKY.—Levi B. Hunt, *Manchester*. Wash- ington Watts, *Conclussive*.

VIRGINIA.—Kenuel C. Gilbert, *Sydnersville*. Rudolph Rorer, *Berger's Store*. John Clark, *Fre- dericksburg*. Wm w. West, *Dunfries*. Wil- liam Burns, *Halifax C. H.*. George w. Sanford, *Harrisonburg*. Jesse Lankford, *Bowers's*. Eli- jah Hansbrough, *Somerville*. Wilson Davenport, *White House*.

DIS. COLUMBIA.—Gilbert Beebe, *Alexandria*.

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

WISCONSIN TER.—M. w. Darnall, *Blue River*.

RECEIPTS.

A. J. Guyton,	\$1	Y. T. Standifer,	\$11
Jno. Youmans,	1	F. Swint,	1
Josiah Jones,	5	James Biggs,	1
Henry Avera,	4	Isaac Tillery,	5
Rufus Daniel,	5	Wm. H. Vaun,	7
Jesse McCain,	1	Wm. M. Amos,	6
John L. Simpson,	2	Ezekiel Hailey,	1
Joseph Bynum,	1	R. W. Carlisle,	5
Jonathan Ellis,	1	Wm. H. Cook,	2
Jas. B. Woodard,	1	James Gray,	3
Nathan Tins,	10	Jas Burris. Sen.	2
Wm. Steadham,	1	David W Patman,	10
Hosca Laneir,	2	Thomas L Roberts,	5
Jonathan Holmes,	5	Edm S Chambless,	5
Moses Melton,	1	George Moore,	5
Green Ingram,	1	Edmund Dumas,	6
Elisha Ingram,	1	John Fruit,	2

TERMS.

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THE PRIMITIVE BAPTIST.

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

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 5.

SATURDAY, MARCH 28, 1840.

No. 6.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Oglethorpe county, }
February 8th, 1840. }*

DEAR BROTHERS EDITORS: Permit an old man, now in the seventy-third year of his age, to address you a few lines in self defence, as there is a lying spirit gone out into the world; and you know, dear brethren, that lies uncontradicted often pass for truth.

I am a member of Big Creek church, and have acted as clerk of the same more than twenty years; and January, 1837, we as a church unanimously agreed to the following resolutions:

First Resolved, that we drop our correspondence and fellowship with all churches or members of churches that belong to the State Convention (missionary societies,) or that vindicate their cause.

Second, We will not countenance any preacher who shall travel establishing societies for the collection of money, or who may himself be collecting money to support any institution whatever.

Last August, Henry L. Edwards moved that said resolutions be erased from our church book. He obtained a second, and the brother Moderator put the question to the church & the resolutions were sustained by a large majority. And we supposing the case was settled, there was nothing more said about it at that time. But before our next meeting, this minority made it a business to go from house to house exposing said resolutions and proselyting such as they could influence. At next conference I thought it would be right to

enquire whether this minority would go with the majority in sustaining the resolutions, and made a move to that effect; and the enquiry being made, there were found nine in that minority; and their request was, for the church to bear with them until November meeting, which was agreed to, and their names entered on the church book as members under church censure.

Now, dear brethren, one objection to said resolutions by an old brother was, he had children who were missionaries, and they deprived him of the liberty of communing with his own children. I myself stand in the same situation, but in religious affairs I wish to know no one after the flesh. With the same degree of propriety Lot might have refused to come out of Sodom. Another said, he had no intention of contributing any thing to the missionary cause; but urged for the liberty of conscience, to do that which he never intended to do. A third objection was, they prohibited those who supported the institutions from entering charges against our members; to that I agree and say, as I have formerly said, if we Old School Baptists make it a rule to receive charges and testimony from missionary churches, there would not be an Old School minister in the State of Georgia, who would not be put down as in disorder in less than three years.

But to return to my first subject. We had withdrawn from the Association, which was to meet on Saturday before the second Sunday in last October; and those who opposed our resolutions had increased their number to twenty-five, and represented themselves to the Association under the name of Big Creek church, and were received as such. The next Saturday, be-

ing our meeting in course, I will give you a small extract from the church book:

October the 19th, 1839, after divine service sat in conference, brother Lacy moderator. Opened a door for the reception of members, received none; then proceeding to other business, and finding a part of this church having represented themselves to the Association under the name of Big Creek church; It is therefore re-olved, that we withdraw from them, also including those nine members who stand in opposition to our church resolutions, which declare a non-fellowship with the institutions of the day, whose names stand on record in our former minutes—then concluded, &c.

Now, dear brethren, a packet of charges against brother John Lacy had been presented to the church from various sources. But were rejected by the church, not being in order. Brother Lacy said the same time, some of the charges he never heard of before, and no man contradicted the assertion. However, they got brother Lacy published in the Minutes of the Association and the Christian Index, a part of which reads as follows:

For many charges of falsehood, prevarication and equivocation, have been brought against him, all of which has been refused to be acted upon by the church, until a large majority of the church as you may see, have declared a non-fellowship with the conduct of a little minority, including John Lacy.

We will notice the Minutes of the Association of 1838. Big Creek, total numbers, 113; there were five dismissed, two dead, and three baptised, which leaves 109; take 25, the large majority from 109, and it leaves 84, the little minority. In December, these 25 excluded brother Lacy and had 25 left; a branch in arithmetic I never learned. This large majority, as they call themselves, appointed a committee to demand of me the church books, also to call on brother Amis for the Bible and hymn book. The church books were put in my possession upwards of 20 years ago, containing the constitution and acts of the church, from the 5th day of June, 1801, to the present time; and I thought they had no more right to them, than the Philistines had to the Ark of the Lord. I therefore refused to give them up, without some better authority could be produced than they were in possession of. Brother Amis, being

deacon of the church, bought the Bible and hymn book himself; and if any paid any part of the price but himself. I do not know it. He made a kind of desk in the pulpit, and fixed a lock to it at his own expense; in which the books were kept. And at January meeting, we found an advertisement on the meeting house door in these words:

Watch, therefore, as well as pray. Behold, I come as a thief in the night.

At the time of day for worship, the brother went as usual to take out the books, and found the desk broke open and the books and vessels for the communion all taken away. Who done it we do not know, but can freely give them up, provided they make a right use of them. There are Bibles plenty in Augusta, and I have no doubt but the brother that bought that, is yet able and willing to buy another.

Now to conclude. Dear brethren, we are a poor and afflicted people, and have much of this world's wisdom to contend with; but I hope our trust is in the Lord, and that the weapons of our warfare are not carnal. Dear brethren, if you see proper to publish this, do so; but if you think it would be any injury to the cause of truth, cast it aside and I will try to get along as well as I can, the few days I have to remain in this world of confusion. I therefore come to a close, hoping you will consider me as one of those whom you permit to subscribe themselves as I do now, a brother in tribulation.

ELISEA CARTER.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Monroe county, }
29th Jan'y, 1840. }

DEAR BRETHREN: I beg leave to introduce myself to you, & thro' your excellent paper to all that read them. It has long been discovered, that there were two kinds of Baptists in this part of the country. When the mission subject was first introduced among us, it had the appearance of one of the most beautiful creatures on earth; its plea benevolence, the objects in deep distress, sunk into a state of degradation and wretchedness, worse conditioned than the brute, because possessed of an immortal soul and must wail forever and ever in a boundless eternity. The Christian, knowing that to say, depart and be ye fed and be ye clothed was not enough, an appeal eloquently made to the churches, full of sympathies

could not at such a time as this be made in vain. They getting their ends accomplished, and we engaged in the most laudable undertaking that ever occupied the mind of man, nay, worthy of God himself, viz: the salvation of sinners. The brethren were generally hopeful, until moneys collected for various purposes on sacred promises pledged, that each man's money should go to the place of his choice, was taken by a State Convention and given to a man of their choice, in open violation of repeated promises made from the pulpit. The next thing was a threat, that all that did not continue to give should be excluded; & the next was, electioneering to gain strength to execute the threat. And this last produced the most wretched state of things imaginable. And as temporising any longer was thought useless, the brethren of six churches resolved to come out from among them.

At one of the above named churches, I think that the dragon and beast and the false prophet were well represented in the persons of three ministers, that attended as was said to blow up the meeting. The dragon roared most hideously, but was not permitted to be read, though several of his friends drew their knives. The above named six churches have formed themselves into an Association, assisted by a presbytery composed of brethren Brown, Miller and Salter, Primitive Baptists, and held their session at Antioch church, Conecuh county, Ala. Their next session is to be held at Salem church, Monroe county, Ala., to commence on Friday before the fourth Lord's day in September next, at which time and place as many Primitive Baptists as can, are earnestly requested to attend. And we trust that the great head of the church will put it into the hearts of several of his ministers to attend with us, as the laborers are few in this part of the country.

Yours in gospel bonds.

THOMAS L. ROBERTS.

TO EDITORS PRIMITIVE BAPTIST.

Wilkinson county, Georgia, }
Nov. 26th, 1839. }

BELOVED BRETHREN: My mind has been animated, when reading the many communications from different parts of the United States, all which seem to unite in one common cause of defending truth and exposing the errors of the missionary system of Arminian Baptists, who have de-

parted from the word of God, and are teaching for doctrines the commandments of men. So reading on, I found two letters wrote by brother Daniel Gafford, Alabama, wherein he told of the gone-by happy days which my soul remembers very well; and telling the names of a number of the old soldiers of the cross, who I had so often heard preach; which brought to my mind the names of many more who were famous preachers of the gospel, and all peace and love amongst them. So I thought, though I was unlearned and ignorant, I must write to my brethren to let them know that there was such a creature in the world, rejoicing in the hope of the glory of God.

Some of these communications brought to my mind the days of my espousal, when my soul embraced the religion of Jesus. I at that time lived in Warren county, & became a member of the Long Creek church. Not long after this, missionary began to sound through the land. I heard it, and heard it again; but it never appeared to be the joyful sound to me. My mind got perplexed about it. One day I asked uncle A. Jones his thoughts upon the subject. He told me his thoughts freely, and in the close of his remarks he said: Adam, whoever lives to see the time come, will see this missionary business make a complete division in the Baptist denomination; for the main-spring of missions is money, which does not suit the gospel declaration. The remarks suited my views, and I believed the prophecy.

I then moved into the purchase and settled in the county where I now live. This purchase took the entire fork of the Conecuh and Ocmulgee rivers, making ten counties. There were soon churches enough constituted to form an Association, which was constituted and named Ocmulgee. The church increased, the space being too large for one Association, the five lower counties came into convention, petitioned for a new Association, which was granted and constituted; and called Ebenezer. So we prospered on awhile, and became a considerable body of more than twenty churches, all in peace and love.

But alas! the missionary fever began to rage. They attacked us to embrace their schemes, but we had a strong majority in our body and kept them out. But several of our preachers who were men of some influence, took the fever & joined with the missionary party, & were ready at every turn to

help them to get us to embrace their man-made institutions. But we still had a majority against them, and so we lived together for many years. We got so tired of the confusion and of their false doctrine, we felt determined to live with them no longer. So at our session in the year of our Lord 1836, a few churches wrote a declaration of non-fellowship in our letters, with all the institutions of the day, benevolent so called, with their members, supporters, and advocates. So we finally separated at this meeting. And here my eyes saw the prophecy of my uncle fulfilled; which was I believe about twenty-five years before its fulfilment.

There are ten churches which have come out and separated ourselves from the mixed multitude, and have got all those who were taken with the leprosy out of our camps, and expect to let them stay out till the Lord cleanses them. And we still hope, that there are some who will be cleansed and return into the camp as Myram did.

Our last meeting was a pleasant season. One newly constituted church joined in union with us, which makes us eleven in number; which contain about 447 members, who appear all to be of one mind, believing salvation is of the Lord. We hear no sermons now about Bible, tract, & temperance societies; nor about Judson and his wife, with all their sufferings; and in the application to their doctrine, wish every body had Mrs. Judson's memoirs to read. When I heard such doctrine preached, I thought to myself, I want Judson and his wife to have all the honor due to them, if any; but one thing I knew, they never suffered on Mount Calvary for my sins, nor will all their sufferings ever save one soul.

Beloved brethren, I rejoice in one thing; we have no running beggars amongst us now, for the hirelings have all fled, and the missionary beast or wolf has caught them, and the sheep are scattered. But fear not, the Lord will gather his flock again, and give them pastors after his own heart. Yet they boast of their superiority in numbers, and having the most of the learned and talented men with them; but when we come to scripture testimony, both these points stand against them. For Christ's flock is always represented in scripture as a small flock, and mostly of the poor and ignorant people. Mark his condescension into the world—
 he became poor, born of poor parents; there

was no room in the inn for them, they took shelter in a stable. Here the Prince of Peace made his appearance, was wrapt in swaddling clothes & laid in a manger. God sent down heavenly messengers to bear the joyful news to earth, & where were they sent? to the rich and great men of the earth? No, they were sent to humble shepherds, who were keeping watch over their flocks by night. About this time wise men came from the east, saying: Where is he that is born king of the Jews? At this news Herod was troubled, and as he thought laid a sure plan to take his life; but when the wise men found him, they fell down and worshipped him, & presented to him gifts, gold, frankincense, myrrh. When this was done, God warned Joseph to take the young child and his mother and flee into Egypt. When Herod saw he was mocked of the wise men, he laid another plan to make sure of his life; and sent forth an army to slay all the children in Bethlehem and all the coast thereof, from two years old and under. But God disappointed him in all his plans, Jesus was gone.

We hear but little more of him until the day of his baptism, when he came from Galilee to Jordan, to be baptised of John. Here we see a display of the three divine persons in the Godhead; when he was baptised he went straightway out of the water, the heavens were opened, the spirit descended like a dove and lighting upon him; and lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased. Here appeared to be an hour of rejoicing. But what do we hear next? Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. Here we find him forty days fasting and in temptations by the devil; but he came out victorious. The devil himself got as much deceived as did Herod, his grand agent.

Where do we hear of him next? In the assemblies of the great and rich men of the earth, riding in some fine carriage or on some fine horse? No we find him on foot going about amongst the poor about the sea of Galilee, calling some fishermen and others to be his disciples. He advanced a system of religion which was so contrary to the religionists of that day, they tried with all their craft to destroy him. But this they could not do, but they poured all manner of contempt on him, that the malice of wicked men could invent. They say, this man is not of God, because he keepeth not the Sabbath day. They say, he is

mad and hath a devil, why hear ye him? They say, he casteth out devils by the prince of devils. Now hear what Jesus saith unto his disciples: If they do these things in the green tree, what will they do in the dry? and if they hate you, they hated me before they did you. And again he says: Ye shall be hated of all men for my name sake; but there shall not a hair of your head perish. In your patience possess ye your souls.

For, my beloved brethren, the good things that Jesus has promised for his people are not of this world, as some vainly suppose, for he says: My kingdom is not of this world, and ye are not of this world as I am not of this world. Therefore, we look for a better world, where our inheritance is laid up for us; and it is incorruptible and undefiled, and fadeth not away, and reserved in heaven. And Jesus has prayed to his Father, saying: I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.

Beloved brethren, it is enough. Let us love Jesus and show our love to him, by keeping his commandments and keeping ourselves from idols. Amen.

ADAM JONES.

TO EDITORS PRIMITIVE BAPTIST.

*Kosciusko, Mississippi, }
Feb. 18th, 1840 }*

BRETHREN EDITORS: The Primitive Baptist is spoken of in derision by some of its opponents, because it has no one man as Editor; but as the paper was not intended to please every body, (for few are pleased to be told so plainly their faults,) I think it is conducted on pure republican principles, and is an excellent arrangement to prevent backbiting under fictitious names; which is common in the Arminian alias missionary papers.

There is so much said in this time about contributions for the thousand and one benevolent institutions, that it seems there is a wish with the advocates thereof to impress the world with the idea, that their salvation depends thereon. It is certainly the wish of the conventionists to make what they call religion popular. The church of Rome never did succeed as they wished, until they made their creed popular and fashionable. The church of Rome excluded all who pretended to deny the authority of the pope; so with the in-

stitution men, wherever they have the power. There is to my view a great similarity between the whore of Babylon and the soft-shell Baptists of the present day. If they had lived in Solomon's day, he would probably have said the horse-leech had three daughters.

The Convention of Mississippi has resolved so as have a Baptist Testament, to put down all opposition and to bring about the millenium, as quick as possible. Here is an extract from a report of a committee of the convention.

"When we contemplate the rapid advancement of the present age in every possible improvement in the liberal arts, from the learned professions down to the most humble pretensions, and find the same general knowledge and constant thirst for information, we cannot hesitate a moment in deciding what qualifications the ministers should have, who are to teach the doctrines and precepts of the word of God. It is a fact well attested, that in proportion as the ministry keeps pace with the progress of education, so is the moral influence of that education of a salutary nature; and as knowledge is power, the moral bearing of an enlightened ministry is incalculable."

Then goes on to speak of their prospects for manufacturing ministers, which they say are promising. Without commenting on the above, I shall close by saying, I do not believe Christ suffered in vain. I believe his people were eternally saved, and that he will never lose one of them. Neither do I believe the great sympathy for the heathen will add one to the number. May God preserve our religious liberty.

NATHAN TIMS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Dekalb county, }
February 6th, 1840. }*

DEAR BRETHREN: I must say something about our ups and downs in Hardiman's church, for the last twelve months. The Arminians have been tugging for the sheepskin, and finally have peeled off the tail, and left us and constituted a church in about one mile and a half of us, to the number of eleven or twelve. They went out from us, but I must leave it to the Lord to judge whether they were of us or not. They have got two young missionaries to

feed them with soft corn, as their shells are soft and tender and they cannot endure sound doctrine; but must heap to themselves teachers having itching ears, and will turn away their ears from the truth and be turned unto fables.

Dear brethren, I do believe the work is the Lord's, for what do we hear him saying: All power is given unto me in heaven and in earth. And further he says: Heaven and earth shall pass away, but my word shall not pass away. And again: No man can come to me except the Father which sent me draw him, and I will raise him up at the last day. And again: All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. Therefore, having so great a cloud of witnesses, let us try as much as in us lies, to take the exhortation of old Paul to Philip, 2d chap. 13th to 15th vs. inclusive: For it is God which worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Dear brethren, I am made to rejoice when I see so many of the Old School Baptists scattered all over these United States, who seem to be contending for the faith which was once delivered to the saints. Yours as ever. *EDWARD JONES.*

TO EDITORS PRIMITIVE BAPTIST.

*Fairfield district, So. Ca. }
March 11th, 1840 }*

BELOVED BRETHREN EDITORS: I have so much on mind, that I scarcely know what to say. The division commenced the day before the 3rd Lord's day in January last, in the Crooked Run church, of which church I was a member. We charged them with a departure from the constitution of the church, and said if they would show us one command or example in the word of God for the institutions of the day, we would go with them; if they could not, we could go no further. I have been creditably informed, that a departure from the constitution of the church they do not pretend to deny; and as for a command or example for their institutions, they did not nor cannot show. They charged us with heresy and for declaring non-fellowship with them, and for accusing their preachers with preaching false doctrine; and expelled bro. V. Bell and myself. I said they had one false charge against me, as I only said their preaching was such that I could not fellowship it.

And now, brethren, I leave it to God and the whole world to judge, who was the most like heretics, them off the constitution of the church and without command or example in the word of God for their benevolent spirit; or us, on the constitution of the church and the word of God on our side. Much more could be said in truth, but it is so disgusting I forbear. The constitution of the Crooked Run church was adopted and subscribed to about A. D. 1812, and is just such a one as we the Primitives wish; holding particular election, effectual calling, free justification through the imputed righteousness of Christ, and final perseverance of the saints. Our first meeting took place on the 1st and 2nd days of February last. Through the inclemency of the weather but few turned out & but little done. Our second meeting took place last Saturday and Lord's day. We have nine members of the Crooked Run church, that have now come out of her, and I think there are two or three more that will follow the good example, and only twenty-five white members in that church, before the division took place. One member from another church, who was said by his church to be in good standing, was refused a letter of dismission on account of his being of the Primitive faith. This is correct, if I am rightly informed. He united with us, making ten in all; and I think there are several more that will do so too from other churches.

And now, brethren, I assure you that I have not wrote the above in way of complaint, for I believe God has dealt in much mercy with us, in giving them no more power than they had. And we have reason to fear great chastisements from God, for our sloth in coming out of her. Your paper, called the Primitive Baptist, is still gaining ground in this section. I have more new subscribers, whose names are inserted below. I bid them God speed, and expect to continue my subscription as long as they carry the truth in them, as I think they do now, or as long as I live. I come to a close, by praying the blessing of God on us all, and all our lawful endeavors to promote his gospel and glory. Brethren, pray for us.

MARSHAL McGRAW,

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Upson county, }
20th Dec. 1839. }

DEAR BRETHREN IN THE LORD: I take the pleasure to give you a few of my thoughts concerning the times, about the new light Baptists. They say that the heathen are sinking in hell every day, for the want of more money to send the gospel to the heathen. I do earnestly pray God that he will enlighten their understanding by his Holy Spirit, to know that the heathen had the gospel preached to them by Paul the apostle, in the first chapter of Galatians, and 15, 16, 17 verses: But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Now it appears that Paul did not go to none of these big schools, nor no seminary. And it appears to me, from reading the scripture, that the heathen are spoken about enough to convince any missionary. For I find in reading, some fifty-five times the heathen are mentioned in the scripture. And the missionaries need not hatch up the Sunday School, and Bible and Tract societies, and Temperance society; for they cannot find any such societies in the Bible. For I have read the scripture for my information, and I do verily believe, that they are the inventions of men, and that from the mere motive of gain of money and popularity of the world.

And now, if the people of Georgia will only stop giving their money to these preachers and putting the smart men in office, you will see a change in the times. For this reason, you will not hear so much talk about the world being so enlightened. But we should have the gospel preached to us in its purity, and our offices all filled with men that do not go for self-interest. Amos, 1 chapter and 6 verse: Because they sold the righteous for silver, and the poor for a pair of shoes. And also in the same book and 3 verse: Can two walk together except they be agreed? Amos, 8 chap. and 6 verse: That we may buy the poor for silver, and the needy for a pair of shoes. Yea, and sell the refuse of the wheat. Obadiah the first chapter: We have heard a

rumor from the Lord, and an ambassador is sent amongst the heathen. 15 vsr. For the day of the Lord is near upon all the heathen. Micah, 3 chapter and 11 verse: The heads therefore judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us, none evil can come upon us.

Now, my brethren of the old faith, you know they the missionaries say, let us enjoy our freedom; and at the same time saying, you are no Christians, because we the Old School Baptists do not believe that money or men can save a soul from hell. And for that reason we the Old School, do not give the New School any money. Micah, 7 chapter 6 verse: A man's enemies are the men of his own house. Now, brethren, you know that the Baptist church was in peace, until the members of the church and preachers bro't in these new schemes of the day into the church. And then, instead of church discipline it was, give us money to send the gospel to Burmah.

Now, my brethren in the Lord, I shall try to show the world and the men-made institutions of the day, that money cannot avail any thing to help God to carry his purpose into effect. Zephaniah, first chapter and 18 verse: Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole, &c. And Zachariah, 2 chapter and 8 verse: The silver is mine and the gold is mine, saith the Lord of hosts. And in the same book and 8 verse: For before these days there was no hire for man, nor any hire for beast; neither was there any, &c.

Now may the Lord help this people to reflect on their latter end; and the new light Baptists cannot show me in the Bible where missionary is once spoken of. Then shall I believe they have got a Bible that I have never seen.

Yours, in the bonds of gospel love.

JAMES M. PHILLIPS.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Georgia, }
Feb. 24th, 1840. }

BRETHREN EDITORS: With much delight I have been reading your paper, called the Primitive Baptist, and I do believe that it corresponds with the word of the Lord; and there are others of my brethren

that say the same, and have authorised me as agent to write to you for some of the papers. I conclude by subscribing myself yours in the bonds of love.

BENJAMIN C. BURNS.

THE PRIMITIVE BAPTIST.

SATURDAY, MARCH 23, 1840.

TO EDITORS PRIMITIVE BAPTIST.

N. 2.

ON UNITY.

DEARLY BELOVED: You remember it hath been said that: "A word fitly spoken is like apples of gold in pictures of silver." And such methinks is the character of those words used by the apostle while addressing his Ephesian brethren on a certain occasion. In that portion of his letter, designated as chapter the fourth, he appears to have taken up the subject of Unity, dwelt on it throughout, and handled it in a masterly and inimitable manner. We should hazard little in saying, that the exhortation to Unity found in this chapter stands unrivalled in the scripture, and contains of itself a rich storehouse of instruction to the brotherhood. Instance the three first verses: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."

Brethren, do we plead guilty or not guilty in respect of attention to this earnest and feeling exhortation? While battling with the avowed enemies of God and man—pressing onward to the conflict boldly, nor flinching in all our course: while standing up in the cause of truth, and earnestly contending for the faith once delivered to the saints, do we ever fall a victim to our own passions so far, as through envy, jealousy & criminal negligence, to wound the feelings of each other—divert our weapons from the enemy to the bosoms of our own dear brethren, and thus mar for a season the pleasures of our union? True, while in the body we are but men and have natural as well as spiritual desires, & sometimes the natural will prevail. Under such an influence, altho' Christians, we are apt to think more of ourselves than we ought to think, and less of our brother than he deserves at our hands. Too apt to be all justice and no mercy, with an uncharitable eye to scan the actions of our brother. To look at his foibles, not over them—to magnify, not lessen them; and if he takes a different road to mill or market, gravely conclude that there is something

about him awfully wrong and mysterious to be sure. But if this is the case at times, and if such is inevitably incident to an earthly pilgrimage, although bound for a better country, yet it is no reason why it should be indulged in or held up as a precedent. I clearly think this night mare should be shaken off as speedily as possible, and the clear sunshine of our waking hours craved, wherein we can read our titles clear to mansions in the skies, prepared for *all the elect of God*:—and forgetting the petty heart-burnings of the old man of nature, dwell with rapturous thought on our heavenly union.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." Let us leave those things which are behind, and press forward to those that are before, endeavoring always to become better and wiser in the Christian profession; and by all means "endeavoring to keep the unity of the spirit in the bond of peace." Suppose, for instance, brethren, each of us should from this time forth strictly conform to this last divine injunction; what would be the consequence of an earnest and strong *endeavor* on the part of each and every one of us to maintain unity? Think you we should by thus doing, sow to the wind and reap the whirlwind? Should we thereby be sowing to the flesh, and of the flesh reap corruption? Nay, verily, but we are fully assured that such a course would be sowing to the spirit, from whence we might expect to reap the fruits of good living in the house of our God, viz: love, union, harmony, concord, peace, righteousness and joy in the Holy Ghost. Unto such a state of things may the Lord of his infinite goodness be pleased to bring us all.

Brethren, suffer me to add a word of exhortation, and if it is presumptuous in such an obscure individual, I appeal to your clemency for pardon. To the Canaanites, the Hittites, the Hivites, the Perusites and Gergasites, let us present an unbroken phalanx, determined in the strength of the Lord to drive them all out of the land & possess it, wherein true righteousness may dwell and wherein the true altars to the living God shall be seen smoking on every hill and in every vale. Let us to the Arminians of every denomination, (and their name is legion,) give place, no not for an hour but on all fit and proper occasions expose their hypocrisy, controvert their heretical notions, and overturn their sandy foundations of a conditional salvation, (whereby the saint is kept upon the torture, and the sinner directed to a mock city of refuge. But for the peace of Zion and harmony in her holy temple, let not Joab take hold of Amasa's beard and smite him under the fifth rib—let not the priests who minister to the al-

we strive for the ascendancy, and lord it over God's heritage—neither let the brethren usurp undue authority in the church over the rights of their ministers or one another,—but let us all with the assistance of God “endeavor to keep the unity of the spirit in the bond of peace”—endeavor to see eye to eye in the things of religion—pull gently together in the gospel yoke, like unto a company of horses in Pharaoh's chariot of old. Let us think more of brotherly love and heavenly union; and cherish the purest affection, the liveliest feelings, and the utmost peace and good will towards all our Father's children—the heavenly company—the followers of the poor despised Nazarene—the sect every where spoken against, and the hated of all nations—yea, even those Christians who in the present age are called *Old School or Predestinarian Baptists.*

(to be continued.)

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Buncombe county, 2
January 1, 1840. S

VERY DEAR AND WELL BELOVED BRETHREN IN THE LORD: I now take my pen in hand to present to you a few lines in the way of a New Year's gift. As the apostle Peter said, I say to you: Gold and silver have I none; but such as I have give I unto thee. And as the blessed Saviour has said, what ye freely receive, freely give; so if the Lord & Saviour has freely given me words and wisdom to lay any thing before you for your comfort and consolation, surely I ought to be thankful to think he has freely given it to me to lay before you. And as we are all travelling from earth to the great judgment day of God Almighty, we ought to be very careful how we travel, as there are so many now a-days that are giving direction. One says, go this road; another says, go that road; another says, go any road you like best, no odds which; for one is as good as another.

But, brethren, you know it is common for travellers to carry a way-bill when they start on a journey; and he that knows the way best, is the best calculated to give a true way-bill to him that sets out on a journey. And I do believe, that the old apostolic Baptists have received their way-bill from the first that ever travelled the road, even on earth beneath, or heaven above. Why so? because it is given by the eternal Jehovah himself. And the way-bill that God has given, is the holy scriptures. Can you prove it? says one: yes, say I. All scriptures are given by inspiration of God, and are profitable to all the dear children of God that are on their march to the heavenly Canaan, above the starry plains. So none of us need be at any loss to know the way, if we often pull out our way-

bill as we journey along on our way. As we are commanded to search the scriptures, we ought not to be neglectful to do so, as they are the only guide of a sound faith and practice.

This is the reason I pursue the way my way-bill directs me, the Bible and Testament; in other words, the Lord Jesus himself is the way-bill, for it is in him and by him and through him we have to enter into the heavenly Canaan, or be left out for ever. No odds how many way-bills the world of mankind invent, all will fail when they come to be presented at the golden gates where the lion of the tribe of Judah stands, holding the book which has the seven seals.

Dear brethren, when I look forward to the time when the seals of this book are to be opened, and the trump of God sounding louder and louder above the golden arches of the celestial gate, warning and calling the nations to prepare to meet the Judge—now, brethren, here comes the awful scene; all these long debates and disputes are now to be settled between the church of Jesus Christ and the church of antichrist. In the first place, here comes the old apostolic church to present herself before the Judge, with her garment out shining the sun in the firmament. Why so? because it is the righteousness of God in Christ, the imputed righteousness of the Lord Jesus, with all the walls and bulwarks of salvation around her.

Dear brethren, unworthy as I am, I have a hope that in that day tho' miles and mountains now divide our bodies, that I shall be able by the grace of God to strike hands with you, my dear brethren, on the banks of heavenly deliverance; where we shall lay down the weapons of our warfare at the feet of Jesus, no more to travel through a wilderness world of sin and sorrow, filled with pits and snares to take us in. No, my dear brother, Ezra McCrary, I should then lay off my war robe & fight no longer. I consider a few more campaigns will end the war with me, a poor old weather-beaten soldier; but when I die, dear brethren, the cause we are fighting for will not die; for God is king in Zion, & the victory is his. It is true, long and dismal has been the affliction of God's people here on earth; but the time is coming, and I hope speedily, for I think I see a dawn of light bursting forth by the grace of God, through the Primitive Baptist papers.

Brethren, I have thought for many long years, that I did love the brethren as good as was possible for man to do; but it does appear to me, that I certainly do love them if possible more than as much

again, since I have received the Primitive Baptist papers; when I hear so many dear brethren speak my own mind as well or better than I can myself. It seems that we have all been brought up in the same school, and have learnt to speak the word Shibboleth, not like the Ashdods of the present day or the ancient day, who spoke the word Sibboleth. Mind those ancient Ashdods only missed one letter in pronouncing the word, and for missing that one letter it seems they were put to death. So if we miss one step in the plan of salvation, eternal death follows.

Now when we hear the New School folks say, such and such scriptures are non-essentials to salvation; we ought to think of the word Shibboleth, & say to them, the sentence of death is past against you. I would be truly glad if any of the soft shells, or soft heads, who think we are too hard on them, that they would read the sacred scriptures more and profane history less; it might cause them to like our hard heads and iron-jackets better than what they now do. I have often begged, and that in public congregations where it has been said there were three or four hundred people, that if any person could condemn the doctrine that I held forth, if they would come forth with their Bible and show me my error, I would forfeit my head and both arms from my body, if ever I preached it again or said it again; but would turn from it immediately and do so no more.

Now, brethren, does this look like an impostor? I leave the world to judge for themselves. What I state here, I am able to prove by hundreds of people at any time I see proper to do so. When I hear some cry out and say, let us part friendly and let each other alone, and every man enjoy his own sentiments freely; when at the same time the sneaks sentiments are to enslave me and my children—brethren, I for one am not willing to make peace on no such terms; I am determined to fight as long as God shall give me life and breath, before I for one make peace on any such terms. The apostolic church cost the blood of the blessed Redeemer, and I feel determined by the grace of God never to give it up under first cost.

Dear brethren, I am no sneak, creep, nor fence-straddler; neither am I turkey and buzzard both at the same time; neither am I half breed nor quarteron. I am full blooded, all right or all wrong, that is in faith & doctrine; there is no straddling the fence

about it. No, dear brethren, you that never have been engaged in the heat of the war, as I have been; you can tell nothing about it, to what we poor old weather-beaten soldiers can, that have had all the fiery darts of the devil cast at us from every quarter; particularly where they find one poor lone creature by himself as they found me; not one single preaching brother to stand by me. Some few would seem to oppose it, but would not come out from among them.

So I must come to a close by saying, may the all-wise God our Saviour ever be our guide and director, henceforth, now and forever, world without end. Amen.

ISAAC TILLERY.

Halifax county, Va. Jan. 29th, 1840.

DEAR BRETHREN EDITORS AND READERS OF THE PRIMITIVE: I address a few lines to communicate a few of my thoughts, being aware of the many opinions of the people in these days of fashionable things. I shall offer a few reasons for believing that the spirit of God operates on the heart of man in his conviction for and conversion from sin.

The first reason we shall offer is, that the Holy Spirit is spoken of in distinction to the word of God, as follows: Turn you at my reproof; Behold, I will pour out my spirit unto you. I will make known my words unto you. Prov. 1. 23. Cast me not away from thy presence, and take not thy holy spirit from me. Psalms, 51. 11. We cannot think that David here had reference to the oracles of God; for he had them in possession and did not expect to be deprived of them. But ye are not in the flesh, but in the spirit; if so be the spirit of Christ dwell in you. Now, if any man have not the spirit of Christ, he is none of his. The above quotations may suffice to show the distinction between the word and spirit.

Another reason we shall offer, why the spirit of God operates on the heart of man in his conviction for sin, is from the natural depravity of the heart. The heart is said to be deceitful & desperately wicked. Again: 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.—It is said of Lydia, the Lord opened her heart that she attended unto the things which were spoken by Paul. Hence we may infer from the word of God, that it is not in the power of finite beings to exercise

that faith which is inseparably connected with eternal life, without first being quickened by the holy spirit. See Eph. 2 chapter: You hath he quickened, who were dead in trespasses and sins. From the figure made use of by the apostle to the Ephesian church, and with many others which we could produce, we set it down for a gospel truth, that there is no coming to the Father without divine teaching, no teaching without the Holy Spirit thro' the means of God's appointment. Let Arminians try their own strength when and where they please, and they will fail. Let missionaries try, with all their pomp and parade, and with all their schemes and plans to convert the world, they will fail.

It brings to my mind the language of the prophet: Not by might, nor by power, but by my spirit, saith the Lord. Again: Thy people shall be willing in the day of thy power. You will observe, they were the people of God before they were made willing. It accords with the language of Christ: All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. No man can come to me, except the Father which hath sent me, draw him; and I will raise him up at the last day. This looks pretty much like election, don't it? Yes, and tastes like it too. Well, let us hear what Paul says upon the subject. Heb. 2nd chapter 13 verse: Behold, I and the children which God hath given me. Again, Eph. 2 and 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 5 verse: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2 Thes. 2 chap. 13 vs.: But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation thro' sanctification of the spirit and belief of the truth. 14 verse: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

But what will free willers and Arminians say of these things? will they say, a little work and a little grace; and will modern missionaries say, be more liberal in casting into the treasury of the Lord, and there

will be more preaching and more souls converted? Let us live together and all go on together, and preach good natural preaching together, and hold protracted meetings together. But what says Paul: Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. iv. 1. But the question may arise, who are those seducing spirits? Let Paul answer. Acts, xx. 29: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. See 1 John, iv. chap.: Beloved, believe not every spirit; but try the spirits whether they are of God; because many false prophets are gone out into the world.

I would here remark, that if any professed follower of Christ, with the word of God before him, and with his own experience, should be so deluded and led astray so far as to bring distress and confusion in the church of which he is a member, it would be well for the church to loose him and let him go to his own place. 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. Rom. xvi. 17, 18. It was so in the days of the apostles, and the scripture informs us of such things, that will take place. But it becomes us, brethren, of the Regular Baptists, who profess to be called of God to preach the gospel, to cry aloud and spare not; lift up your voice like trumpets, and make head against error, and earnestly contend for the faith once delivered to the saints.

A few words to the brethren in the ministry. I think, brethren, that if we could see face to face often and visit often, it perhaps might be attended with good. Altho' we have the privilege of communication through the Primitive, but that is not like face to face. Solomon says: Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. Prov. 27. 17. As in water face answereth to face, so the heart of man to man. 19 verse.

I will now come to a close for the present, hoping the brethren will still keep up the correspondence through the Primitive Baptist. *WILLIAM BURNS.*

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Fairfield dist. }
March 2nd 1840. }*

DEAR BRETHREN EDITORS: I wrote sometime ago to let you know my mind as it respects the Primitive papers; and now I will inform you, that the Ararat church, of which I am a deacon, has formed a church we believe of the Primitive order. And we are surrounded on every side by enemies, but we believe that the children of God will have enemies in every age of the world. For the scripture informs us, that it is through much tribulation that we are to enter into the kingdom of heaven.

Brethren, there are strange things taking place in this part of the world, concerning religion and church matters. I have seen Old School Baptists preach in the yard, and lay their books on the door steps of the meeting house, with the door locked against them. And one of these ministers has been preaching in this neighborhood for twenty-five or thirty years.

And now, brethren, I must say, that if I did not believe that I was an Old Baptist, I should have no hope of happiness in the world to come. But as it is, I have a hope that I shall one day be clear of the troubles of this world, and be received into glory, where the weary will forever be at rest, and where the wicked will forever cease from troubling.

Brethren, pray for us, that we may be able to walk in that straight and narrow way that leads to life eternal. I shall come to a close by subscribing myself yours.

JOHN L. SIMPSON.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Oglethorpe county, Ga. }
February 20th, 1840. }*

DEAR BRETHREN EDITORS: I again, after a long time of reading the writings of many others in your paper, am under the necessity of sending you a few lines for the purpose of having it continued to a few subscribers whose names you will find here inserted, &c.

Dear brethren, I have nothing of importance at this time to call your attention to, more than that the churches in my acquaintance, that have come out from the new fangled moneyed institutions, seem to remain steadfast in that faith which was once delivered to the saints, and enjoy a good degree of

peace and union among themselves at present. And I think we have great reason to be thankful for such blessings, and try to be very watchful against departures; for departures from the faith are always manifested by departures in practice. Thus you will see the preacher, who is unsound in the faith of the gospel, continually on the theme of works and searching out every thing he can find to enforce duty on his hearers; while the deep and important doctrines of salvation by grace only, are neglected. And one reason why they are neglected by so many I have thought is, because they do not know them experimentally by revelation; and no man can learn them and love them well enough to talk much about them, simply by the letter or by historical learning, without the spirit of God. And I have thought many are blind leaders of the blind, in the broad and popular way that is so much more pleasant to nature than the doctrine of grace, that it knows nothing of and cares less for.

But do not misunderstand me, and come to the conclusion that I am not in favor of Christians living in a discharge of duty; for I verily believe, that the preacher who is sound in the faith of the gospel, will study to show himself approved unto God in the important doctrine of salvation by grace, without the works of the law; which when it is preached is food to the preacher who preaches it, and all other Christians who hear it, whether they be known by the name of hard shell, soft shell, Old School, New School, Baptist, Presbyterian, Methodist, or what not; if indeed, they have tasted that the Lord is good, they do know and will love the doctrine of salvation by grace and grace only, (speaking after the new man, for the old man which all have is never pleased with it, but is always mortified by it.)

Well, this doctrine always reminds the Christian of the goodness of God in the great and complete plan of salvation by grace, and leads him to a repentance for his past sins, and stirs him up to a discharge of duty in future; in this way I think Christians keep his commandments, because they love him, which surely is the only correct motive. So I believe faith produces works from the principle of love, and works never did nor never can produce faith. And whenever works come first, they are dead works and cannot be acceptable with the living and true God. But the faith of God's elect does produce works

consistent with his word. And whenever works of this kind are acted out by his dear children, they are sure to make manifest faith that is the gift of God, and by which they are justified in his sight, and surely are acceptable with him through Jesus Christ our Lord, while they live, when they die, after-death, and to eternity.

Then, dearly beloved, "be ye steadfast, immovable, always abounding in the work of the Lord;" for the work of the Lord is to believe on him whom he hath sent. May the Lord bless all his children, who are earnestly contending for the faith of the gospel, and cause them therein to abide; and may he pity all their enemies, I think is my heart's desire for Christ's sake. Amen.

DAVID W. PATMAN.

TO EDITORS PRIMITIVE BAPTIST.

Lynchburg, Tennessee, }
Jan'y 5th, 1840. }

DEAR EDITORS: I am permitted, and cannot tell why, to address you on the most worthy subject of our Lord Jesus Christ, and his poor desponding people or church in this low ground of sorrow, where devils howl and the wicked seem to howl around the fold. Oh, brethren, if your unworthy correspondent could but know he was one who was just worthy to suffer for his name's sake, methinks it would create an entire new feeling in this poor frame of corruption, where it seems no good thing can dwell:

Your paper is read and considered to contain the truth of the Lord, as it is enounced in the scriptures of divine truth. I hope bro. Lawrence will again write, and not stop on account of the little difference I see between himself and some bro.

Now, brethren, I cannot do as I should; but let me just say, that if I should say any thing to the injury of any bro.'s feelings, I would ask him to write me privately; and not brethren let us see our Nos. filled with little differences of opinion. May the Lord bless all my dear brethren, who have written in the Primitive Baptist. So far as I am able to judge, I think I have thus said the Lord for it.

I have nothing new to write, except darkness appears to hover round us. Sin and immorality appears to abound more, and as our days grow older they appear to grow worse. But, brethren, if your poor writer should find no rest beyond this world of commotion, of all men it appears he

will be the most miserable; for what few days I have seen appear full of trouble. When I wrote you in July last, I think on the 20th, it appears some were pleased and some were not; but those of my old brethren (the United Baptists,) and of the doctrine of your paper think there is nothing but truth, if it is rather a hard saying. Now we should always be willing for the truth to stand, and every man a liar be, as it is written: Let God be true and every man a liar—if I am not mistaken in the quotation

We see that the Legislatures of our States are requested by religious denominations, to pass laws to prohibit men from drinking whiskey. I hope I never may see the Old Baptists at such work as that. And in fact I have no fears of it, for I think they are well pleased to see freemen and not drunkards neither. I hope the Lord will be merciful on us, poor sinners as we are. I hope and believe the Lord will carry on his own work, after the council of his own will, however mysterious to the world it may appear.

May grace, mercy and peace be ours in this world, and a happy acceptance in that great day when we must appear at the justice seat of all nations; and there meet our Saviour in smiles of peace, where we will be happy and at rest for ever. May this be our lot, according to the will of heaven. I remain as ever.

IRA E. DOUTHIT.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Stewart county, }
Jan. 23, 1840. }

BELoved BRETHREN EDITORS: Grace be to you and peace be multiplied. I have delayed writing to you longer than I should, in consequence of the delay in constituting our Association; but at last, in spite of all that the missionaries have said in relation to our not being able to constitute; thirteen churches were represented, containing five hundred & seven-teen members, which were formed into an Association exclusively aloof from all the Ashdod crew.

The missionary storm, (for I know not what else to call it,) has blown over our country, and is now followed by a moderate calm; and it is truly diverting, to hear those who were blown away in the gale, enquiring the way back; for the cloven foot has been at last discovered, and many of them have become

much affrighted and seem to be disposed to hide under almost any thing, except gospel truth; saying, that the brethren have run into extremes both ways, and that if they do not go better, they will take their letters out of the church and preach wherever they will let them, and live neither in the church nor out of it. While some are enquiring of our article of non-fellowship, saying, that if it is not too hard they will return and go with us. But they have not been sufficiently buffeted yet, or they would not be so much afraid of their brethren, who have been able to brook the storm with all its force, and remain permanent upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, and contend earnestly for the faith once delivered to the saints.

And now, brethren, I think is the proper time to observe the solemn warning of our Saviour, to watch; for from the signs of the times, I believe that there is danger of their again creeping into the churches and creating new disturbances. Therefore let us not forget to watch; for I have never been afraid that we should not get our share, but I have many fears that we shall get too many; for their system of doctrine at present in this country is fully sufficient to drive from their ranks all Christians, for they have got so afraid of revelation that they oppose it at every opportunity, & therefore contradict the experience of every true Christian. For the Saviour tells us, Math. 11th and 27th, that no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. And again, it is written that they shall be all taught of the Lord; therefore, every man that heareth my words and learneth of my Father, cometh unto me, &c. Therefore, from these scriptures with many others, we have no need to fear that we shall not get our full share; but from this system of their preaching, together with their denying the doctrine of eternal election in the pulpit, and at the same time subscribing to it in their constitution as their faith, their cloak of hypocrisy (or in other words, their sheepskin,) is almost worn out. Therefore I need not inform you, that our cause is every day gaining ground in this country, and the clear light of the gospel begins to shine with its former brilliancy.

And now a word to my beloved brethren in conclusion, particularly in the bounds

of our little Harmony Association. Much depends upon your conduct, therefore let your lives be exemplary and if you suffer persecution, let it be for the sake of Christ and his gospel, and not for your misconduct in any manner whatever. For if you suffer as an evil doer, or a busy body in other men's matters, you are not to rejoice on this behalf; but if it is done for the sake of your faith in Christ, Jesus tells you to rejoice and be exceeding glad, for great is your reward in heaven. Therefore, let us be doers of the word and not hearers only; for it is to the doers of the word that the promises apply.

And now I beseech you, brethren, to look to your situation, your extensive bounds, together with the feeble state of the ministry in your Association; and 1st, let it be our chief concern to pray to the Lord of the harvest to send forth laborers into the harvest. 2dly, search the scriptures for your duty to those that he has already sent, and as you have a few that seem determined to sacrifice their all for the sake of Christ and his cause, be engaged to show to the world in the language of the apostle Paul, that the laborer is worthy of his reward. And when your enemies would accuse you of being opposed to the support of a gospel ministry, as commanded in scriptures, let them be deprived of this weapon by your having discharged your duty in this respect as well as all others; and thus show to the world that your faith is not dead, being alive. And may the grace of our Lord Jesus Christ be with you all. Amen. Yours as ever.

JAMES P. ELLIS.

Georgia, Monroe county, }
Jan. 7th, 1840. }

BRETHREN EDITORS: Through the kind permission of an all-wise creator, I am blessed with another opportunity of addressing you a letter, and can say to you that I am yet proud of the little Prim., 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 by the slight of men who cry, Lo, here; Lo, there; and make as much snapping and cracking as fire in a bundle of chesnut sticks; who are fixing anxious benches and crying loud amens with screams enough to damp the heart of any Christian; which in a few blasts puts the fire all out; which I believe

is nothing more than sham fox-fire, which will show very well in the night, but cannot be seen when the the brilliant luminary breaks forth and shines brilliantly.

So, dear brethren, I can say we iron jackets in this vicinity believe in, we hope, that small still voice that old Elijah heard in Horeb. For you know that there was a storm that rent the rocks, but the Lord was not in it; so we believe that the Lord is not in the new fangles of the day, which are not authenticated by the holy writ, and not known in the apostolic age, such as Bible, tract, missionary, temperance societies, Sunday School Union, &c. &c.

I am in haste, brethren, as I have not more than five minutes to address you. I am going to write you, when I can get a leisure time to do so, which I presume will be candle light. Tell bro. Rudolph Rorer, I send Mr. Creep over to him. So farewell. A predestinarian Baptist.

EDMUND DUMAS.

Orange county, N. C. 19th March, 1840.

DEAR BRETHREN EDITORS: Your little paper called the Primitive Baptist, is beginning to be read with some interest in this section of country.

HARRIS WILKERSON.

NOTICE.

I am the Proprietor of and intend publishing in the course of this year, the following work, viz: William Huntington upon Universal Charity, pursued and taken by Mr. Zeal for God. Examined before Mr. Gospel Experience, the magistrat; found guilty and delivered up to Mr. Election, the jailor; then bro't before Mr. Discerning of Spirits, the deputy judge—there tried and condemned. Together with letters on Ministerial Ability's detecting error, and some comments on dark passages of scripture.

Also, the naked Bow of God, or a visible display of the judgments of God on the enemies of truth. The last will and testament of William Huntington, a servant of Christ, and of the church for his sake. Also, a preface to his will.

WILLIAM MOSELEY.

Bear Creek, Ga. Feb. 5th, 1840.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

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TERMS.

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“Come out of Her, my People.”

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SATURDAY, APRIL 11, 1840.

No. 7.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Gadsden county, Florida, }
February 1st, 1840. }*

BELoved BRETHREN EDITORS: In my simple and ignorant manner I have to appear before you by way of writing, as to the signs of the times in this section of country, which have been set before you by others more adequate to the task than myself; (for I only had about seven months schooling.) and a lay member, having the office as deacon of the Hepsibah Baptist church.

You have seen the resolution of this church in the Primitive paper in vol. 4, page 109. We as a church are but little troubled with those missionaries or spiers of our liberty as yet; but from the best information I have, our church liberty as a Primitive professed people is their object. And this, according to my judgment, is working by the aspiring characters carrying two sides for that purpose. And this is to keep one side dark as possible, while they carry the other side to its full extent, through the spirit of benevolence and Arminian doctrines, in order to get all they can as members on the effort side. And thousands perhaps, who are following them are preparing their gallows to hang themselves or their posterity on. That is, they must obtain their charters and all their advancing objects by the majority of votes to accomplish their designs, to which all of the effort class will give their vote, and at last our dearly blood-bought liberty is lost. Then what a monarchial government, then we with thousands of their side, will

have to pay tribute to the clergy, and that according to their own covetousness, and make us worship as they please, or drive to martyrdom or abandon our country. To which, if the people could see, we might proclaim as the little band the Primitives; COME OUT OF HER, MY PEOPLE.

Dear brethren, I think it is high time for the watchmen to give the alarm in time and place, and by doctrine and religious advice, for who can tell how things will turn. Therefore, let us call on him who is able to bring order out of confusion, and has brought salvation both common and special to his people in times past, when they obeyed his statutes and commandments. We as a nation, I think, are in a tottering condition.

Dear brethren, if you deem my judgment under a mistake, in what I have here stated, I hope you will look over my simple remarks. And may the Lord enable us all to see what is his will concerning us, and give us a holy boldness to perform our duty as depending creatures on him for all blessings, is my prayer.

JAMES ALDERMAN.

TO EDITORS PRIMITIVE BAPTIST.

*Mississippi, Lowndes county, }
Feb. 20th, 1840. }*

BRETHREN EDITORS: I have taken it into my head to write you a few lines for publication, if you think proper to do so. We have had great disturbances in the churches throughout this country, concerning the missionary question; but we who profess to be of the Primitive faith & order, have come out from amongst them. We are but few in number, but in good spirits though we are few and feeble. There is

one thing, brethren, that encourages me, when I see the mighty bulwarks that are raising against us; the battle does not belong to the strong, nor the race to the swift. Therefore, let us pray God to increase our faith, and to make us strong in the hope of salvation. Let us put our trust in the Lord Jesus Christ, who has arranged all things for his eternal purpose.

The missionaries call us hard shell and iron sided Baptists, &c. &c. We have two sorts of Baptists in Mississippi. We have a few of the Old School Baptists, and hundreds, yea thousands, of what I call the money-hunting clan. For they are a clan that have set themselves up for a speculation, and they are making handsome fortunes too, or have made them. But I can tell them what it is; begging is like every other speculation in this country, it has been pretty well dived into, and if there is any of the begging order in North Carolina, and I expect there is, tell them I cannot advise them to come to this country, as I think begging is likely to become a low calling here.

The missionaries, or free and independent Baptists, as they call themselves—and I think they are entitled to the name, for they are as all other people are in a free country; that is, they have the free and constitutional right, which the government of our country has provided for all its citizens; that is, to have their own notions about religion as well as other things—therefore, they, the independent Baptists, as they call themselves, are entitled to their freedom. And if their occupation is as profitable as it is thought to be, that is, living at ease and begging and teasing the honest hard working community out of their earnings.

Now I would not have you to think, that I allude to any individual by no means; but he who the cap fits, must wear it. They have no doubt accumulated large amounts, perhaps enough to render them independent; therefore, I believe that they are entitled to the name of the free and independent missionary Baptists.

So I leave the subject, and come to a close for the present. Now may the Lord of heaven enable you by his divine power to carry on the work, which you have I trust commenced in his cause, and may it triumph over all opposition, is my prayer for Christ's sake. Amen.

ALLEN ELLIS.

TO EDITORS PRIMITIVE BAPTIST.

Greensboro', La. St. Hel. Parish, }
Sept. 5. 1839. }

The prince of peace has declared, that he came not to send peace into the world, but a sword; and one of his prophets has declared, that "cursed is he that keepeth back the sword." As our weapons however are not carnal (yet mighty thro' God,) so may not our spirits be; for the wrath of man (altho' it shall praise God) "worketh not his righteousness." But we are in the midst of a great battle, and are called upon by our great captain to contend earnestly. O God, "teach our hands to war, and our fingers to fight." And this manner of fighting we have an appropriate and almost literal use for; but may our pens not be dipt in gall, but love. For I am persuaded, that if we have the glory of God in view, in every thing we write, we shall also have the love of souls in our hearts. But fight we must, and thanks be to God, we have an armory complete. See Eph. 6. 11: "While we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against SPIRITUAL wickedness in high places. The word of God is our offensive weapon, and our little Prim. seems a proper theatre for each soldier to come up and make his thrust, with our truly Jerusalem blade. If we orderly and wait upon the revelations of our brethren, by giving them room when any thing is revealed. I hope I shall be found ready to keep silence, when any thing new has been revealed to another.

Well, brethren, I think there has been something important revealed to me, and if you will keep silent a little while, I will plump it out. It is a true exposition of BETHESDA. See John's gospel, chap. 5. I am under a strong persuasion, that the account is not intended to be received as a literal, or historical fact, but as a figurative development of an enormity carried on in this world. I shall first give my reason for not receiving it as an historical fact, and secondly, giving my view of its true intent. My first reason is an impregnable one, if it be established. Then first, I believe there never was such a place as *Bethesda* at Jerusalem. All the builders, re-builders and topographers, cotemporary with Solomon, Ezra, Nehemiah, Zerubbabel and Herod, have left their negative upon it. Indeed there would seem to be a species of falsehood in the history of

Nehemiah, if there had been such a place in his day, for he undertakes to give an account of them. See chap. 3, where he describes several pools, with their proper names, and other more insignificant places; but *Bethesda*, he never names, yet he mentions the sheep gate; but we have the latter before us as a sheep-market, which was hard by this Bethesda.

But secondly, is it possible to conceive that there should have been a place of such uncommon notoriety, at Jerusalem (a religious mart for the world) and all the learned historians together know nothing about it, upon the one hand; or upon the other, conspire to oblivionize it? Undoubtedly if there had been such a wonderful place, curing every kind of disease by a miraculous descension of an angel, see verse 4th, we should not look in vain for a single reference, both in oral and written history! Methinks that the temple of the great goddess Diana, and even Solomon's, would have been thrown into the back ground, by the unequal comparison with our BETHESDA. Even among our inspired apostles and church-fathers, we find no hint or credence to there ever being such a place at Jerusalem.

And thirdly, can we receive it as a *literal* fact, that there could have existed an impotent man for 38-years, getting no better nor worse in all that time. For when he came there he could not walk a few steps, and when our Lord visited him he was still in the same fix. There must have been a standing miracle to keep him alive so long, especially when he had NO MAN to help him, see verse 7. Indeed it would take as great a degree of credulity to believe such things, as to believe that God would, miraculously, keep an angel steady on duty so long a time, and not to afford help to those creatures, who were least able to help themselves. But, my dear brethren, we have not so learned of Christ.

Now if I have established my position, it follows, that the Holy Ghost intended to set forth the two different kinds of worshippers that are in the world, and that we should be profited thereby. There is a mystery of wickedness as well as the mystery of godliness, and no doubt in my mind, that the figure before us is intended to exhibit both. The first, by those who are able to step into the pool, & the latter by the inability of the impotent man, whom nothing but Jesus could cure. By viewing it in this way, it seems to me, that

I can see through the whole affair. I can see many healed, in *their way*, by desiring to escape hell and get to heaven; not caring a cent by what means they get there. To be sure the name of Jesus is much used, but I believe not quite so much as the term *religion*. This word is but seldom used in my Bible, and mostly then in a wicked sense. However, I believe there is another poor little word used more than either: I mean the word *piety*. This unobtrusive word in itself, has been tugged, lugged and forced into every view of religion, without all conscience. Does a man pray fluently? This is a *pious* man. Does he preach loud and open his mouth wide? Surely this is a *very pious* man. But does he shut his eyes, change his voice and groan utterably? O, did ever one see such a *blessed* and *heavenly pious* man, &c. &c.!! I wonder if the world will believe me, when I tell them, that this word is never used in scripture but once; and then upon the occasion, for sons and nephews to not hide themselves from their own flesh, but with their money to support their parents, instead (as some would have them) of sending it some *where*, and some *how*, of which they know not, and for which they have no commandment?

But the pool will explain all these things; to which we come. "Now there is—by the sheep-market a pool." Yes, so *close* as to get the *skin* any how. They have pulled it away from bro: Lawrence, and I am sure I may not try to get it from them—"which is called in the *Hebrew* tongue Bethesda." I do not understand *Hebrew*, perhaps if I did, it would help my elucidation. But thanks to God, I think I can get along with my subject pretty well without such knowledge. Yes, they are sure to be about the sheep; that is, they will be busy in doing as the sheep do. Do Christ's sheep follow him by singing, praying giving thanks and preaching? So do they. And if I were to offer a distinguishing trait, it would be their redundancy in all externals. The structure of the pool, had not only the apartment for bathing; but *five* porches or avenues, by which it was entered. Now in these, lay all the candidates for health. These five porches seem to agree so strikingly with the five senses, which man possess, that I cannot refuse their application. The heart or soul seems to be the pool. Water in scripture, many times, is meant to be multitudes of people. Now altho' multitudes of people cannot be said to

be in any man's heart, yet their opinions, prejudices and traditions, in matters of religion, are certainly, in the hearts of all inquisitive men. Here they are wont to lie, quietly enough, until a revival takes place in Christ's church, and then the transformed angel enters the pool; the waters are troubled, and to some sprightly fellow, the cure is effected.

I cannot forbear to compare it with the visit of some great angel-looking preacher, who will so trouble a settlement that one of the most prominent young men will step in, and have his charges paid to learn him to preach. This fellow is cured of a work-sick heart, and away he goes. We are often asked if the Baptists don't stand in need of learned preachers, as well as other sects? We answer, yes. But we are sure of one thing and that is, "there shall not be many;" and what few we are to have, will be first separated by God from their mother's womb, next brought up at the feet of some Gamaliel. After this they will be called to the ministry: they will not confer with flesh and blood, but straightway preach Jesus. These we call good gifts, *coming down* from the Father of light. But those man-made preachers we call bad gifts, *coming up* from the earth. Now it seems as if it were an easy thing to detect these latter, for Christ has said, by their *fruits* ye shall know them; and that we cannot serve God and mammon. If we look sharp, no matter how they twist, cover and turn things, you will see the fruit appear after a while; and I will risk all the knowledge I have of this matter, that it will be some how, in the shape of something very much like a—a—a DOLLAR. For their appropriate name is MAMMONITES. They must excuse us for this plainness of speech, for our eyes must not spare the adulterers, tho' they be as our right hands.

The pool having those five porches, through which alone it can be entered, and these already having been compared to our senses, we must next examine the process of these senses, upon the human understanding. Seeing, hearing, smelling, feeling & tasting; these appear to be the first principles of our knowledge. We first *perceive*, perhaps we next *conceive*, then compare, combine, abstract, &c. We afterwards analogise by the powers of remembrance and reflection, until we arrive at a conclusion of *some sort*. This forms a platform, whereon *four* champions exhibit their powers.

I mean the *judgment*, the *will*, the *affections* and the *conscience*. These are seldom at peace, when the man is about to undertake any great enterprise. The judgment and the conscience are always agreed, for they are the offspring and twins of *knowledge*; but the will and affections are often refractory and turbulent in their waywardness; especially when they have not borne the yoke in their youth. Now it follows, that if a man's knowledge be defective, all the powers of his mind may concert a *peace*, without proper counsel and without consistency. So that the man may "cry peace, when there is *no* peace." For "if the *light* which is in us be *darkness*, how great is that darkness!!" Man in a natural state knows not God, and therefore is in darkness; for God is light. He may have cultivated the sciences and climbed to their pinnacles, and have dived into the depths of literature and made astonishing discoveries of the hidden laws of nature; yet is he but a fool, and so will he acknowledge himself, whenever God opens another porch, or a *sixth* sense; I mean *faith*. Without faith it is *impossible* to please God." Faith is the *gift* of God." But "all men have not faith." He therefore who gave the *five* must give the other, or we shall be confined to the earth in all we *do*, in all we *say*, and all we *think*.

Those healed in the pool, by *troubled waters*, were thus confined. Yet there was one that nothing but BLOOD could heal. By the first branch of faith, enlightening his understanding, he could not *so step* into his heart as to find any thing good or of a healing nature there. I have said in a former letter, that the first branch of faith being "the *substance* of things hoped for," it must mean *eternal life*. If so I can easily see how he might live 38,000 years in any fix. Perhaps 38 years was the longest time any of God's children ever were in conviction. This idea, as well as that of his not distinctly knowing at first *who* it was that healed him, are purposely left on record for the use of God's weakest children. Its being said to be at a feast of the Jews, & on the Sabbath day, may signify the popularity & strictness of external worshippers. His not knowing at first, that it was the Lord who healed him, seems not to be singular. For we recollect a person whose eyes he had rubbed, but one saw very imperfectly; he thought a man to be as large as a tree. Young converts are very apt to

realise this spiritual application, for they think every Christian, to be much more holier than he afterwards finds them and himself to be. But this is far, very far from being the case of those who have received the anointing of satan. They are strong from the word go. Witness how quick and strong they learn to pray. They have never been lamed, like old Israel, by a wrestling-match with a certain man, while his name was changing from Jacob. [What is the difference between a Jacob and an Israel? nothing, only what a wrestle, i. e. an experience makes.] Yes, we may be sure those poolites are strong when they come out, for they were so in the worst of their sickness. Compare the exercises of one of these and an Israelite. But Christ has done it already, see the publican and pharisee at prayer in the temple. "They are wiser in their generation than the children of light." When we have on record but *once* of Christ's rejoicing, we ought to take an *emphatic* notice of it. Let us quote it. "I thank thee, O Father, Lord of heaven and earth, *because* thou hast *hid* these things from the *wise* and *prudent*, and hast revealed them unto *babes*." This is God's way, but the mammonites will have another way, in despite of God or us. Wo unto them. They go in the way of Cain, and run greedily after the error of Balaam, for reward; & perish in the gainsaying of Core. But how do they go in the way of Cain? I answer, by offering things, in which faith has nothing to do. I mean such as silver & gold, which God esteems as "filthy." But our missionaries esteem them very highly. This only shews that God and they are not of the same way of thinking; and without faith, this opposition will continue in this world, and the one without end!!

We will now notice Mr. Balaam; and we can easily know his error, for we are told it was for REWARD. A missionary will ride over *his quarter*, to preach, or establish societies, the Lord knows of how many different kinds, for the *reward* of I suppose \$40 per month; I say, well done, Balaam. And for Mr. Core's part, we must seek in Num. 16. 10, under the name of Korah. It seems he had learned so much, some how, or another about the priest's office, that he thought he suited it, as well as Aaron, and perhaps better. But he perished, and all those who advocated his pretension.

My dear brethren, these are awful things to write about, but we must speak plain. I now ask, if the missionaries of our day are

not a compound of the three foregoing characters? May the Lord of his rich mercy, save some. While we, "having compassion and making a difference, save others, by pulling them out of the fire, hating even the garment spotted by the flesh." O! our brethren, come out of HER!! There are many things indifferent to God, of such things we are only to be fully persuaded in our own minds, and then shall we be happy. Such are, eating meat, (if we don't eat too large a piece at a time) drinking wine, marrying, &c. If we receive them as mercies, and are thankful. But in the *manner & matter* of his worship, God is particular to the extreme. He is to be worshipped in spirit and in truth. And this cannot be done but by a spiritual worshipper; who sees things which are invisible; and this is done by that same faith. May we not be sure, that much is signified, by his not allowing his shew bread to be leavened, and the stones of his altar to be hewn. Moreover he has commanded, Exo. 20. 26: "Neither shalt thou go up by *steps* to mine altar, that thy nakedness be not discovered thereon."

My God, what an awful idea this brings to my mind! There are so many steps now-a-days, that I cannot name them in order; and perhaps while I now am writing, some more are hewing out. I think, however, the first step that was laid in this inventive day, was the Bible. Yes, in a *society* way. Let us speak reverently and soberly of the blessed Bible. What can it do without the spirit of life? It is the sword of the spirit; no one else can use it; and is like all other swords, inoffensive of itself. There could not be a more ignorant belief than what our Lord accused some of the Jews with, John 5. 39: "Search the scriptures, for in them *ye think* ye have eternal life and they are they, which *testify* of me. Now we see that there is no life in them. They only speak of Jesus, who indeed is the life. Now their use is clearly pointed out by St. Paul, Rom. 15. 8: Now I say that Jesus Christ was a minister of the circumcision, for the truth of God to confirm the *promises made unto the fathers*. AND, that the *Gentiles* might glorify God for his mercy, &c." Now as *this truth* respects us Gentiles, seeing that the Jews are now cut off, and we only interested: we glory in God for the testimony of the Jewish scriptures, which so punctiliously concur with our New Testament facts. For we see from hence, that he is the

true shepherd and we feel (by his spirit) that the porter has opened the door unto him. But it is now a dead letter to the Jews, as it is unto us, until the *time* appointed by the Father. "The isles *shall wait* for his law—which converteth the soul." But when they are to wait no longer, there shall some Cornelius see a vision, and send for some (whom the Lord pleaseth) whom the spirit hath prepared. These shall rise up and go, in despite of all forms, & the work shall be done notwithstanding.

I believe I shall leave off trying to enumerate and describe these *steps*, which the missionaries have erected to God's altar, especially as bro. Lawrence (who seems to be like one of the beasts in the midst of the throne, having eyes *without*, as well as *within*;) detects them as fast as they appear. Besides, I got a little puzzled in trying to describe the second *step*: I thought it was made of gold; but I thought I saw gold even upon the first; and as I cast my eyes upward, to every succeeding one, methought I saw gold all the way. These steps reach so very high, that the nakedness of the ascending worshippers are so plain, that I am indeed ashamed, and will return to the pool again.

All men lie at this pool, viz: in their five senses, for the word is, ver. 3: "in *these* lay a *great multitude*, &c." The most of whom are content to lie there, being content with the lust of the flesh, the lust of the eye, and the pride of life. But as the devil wants some active sheep-skin-wearers, he troubles their thoughts in such a way that they feel a cure necessary; & these are they who "*first step in*, and are cured of *whatsoever disease* they have." All men by nature have an incurable disease, except those whom the Son of man came to seek and to save; yes, *our* impotent man, was among the rest. But the devil will have some of his children amongst God's; (Christ being pastor; witness Judas.) These are what the apostle called *false brethren*. He prepares some by hypocrisy, but these are not they of whom we are speaking, for some must go through some operation of his, in order that they may possess his own assurance. The devil, therefore, emerges them out of the troubled and dark waters, into his transformed light. See 2 Cor. 11. 13, 14, 15 vs. You may see a fair representation at a *camp* or procrastinated meeting. For in the *midst* of confusion and distraction, you will see some (whom the devil had selected) hop

up from a state of prostration, and in their mouths a glory, glory, glory. God is not the author of confusion, and *the* Book says so. And Jesus' manner of healing, is also before us, verse 6: "Wilt thou be *made whole*?" Notice the great difference; and trace it through all ages since the world began, to the present day. The devil's children can make themselves whole by *stepping themselves* into the pool; for the devil's doctrine is, "MAKE yourselves whole; for every thing is ready if *you* will do *your* part." And there is not one of his worshippers, but what believes it with their *whole heart*. Notwithstanding, they are obliged to have *grace* upon their *tongues*.

There is a scripture they quote very often, but without its legitimate application: "*co-workers with God*." There is no sense, in which this scripture can be applied, so as, to help God to save our souls, but is peculiar to the office of an ambassador. And what is that? Answer, to send a message of peace to whom God willeth and a bad one, to whom God willeth. To the one the gospel proves a savor of life unto life; to the other, of death unto death. Our Lord said unto some, whom *he knew* to be of the devil, "Ye will not come unto me." But God's trembling children, have to wait until ONE JESUS comes along. For they neither see, nor feel any thing, in their hearts, which can effect a cure. Indeed they find their pool so muddied by deceit, and offensive by wickedness, (see Jeremiah, 17. 9.) that they are unable to enter it.

I perceive so strong a confirmation of the view I have taken of this passage of scripture by Isai. 50. 10 & 11 v. that I feel bound to make the application. "Who is among you that feareth the Lord and obeyeth the voice of his servant; that walketh in *darkness* and hath *no light*, &c." "Behold, all ye that *kindle a fire*, and compass yourselves about with sparks; walk in the LIGHT of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Here is the image of our impotent man, in one who hath *no light*; yet he is told to trust in the name of the Lord, and to *stay* upon HIS God. And altho' one of our figures is represented by *water*, and the other by *fire*; their application is the same. God was in neither; the devil was in both.

As we have seen how the devil makes missionaries with *water*; let us see how he

works it with *fire*: an element he is more conversant with. Well, here he comes along, in one of his transformed ministers, (who is an angel-looking fellow,) brought up and prepared to preach by a society of the *begging mammonites*. This fellow will kindle such a fire, in some church, that its intense heat, will so liquidate the gold and silver, in the pockets of his hearers, that like the lava of some volcanic eruption, it shall overwhelm some of God's cities, (churches.) Thus by their kindling a blaze of enthusiasm, *money* is procured to rear up successors in their art, who shall so manacle the consciences of the people, that nothing will give them ease, until they pony up another hundred dollars for life membership, &c. &c. Thus is this game of artifice, ignorance, or laziness, played & perpetuated over the people's deluded heads. I hope, however, that the regimen of our humble Prim. will effect the cure of some. The *bad news* from heaven, which we have lately heard, may deter others. It would seem a little ungenerous of the *Prim.* in plaguing the poor missionaries in *this world*, when they get no rest in the *next*. But the fact is, we don't believe in it at all. We believe that those who are troubled after they have deceased, have never died *to, for,* nor *IN* the Lord. We therefore advise them (in love) to discontinue their effort schemes for which they have no commandment nor precedent from Christ, nor his Primitive churches. For this thing hath wrought much offence, bitterness and strife in God's church.

In looking over my address, I find that I have confined myself altogether to my *brethren*. But my dear sisters, I have a word to you; I mean to my *married* sisters. As much as I have always respected and loved your sex, I must here accuse you before the public. I do wish from my heart, that ye may be able to take *the Book of books*, and by it acquit yourselves. Indeed, my sisters, the delicacy of your persons must not prevent my earnest contention upon this occasion. My charge is, "*That your common practices are downright missionary.*" You know I am writing against that sect, and you are too dear to us, not to pull you out of this fire, if we can. The specification is, *unruled by your husbands*. Take the Bible in one hand; hold the other up unto God; and say, if you can, "*not guilty.*" Would to God ye could do so. Would to God that this sin was unto you as other sins; for which you repent,

and which you hate. Our principal charge against the missionary system is, that it derogates from the rules which Christ has laid down for the church's conduct. The missionaries of this day, therefore, obey not their *head*. Christ is said to be the head of the church in *all* things, see Eph. 5. 22, &c. "Therefore, as the church is subject unto Christ, so let the wives be to their *own husbands* in *every* thing." We don't accuse you of following the *commandments & ordinances of men.*" I wish you would give us such a chance; because I know, it would please the Lord, if it were *respectively* done. But why need I quote scripture, ye have all *heard* it, and *heard* it, until I am seriously afraid ye *HATE* it. How do you know, my dear sisters, but what your disobedience to *your head* may not have prepared some of God's children to disobey their head? You must remember that your unceasing example before their youth, hath stiffened their necks against God. When you do contrary to your husband's will; you uncover your heads to your own shame, see 1 Cor. 11. 3. &c. Your husband is your covering. Expose him and you are naked, see Gen. 20. 16.

I am confident that *literally* there never was such a place as Bethesda, at Jerusalem. The long context, however, which the impotent man seems to occupy (see Job, 7. 21,) staggered me a little, while I was writing about it. But the reasons I have advanced, are incontrovertable. I therefore conclude, that the figure represented had a *literal* origin by the great cure of a celebrated case.

Finally, brethren and sisters, I believe in the pool being a figure. I believe also in my own incapacity to properly expose it, and desire some abler brother to treat it in detail. Christ telling him, "sin no more, least a worse thing come unto thee," may be explained by the fear of every one of God's newly born children. They believe, after such a display of love, that they *ought* not, nor *would* be forgiven, if they should sin as before. For they sincerely believe in quitting sin altogether. "When we were children we tho't as children, &c." I will just add a word, for some impotent child of God. My dear bro. dont you know that all that God requires of you is to love him with all your heart, and with all your might, &c.? Yes, say you, I wish I could do *that*. A word more, would you not love him better if you *could*? O yes.

Then you already love him with *all* your might. But surely, in much weakness. Yes, my bro. but he will see you *again*. Farewell.

THO. PAXTON.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 11, 1840.

The extra copies we printed of several of the back numbers having been distributed, we are unable to furnish new subscribers with the entire volume—they can either pay in proportion for the balance of this volume, or receive of the next volume enough numbers to make up the deficiency.

We bespeak the patience of our correspondents; we have several communications on hand, which we will insert as speedily as practicable.

TO EDITORS PRIMITIVE BAPTIST.

No. 3.

ON UNITY.

BRETHREN: "There is *one* body and *one* spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, and *one* baptism; *one* God and Father of all, who is above all, and thro' all, and *in you all*." Which brings to mind another saying of the apostle: "If God be for us, who can be against us? who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If all God's creation, whether in the heights above, or the depths beneath;—if all the principalities and powers in the universe, cannot burst asunder the everlasting bonds encircling Christ Jesus and the people of his purchase; what hath the saint to fear, with the evidence brightening before him, that he hath been born again of the water and of the spirit—been created anew in Christ Jesus unto good works, which God hath before ordained that he should walk in them? And in view of this eternal and never-ending union, how inconsistent must it be for those who are embraced therein and who are the happy recipients of all the divine blessings flowing therefrom, to be led along by the malign influences around them so far from the pathway of duty, and the bind-

ing obligations of brotherly love, as by word or deed to render themselves more distant in appearance from each other;—cause bickerings and heartburnings to spring up, and seem to urge this very separation themselves, which Paul thought it impossible for all their enemies combined to accomplish.

Passing by the many little circumstances which transpire amongst brethren of the same church or conference, that might come within the purview of these considerations, I would notice some things of a more public nature; such as the general discussion of subjects either from the press or pulpit, that lead to actual controversy amongst brethren. In a free social compact, the liberty of speech must be allowed to all; and although this may be abused by the few, it should not on that account be denied to the many. In the agitation of political subjects amongst the nations of the earth, the social condition of mankind hath been improved, and a steady and sure progress made towards the ultimatum of equal rights. And to the mighty influence of bold discussion in matters of religion, may be attributed, secondarily, the stupendous reformation in the days of Luther and Calvin; and many of the glorious things that have since been brought to light from the vast store house of revelation, to the comfort and edification of the saints.

But that it is necessary for brethren of the same faith & order, partakers of the same heavenly calling, who are known by others as well as themselves to believe in and enjoy the same confession of faith; to indulge in controversies, thereby exhibiting to the enemy a divided front, I am both unwilling and loth to admit. It will not admit of debate, that they on such occasions, differ in essential points of doctrine; because, if they thus differed, the brotherhood never existed, and the matter ends. The difference therefore must turn upon non-essential points; and perhaps in nine cases out of ten, where such controversy exists, unpleasant and bitter feelings are the consequence.

Brethren, have not all of us been witnesses of, and more or less participators in, such unpleasant things? Have you not sometimes noticed brother arrayed against brother, in the boisterous and long discussion of some subject connected with our profession, which was rendered more ambiguous if possible by the multiplicity of words, than it was before the discussion began? I doubt not but you have repeatedly noticed such instances, where brethren appeared to get wider and wider apart by their fine spun arguments, witticisms, apt sayings and hard sayings; when at the same time you verily believed, their sentiments to be precisely the same, if rightly understood—that

they were a unit in opinion on the subject about which they were disputing, and that the only difference existing between them was caused by the lumber & dust of their many words with little meaning. Then why not dispense with controversy amongst ourselves, & let our weapons (which should not be carnal but spiritual, overthrowing the strongholds of satan.) fall exclusively on the heads of our enemies, and the adversaries to our most holy union and that most holy cause to which we are espoused? With us there is but one Lord, one faith, and one baptism. Therefore, let us put down disunion, put away jealousy and envy, and self-exaltation and every wicked device which the devil may suggest to our minds; and let us by the grace of God love one another with a pure heart fervently.

Brethren, I beseech you to exhort one another to still greater unity of action; for in UNION there is both strength and beauty. It is a high tower and a strong tower, and a fort invulnerable to your enemies. Have an eye of especial favor to your ministers: encourage them in their labors of love, both by administering to their temporal necessities, and dropping a kind word in their ear; (which is too generally neglected;) and be sure to remind them of this heavenly union. Also charge them, your chief speakers & ready writers, "before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." Let us all desire to make joint progress in the divine life, and seek each others happiness;—making use of the talents committed unto us by the Almighty, for the promotion of this great end. For recollect, that, "unto every one of us is given grace according to the measure of the gift of Christ—and he gave some apostles; and some prophets; some evangelists; and some pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." "Cast not away, therefore, your confidence, which hath great recompense of reward." (to be continued.)

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

Poplar Spring, Fairfield district, S. C. }
Feb. 8th, 1840 }

A Fragment for the Primitive Baptist,
by Jonathan Mickle.

Thoughts on Isa. ix. 6: His name shall be called, Wonderful.

The Son of God was a wonderful per-

sonage, such as never existed before his incarnation; nor ever will exist after it, in any other person or subsistence. He was God and man, of two distinct natures, but one person. Hence he is called The Root and Offspring of David. Rev. iii. 5. He was Lord of the universe, yet had not where to lay his head. Mat. viii. 20. Luke, ix. 58. He was a son & a servant, Isa. xlii. 1. Zech. iii. 8. Though he thought it not robbery to be equal with God, he took on him the form of a servant. Philip, ii. 6, 7. Though the kingdoms of the earth were all his, yet he paid tribute to an earthly king Mat. xvii. 27. John xix. 15. Though he was King of kings and Lord of lords, an earthly king had dominion over him.

He assumes the different epithets of Lamb and Lion, Master and servant, a God and a worm.* These are wonderful things! It was a wonderful thing that he should be made sin for us who knew no sin, that we might be made the righteousness of God in him: that he in whom dwelt all the fulness of the Godhead bodily, should cry out, My God, my God, why hast thou forsaken me? that he should be despised and rejected of men, a man of sorrow and acquainted with grief. It is wonderful to think, that it should please the Lord to bruise him and put him to grief, who yet was the image of the invisible God, the first born of every creature; by whom all things were created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him. And he is before all things, as says the apostle, and by him all things consist; 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: for it pleased the Father, that in him should all fulness dwell.

Though he was holy, harmless, undefiled and separate from sinners, he was numbered with the transgressors; he had his grave with the wicked, and with the rich in his death. Isa. liii. 9. 12.

It is such a wonderful thing that God should give up his Son to die for sinners, is what

*Psal xxii. 6. "I am a worm, and no man;" i. e. I am held in contempt and despised among men; or as it is immediately added by the Psalmist, "a reproach of men, and despised of the people."

makes so many deists, so many who deny the fact. The thing is too wonderful for them. They do not credit it. Hence how appropriately is his name called, Wonderful.

It was such a wonderful thing that Messias should appear in such an humble condition, that the Jews would not believe in him. He was to them as a root out of a dry ground, having no form nor comeliness. Isa. liii. 2.

Such is the blindness of our minds, and the darkness of our understandings, that the whole plan of salvation through him seems wonderful. It seems a wonderful thing that our sins should be imputed to him and that his righteousness should be imputed to us, that his sufferings should be substituted for ours. But, brethren, this wonder solves and explains another: it explains to us how God can be just and the justifier of the ungodly, Rom. iv. 5. how we though guilty, may find pardon and acceptance with God; and how we may be saved from hell. His name shall be called, Wonderful.

Protracted Meeting revival Hymn.

1. Lift up your eyes to th' heavenly seats,
Where your Redeemer stays,
Kind intercessor, there he sits,
And loves, and pleads, and prays.
2. 'Twas well, my soul, he died for thee,
And shed his vital blood,
Appeas'd stern justice on the tree,
And then arose to God.
3. Petitions now and praise may rise,
And saints their off'rings bring;
The priest with his own sacrifice
Presents them to the king.
4. Let new lights take take what course they please,
And their evang'lists boast;
If we'd no advocate but these
Our souls would sure be lost.
5. They'll say, now while an hymn we sing,
Let all the people come;
Ye husbands now your children bring
And with your wives fall down.*
6. Ye humble mourners, all draw near,
Press forward through the crowd;
Neglect not now your cross to bear
While we do sing so loud.
7. While the next stanza now we sing,
Ye saints of God, fall down.
The mourners are ashamed to kneel
'Till first they see you come.
8. If while we sing this verse again
You will prostrate yourselves;

*Col. Davis gave this kind of invitation at Mount Zion church, Rocky Creek, Chester district, S. Carolina.

We will be sure the whole to gain
And get them down by halves.

9. Ye Christians all fall on your knees,
And thus th' example set;
When this the congregation sees
They all prostrate will get.

10. The harden'd sinners are averse
To leave their seats and come:
Now sinners, while we sing this verse
All at your seats kneel down.

11. Ho! all ye people, free and bond,
Come kneel down by us here;
For such as are too stout to bend
Have no part in our prayer.*

12. We are the men to offer prayer,
For we are in Christ's stead;
Come fall down on your knees just here,
If you do feel your need.

13. Thousands who have so done, they say,
Have got their sins forgiven;
For while evangelists do pray,
Jehovah bows the heavens.†

The conclusion of the Old School on hearing and seeing the new light movements.

"Jesus alone shall bear my cries,
"Up to his Father's throne,
"He, dearest Lord! perfumes my sighs,
"And sweetens every groan.
"Ten thousand praises to the king,
"Hosanna in the highest;
"Ten thousand thanks our spirits bring,
"To God and to his Christ."

*Mr. Chaffin gave the people at Hope-well, notice, formally, that such as did not come forward and kneel down while he was singing, he would not pray for.

†This Colonel Davis asserted from the pulpit at the Poplar Spring meeting-house, Wateree church. He said hundreds have got their sins absolved while they were kneeled round about the preacher and he was praying for them. "I believe I might say, thousands, but hundreds, I am sure of," said he, "are living the lives of Christians. They are not mischief-makers, (i.e. They are not of the Old School,) but are living the lives of Christians." And he has proposed for the people to drag up one another, as I am informed, and come up by families saying, Prove the Lord for once, if he will not open the windows of heaven and pour us out a blessing that there shall not be room enough to receive it.

JONATHAN MICKLE.

Franklin county, Georgia, }
28th February, 1840. }

DEAR BROTHERS EDITORS: I once more take my pen in hand to inform you, that I am yet alive and trying to contend for the

faith once delivered to the saints; but we are still pestered with the institution folks through the bounds of Tugalo Association. but I believe that God will bring all things out right in his own good time. It has been some time since I wrote before, but I will try to let you hear from me again after a while.

Dear brethren, may the great head of the church guide and direct you in the way he would have you to go. is the prayer of your unworthy brother until death Farewell.

JOSIAH STOVALL.

TO EDITORS PRIMITIVE BAPTIST.

*Pickensville, Alabama, }
Feb. 23d, 1840. }*

DEAR BRETHREN: With us things are calm—the storm seems to have blown over. True there are some that seem to have been caught in the brush and mud, but I think by giving them a friendly hand they will be able to come out. I do not mean compromise, there is no compromise between truth and error; but in the spirit of meekness and forbearance, (give council.)

Dear brethren, keep in memory the council of brother Moseley of Georgia; that is, avoid a war of words which gender strife. If there should be a difference of opinion on an abstruse question, settle it by private letter. I can say as did Jacob of old, my life is wrapped up in the lad's life, and that we fall not out by the way. The work we are engaged in is great and large, and we are separated upon the walls, one far from another, and wheresoever you hear the sound of the trumpet, resort ye thither, for our God will fight for us—our weapons of warfare are not carnal.

I did not intend to write much in this letter, but since writing the above, I have heard from different quarters, and it seems as if the churches that went off with the missionary side of the question have become unhappy, at the commencement of this year being called on by their preachers for a fixed salary; and I think the time not far off, when there will be another divide; for them churches are quiet unhealthy. This you know, dear brethren, is the sum of the whole matter of difference; the missionary wishes to make a craft or lucrative office of the ministry, and the Primitive or Old School oppose it. The Primitive churches and Associations enjoy great peace and harmony of faith and practice in this part of God's

vineyard. Those Ashdod children seem to approximate nearer Campbellism than any thing else; and I do think myself, the greater part of their preachers were conceived in Arminianism and brought forth in Campbellism. I will say nothing about the middle ground folks, as brother Beeman has told that so well. I will let it stand and say, go ahead, brother B. In conclusion, I bid you God speed. Live in peace and may the God of peace be with you.

WM. H. COOK.

TO EDITORS PRIMITIVE BAPTIST.

*Tennessee, McMinn county, }
Feb. 13th, 1840. }*

BRETHREN EDITORS: I now write you a few lines which may inform you, that the Primitive is still read by many with delight, while some are persecuting them, &c. Some who are tainted with the free will principle, that still belong to the O. S. Baptists, are found in our country as fault finders; but the old predestinarian feeds upon the strong diet.

I must close for the present. In great haste, yours, &c.

CLEMMONS SAUNDERS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Columbia county, }
Feb. 7th, 1840. }*

DEAR BRETHREN IN THE LORD: I am happy that I have it in my power to address you once more. I get my papers regular, and am well pleased with them and satisfied with you all, because you speak so plain. And especially I love to hear old brother Isaac Tillery speak in the plain language of the scripture, as all God's children should speak the language of Canaan plain. And especially the preachers of the gospel should speak plain and easy words like Jesus did: If the world hate you, you know it hated me before it hated you.

My old dear brother perhaps wishes to know if other preachers are set at nought like him. And I can speak for one, as the people say, I am one of the men that turn the world upside down, as did the apostles. And I am glad of that, for if all men should speak well of me, I should know I was a false prophet. So will they hire them to kill, steal, and destroy, all the comfort and joy belonging to God's children that they can. And by so doing they

the missionary Ashdod crew fulfil the scripture in persecuting the people of God, and give them a witness that they are the sons of God: For all who will live godly in Christ Jesus, shall suffer persecution. They have carried pistols and dirks to the meeting house against me, and I withstood them to the face, and have escaped their hands.

If I was to write all the trials I have met with in contending for the faith, it would fill a volume. They, the missionary scribes and pharisees think, if there was a search warrant to go through Georgia, there could not be such a one as myself to be found. They say I make no allowance at all, that I speak just as plain as Jesus did, and that I strip the truth too naked, and that I have no right to do so; that Jesus had a right to speak the truth, but I have not. I have called on them to condemn me by the scriptures, and they say they cannot; but that I stick too close to God's word to be popular. And I am glad of that, for Jesus was as a root out of dry ground, without form or comeliness. And what may we expect? if they called the master of the house Belzebub, how much more they of his household and his watchmen. My preaching brethren, be strong in the faith; cry aloud, and spare not.

Dear brethren, I reckon poor old Elijah thought he was alone, when they digged down the altars of the Lord, and slain the prophets, and they sought his life; but see the answer of God: I am persuaded there are now more than seven thousand, that never did nor never will bow the knee to missionary idolatrous worship. So, my good brethren, go on in the strength of Elijah's God, and keep this paper in circulation, and use the sling of prayer as did David, and Goliath will ere long fall dead, and you may take the sword of the word of God and cut off his head. So, dear brethren, farewell for to-night. Yours in gospel bonds and love, in hope of a better country of rest.

MATTHEW D. HOLSONBAKE.

TO EDITORS PRIMITIVE BAPTIST.

*Holmes county, Mississippi, }
November 12, 1839. }*

DEAR BRETHREN: The undesigned having enjoyed the opportunity of reading the Primitive Baptist paper, & being much pleased with the same, believing that it

advocates the doctrine of the gospel according to apostolic practice; and being under some impressions and I have thought obligations, to do my feelings justice to inform the Old School Baptists throughout the U. States of the rise, progress, prosperity and adversity of said denomination: I had much rather it could have been done by an abler pen, but fearing there was none that would do it, & knowing there were but few in this Southern clime that can do it, for the want of ocular demonstration, or that can say, I am an eye and ear witness of the following, &c.

I beg permission to make a small digression, for the sake of explanation; being born in N. C. Rowan county, near Salisbury, 1774, in the revolutionary war; & about the year 1780 left said State, emigrating to what is now State of Tennessee; & in 1783 taking water on Holstein river, and in March of the same year landed at Natchez, a Spanish province, and the papal hierarchy reigned predominant.

And now, brethren editors, the reason why I took this ramble was, to show my early location in this Southern clime; therefore I consider myself a Southern man. And the whole extent of population at that time in said province, was not more than the extent of a small county; the citizens of the country being nearly all Americans, but all under the papal jurisdiction. But the time had rolled round when God in his providence thought proper to rend the veil of popish ignorance, and to disseminate the pure doctrine of the gospel of king Immanuel: about the years 1785, 6, 7, 8, 9, &c.

It seems from the fruit that was produced, that the great head of the church had committed a dispensation of his gospel to a Mr. Richard Curtis, a native of S. Carolina, but now a resident of this province. I can assert it boldly, fearless of successful contradiction, that said R. Curtis was the first man that stepped forward in the gospel hemisphere, to inveigh against and oppose the doctrines of popery & the errors of the times, and to advocate the truths of the gospel according to apostolic practice. It is not my opinion that said Curtis was at that time even a licentiate, but he that as it may, his remonstrances & stern opposition to the doctrines advocated by the papal hierarchy incurred displeasure, and met with and called forth that imperious tone from the Revd. High Priest, silence and implicit obedience. But thus far, neither

fearing men nor devils, he propagated and disseminated the truths of the gospel, and the Lord was pleased to bless the word to the good of souls. At last the civil authority was invoked to suppress such heresy, and finding that the times were getting very warm, the only alternative was silence or go to prison. None baptised yet, no churches constituted; and said Curtis not being qualified to fill the different functions of the gospel, at the solicitation and counsel of his best friends he goes back into South Carolina his native State, and into the bosom of his old friends and brethren in the gospel; they becoming acquainted with his gift in the ministry, and being satisfied with the same, said Curtis was ordained to the ministry, under the wings and in connexion with the old Regular Baptists. Said brother now returns again to his friends in the South, fully authorized to fill the different functions of the gospel. This was just at or about the breaking of day, when the American jurisdiction spread her wings over the now State of Mississippi. In or about years 1804, 5, 6, there were about five churches constituted, under the zealous and indefatigable labors of that successful herald of the gospel.—Popish fetters being broken, it seems as though there was nothing now to fear; (but alas! more of this in its place.

Brethren Editors, I will say to you, that my name stands on record in the book of the first constituted church in this State. I also will say, that I was one of the delegates that were appointed to try the strength of churches, or to look into the propriety of forming ourselves into an Association; (this was July, 1807:) which was carried in the affirmative, and that the different churches be and appear at the time and place with letter and delegates in October next, &c. which was accordingly done and became a constituted body. In this lapse of time ministering brethren had emigrated from South Carolina and Georgia (viz: brethren D. Cooper, M. Hadly, T. Mercer, and Courtney and subsequently others; all meeting & mingling together as a band of brothers indeed; all speaking the same thing and being perfectly joined together in the same mind and in the same judgment. Now was the time when good feelings prevailed. Churches were edified, Zion broke forth on the right hand, on the left; her stakes strengthened and her cords lengthened; when the limits of the Mississippi Association became so

extensive, that it was thought and became practicable to form others, all combining together as a united band of brothers, all constituted on the old Regular Baptist predestinarian plan.

I would not say how long, but in a few years there was constituted the Union, the Pearl River, and Leaf River Associations, and our tranquility lasted I think about fourteen or fifteen years. When alas, the enemy began to make inroads upon us by sending us young theologians from the academies as missionaries, who came in among us and said, we are of you. And the poor old Regulars not being always at their post, with unsuspecting simplicity received them into their arms, their bosoms, and their pulpits, and dandled them on the knee. There being a train of them from the up country, all things appeared to go on well until those visitors had got well in the hearts and affections of the churches, and began to be looked up to as men of considerable weight and talent. Then it was that they began to vomit out their heterodoxical sentiments, in all its multifarious forms. Campbellism was what they appeared to advocate most strenuously, after they had gained weight and influence in the churches.

And now, brethren, it is an undeniable fact, that churches that were in good standing and in good health apparently, were torn to pieces, and have never as yet regained their former standing; nor I think never will.—And not only churches, but Associations; the Mississippi & the Union have been powerfully shook with those seeds of corruption, and although those men are gone, they have left the fruits of their baneful and heterodoxical sentiments behind them, as a lasting memorial of their remembrance, that they came in among us and said we are of you, and belong to the household of faith. And now, brethren Editors, this reminds me a little of what the apostle Paul saith, that after my departure wolves should enter in among them (the churches) not sparing the flock; but scattering, &c. and leading or drawing away disciples after them.

Well, the next Babel or castle, that was built in the air, was the Mississippi Baptist State Convention; when and were all the churches belonging to the different Associations must annually send up their delegates to the same, with their pecuniary remittances to support theological schools to educate young men in and for the minis-

try. And now after the same had progressed a little & got so that it looked like it could stand on its legs, its features and forms to be discovered more minutely, the old Regulars or some of them did not like its shapes, & finally saw the impropriety of such a line of conduct, that it was not congenial to or with the gospel plan; believing that God called and qualified his ministers for & to the work. And now down comes the building to the ground, because it could not live without money. The Old School boys being now twice bit, began to be a little more on their guard, and to stand aloof to things that they did not understand. Well directly from some part of the States in pours the general atonement doctrine, with its multifarious doctrines, that Christ tasted death for every man equally alike, that all mankind are in a salvable state. Well the old regulars opposed that doctrine strenuously, believing it to be false when weighing it in the balance of the sanctuary. Then up starts the effort system, with its multifarious train, temperance, Sunday School union, theological schools, which are generally known among us as the Missionary system. But the old Regulars cannot drink into such measures, not believing them to be apostolic. My remarks turn particularly on the above-mentioned Association. There are others of recent date, where the isms prevail abundantly, with its gigantic strides. The Primitive Baptist Association, to which I profess to belong, has closed her doors against the above train of speculative notions, or moneyed institutions of the day, and I hope the day is not far distant, when all God's dear children will listen with attention to that solemn and pathetic invitation, **COME OUT OF HER, MY PEOPLE.**

In conclusion, I hold in my possession the first Minutes that was ever struck by type in this Southern part of the world, with the articles of faith, rules of decorum, and that for the term of thirty years and upwards the old Regulars are the same as it respects faith and practice, strictly and tenaciously adhering to the scriptures of truth as their only rule of faith and practice, trusting and relying on the great head of the church to send them shepherds of his own choosing, that shall feed the flock with the sincere milk of the word, and not scatter them.

Brethren Editors, the reason for my thus writing the above is because I considered that it was a debt or a tribute that I

owed to the Old School Baptists throughout the United States, that it might administer some comfort to some of the Northern Old School veterans to hear and understand something from a Southern pen of the rise, progress, prosperity & adversity of the old regular Predistinarian Baptists in this Southern clime.

And as such I shall subscribe myself ever yours in gospel bonds. Done by a lay member.
JOSEPH ERWIN.

I would subjoin to the above and say, that the churches composing this Association, to wit, the Primitive Baptist Association which are about five, are not troubled with the new schemes of the day, but are in harmony. The Primitive paper has had but recent introduction into those parts; but I can truly say, they are read and received with cheerfulness; & I believe them to advocate the apostolic practice & wish the same to be promulgated with entire success, &c. There is a great anxiety resting on the minds of the Old School Baptists in this section, that all the writings of bro. J. Lawrence be collected, printed and published in form, for the benefit of the living and those that may succeed.

J. ERWIN.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Carroll county, }
Feb. 23, 1840. }*

DEAR BRETHREN: The cause of this scribble is, some few of us in this part of God's moral vineyard have had the opportunity of reading the fourth volume of your valuable paper; and we are so well pleased with the writings, believing them to be volumes of truth, that we thought proper to write to you for the fifth volume.

I do believe there are a great many people even in this Tallapoosa Association, that would stop the circulation of your valuable paper, and that in order to put down the truth; for the time has come that they will not endure sound doctrine. There have some crept into that Association, and have led some captive at their own will, and you know they do not love the truth, for that is that which shall make them free; and this is not what this people want, for if the people are free, they will have to work with their own hands or beg, and to do that they are ashamed; or steal, and to do that they are afraid; and they seem to choose to swindle both church and people, suppo-

sing that gain is godliness, and from such the church of Christ should turn away.

These people heap to themselves teachers having itching ears—for what? money and power; but John declared and said: A man can receive nothing except it be given him from heaven. If so, try to teach men to preach the gospel of the kingdom, or swindle them out of their money, to send to preach that that they have not learned of the Holy Ghost. Jas. ch. 1, vs. 17: Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness neither shadow of turning.

Now if these things were from the beginning the gift of God, and he remains the very same yesterday, to day, and for ever God, & changes not; without variableness nor has the shadow of turning; is it not wickedness in the highest degree in professed Baptists, to be going about with their false doctrine and society systems to delude the people and swindle them out of their money to support them in their laziness.

As every circumstance admonishes me to stop, I would just say to all God's people, O, that the God of all grace would enable you to contend earnestly for the faith once delivered to the saints.

R. S. HAMRICK.

Mississippi, Lauderdale county, }
March 3rd, 1840. }

DEAR BRETHREN: I am not at home at this time, or I would give you an account of the dealings of Harmony church with myself and others. However, I will inform you that we were excluded, because we would not support the mission cause; (the particulars we will give in our next.)

I must conclude by subscribing myself yours in the gospel.

WILLIAM CLARK.

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FOR THE PRIMITIVE BAPTIST.

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TERMS.

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“Come out of Her, my People.”

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SATURDAY, APRIL 25, 1840.

No. 8.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Warren county, }
January 1, 1840. }*

DEAR BELOVED EDITORS: Having at present a little spare time, I have concluded for the first time to write you a few lines; the perusal of which will give you to understand a few of my thoughts concerning the new institutions of the day, falsely called benevolent. I hear the missionaries say: O, give give unto the Lord. Now if the missionaries' Bible is like my Bible it says, ask and it shall be given unto you—for the Lord has a plenty laid up in store, without money or price. Now if the Lord had meant money, he would have said, pay and you shall receive.

Now, my dear beloved editors, when I see a preacher get up to preach, and begin to beg for money, I conclude the devil must have sent that man to preach; for my Bible does not tell me that God sent men to preach for money, but my Bible says, it pleased God through the foolishness of preaching to save them that believe. There are a great many saying in those days, that the poor heathen are dying and going to hell for the lack of money, and saying, O, give, give to save the poor heathen; and say if they had money enough they would Christianise the whole world. Now I believe that God will carry out his plan of salvation, in spite of money, men or devils. But, dear editors, many in this dark day seem disposed to admit any and almost every thing that comes in the name of the Lord, whether scriptural or not, just so its objects are professed to be

charitable. The Lord deliver us I pray from such a course or state of things, and enable us to abide in the simplicity of his all-sufficient word.

I have never seen in my Bible any of these new institutions, such as the missionary society, temperance society, Sunday school Union, &c. Now the missionaries say, it is a doggish disposition for to want to drink a dram; but I think it is a wolfish disposition for a preacher to get up to preach, and beg for money instead of preaching the gospel. Now I recollect a few years ago the missionaries said, I go in for the temperance societies, tooth and toe nail; but they said, I am in debt, I must make a little brandy this year to sell to pay my debts.

Now I have never used tobacco in my life in any way, but because I have never used the article, does that authorise me to say no man shall buy nor sell any quantity he pleases? for I should not call that liberty. Neither do I call it liberty to get behind the door to take a dram, as I heard some say, when you take a dram you must get behind the door. But my Bible does not tell me, when I light a candle to put it under a bushel, but to put it on a candlestick.

So the missionaries are calling on the Legislature to make laws to take away the people's liberty, when at the very same time they are not willing to come under those laws themselves. Still the missionaries are crying, liberty, liberty; but the missionaries say, make a law so no man shall buy nor sell spirits in less quantity than five, ten, or fifteen gallons; they say that would be a good law for poor folks and negroes. So if that is what they are after, they had better say that poor people nor negroes shall not have a drop, but shall give what they have to spare to the missionary beg-

gars, who are too lazy to work for their living, but had rather beg. So I close, with my best wishes for your paper.

ASA McCRRARY.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
January 1st, 1840. }*

DEAR BRETHREN: And beloved, I hope, of the Lord. I am on the land yet among the living, and am in common health and enjoy life as well as I can, in the midst of opposition, as to my religious principle. But I believe it is by the goodness of God that I am thus blessed, and according to his eternal purpose; and not for anything I have done or can do. No, it is not; for it is of his own purpose.

Therefore, brethren, I wish to thank the God of Israel, and love that God more and serve him better, that brought salvation unto us. For he is a God of power, goodness, and mercy; therefore we, brethren, are not consumed by the wicked men of this day, by their craft of—Lo, here is religion, or there; which we see so much of in this day of lies and darkness.

Now, my brethren, I do not think it is because I am so much wiser or better than some of these traditionists, that I should be taught the truth; no, I do not, for there are but few of them but what have had as good or better a chance as concerns the wisdom of this world than I have; & as concerning the world to come, none of us can understand it to any purpose, until the God of Israel direct or draw us by his spirit to seek him aright. For it is written, the goodness of God leads men to repentance; and it is not of him that wills, nor of him that runs, but of God that shows mercy. And so I can say, if I am any thing good, it is of God; or, by grace I am what I am. So I owe the society men nothing. And if I am a fool, I hope my brethren will receive me as such, and pray God to make me wise unto salvation. For he has said, he that lacks wisdom, let him ask of God, who giveth to all liberally and upbraideth not. So you my brethren see it is of God, and not of men; so I will not ask you for that, that is of God.

But I see those society men teaching their congregations how to get religion, and then tell some of them that they have religion, and so deceive their fellow creatures; which makes me say what I do say, that they do not know the truth, or they

would not or could not deceive their fellow creatures so. No they would not. But I believe it is the blind leading the blind, and they all will fall into the ditch, with all their societies, if God does not prevent. So we can do nothing for them but tell them the truth, and pray to God to make them understand the same, if consistent with his will. And if he does, then they will forsake their former traditions of men and will say, religion is all of God; but not all sorts of religion. For, brethren, I believe that the devil has more religion now in this world than Jesus has, and does make more fuss over it than Jesus does. So I do not mind the noise of the Ishmaelites, for it will all come to nought.

So, brethren, we need not fear; for it is not of God, so it will fall: For greater is he that is for us, than he that is against us. So we need not fear, but trust in him who works all things after the counsel of his own will; and let us pray him to enable us to keep his commands, for we of ourselves cannot please God. Why? because we are as prone to do evil as the sparks are to go up; and when we would do good, evil is present with us, &c. So we must trust the whole to God, and beg him, when he gives us the spirit to beg, to make us and keep us just such creatures as he will have us to be. For every good and perfect gift is of God. And again: All things shall work together for good to them that love God and are the called according to his purpose.

So, brethren, I am not afraid of our liberty being taken from us; nor am I afraid of those society men, with all their petitions; no, I am not, for God gave us our liberty & he can keep it by his own almighty power. But we should watch them, and shove every chunk in their way that God will give us. And I am glad to see so many of my brethren chunking them with such chunks as the devil with his lackies cannot move nor overset them. So go on, and fear not what men can do to you; but trust in God, who can deliver his people and will do so.

Now I will tell you, how some of our temperance men do in this section. They say they are not of the temperance society, for they have not joined it, so they are not of it; yet they will protect them. And one of them has been a stiller, and since he has got so temperate, he cannot still. There was application made to him to buy

his still; he could not sell it, but got his friend to sell it for him. Now had he not better have sold it himself? I say he had. And he is in favor of the Legislature making a law to stop retailing of spirits, though he will get his friend to sell his still. So you can see they will sneak.

But I will give you, my brethren, a small sketch of what is called temperance logic. Once I was talking with a man on this subject, and he seemed to think it was right not to use any spirits; and I told him if he could prove it, I would believe him. And he said to me, do you understand the rule of logic? I said I did not. He then said, he could prove it by sound logic. I told him to go on, and he then asked me how much whiskey would make me drunk? I told him I did not know. He then said will half a pint make you drunk? I said, I believe it would make me so drunk, that I could not hold to the grass. Then, said he, if half a pint will make you drunk, then half of it will make you half drunk, & the fourth will make you the fourth part drunk. So he proved it by temperance logic, which he says is sound; and it is as sound as their temperance, for they both are from the father of lies, and are not sound.

For, brethren, you can see if one pound of fat bacon put into a man at one time will make him sick, then the half of it will make him half sick; so if you eat the fourth part you are the fourth part sick. So you temperance men must quit the use of all the blessings that God hath given to men, or quit your logic. And again, when you travel you know if you give your horse one half bushel of shelled corn and he eats it, he is foundered; so you must not give him the half of it, else he is half foundered; nor the fourth of it, or he is the fourth foundered; so you cannot feed him at all. Then see how far he can travel.

So nothing more, but a hint to the wise is enough. Farewell. May the Lord bless his bride, with a right understanding of him.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Conecuh county, }
March 12th, 1840. }*

BRETHREN EDITORS: I have received six copies of your valuable paper, the Primitive Baptist. I hope that you will continue sending them on this year, for I can say

of a truth, that I am very much gratified in reading the sentiments they contain. I can say that when I compare the doctrine of the Primitive Baptist, it in my weak judgment completely harmonizes with the doctrine of the apostles and prophets.

And, brethren, as I purpose to be short, and seeing in these Primitive papers, that you get almost daily information throughout these United States, of the troubles and distresses brought on God's people in the churches throughout this Union; and, brethren, these troubles and distresses were brought on by deep laid schemes and inventions, by missionary Ishmaelite priests, that never received any thing from God, and it is to be feared never will. And Sarah saw the son of Hagar the Egyptian which she had borne to Abraham mocking; wherefore she said unto Abraham, cast out this bond woman and her son, for the son of this bond woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, let it not be grievous in thy sight, because of the lad and because of thy bond woman. In all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called. Genesis, xxi. c. 9, 10, 11, 12 vs.

So, brethren, it is very easy to discover, if you will notice pretty close, between the true heir and the bond woman's son, by this one mark that they all carry. Whenever you see one mocking, you may set him down for an Ishmaelite.

I must come to a close, and suffer me to subscribe myself, yours in brotherly love in the Lord.

HENRY HILLIARD.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Merriwether county, }
Sept. 16th, 1839. }*

BRETHREN EDITORS: Having recently returned from a visit to Crawford county, and while there understood that a certain man, his name I did not learn, had passed through that section and reported that I had changed to a moneyed missionary; and having had in my heart for some time to give you a few of my thoughts on that subject, but now being rather urged into it not only from this but several other reports of the same nature, I have thought fit to give you some of my views on the commission that Christ gave to his

apostles, according to St. Mark, 16th chap and 15, 16, 17, 18, and 20th verses. And when I am done, you will perceive where I stand. And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth, and preached every where, the Lord working with them, and confirming the words with signs following. Amen.

Now I am informed the word apostle means missionary; this information I have received from among them that affect to bear that name and say, that they are acting under the same authority and commission as quoted in the text above. For, say they, the commission of Christ has never yet been fulfilled in this particular; for the major part of the world lies in brutal ignorance, and they must hear the gospel and missionaries cannot go to them without the means of conveyance; which is attended with vast expense. Hence you see at once, the necessity of all our institutions. I will now take the text as it stands, and show that all this ado has arisen either from a religious frenzy or a blind zeal.

And first, the men whom Christ addressed were the eleven only, as is evident; for he appeared unto the eleven as they sat at meat, and said, Go ye, &c. Afterwards he appeared unto Paul, which makes the twelve apostles. Hence I conclude, there never were but twelve missionaries in the full sense of that term; which I will presently show. For Paul, when enumerating the various gifts and diversities of administrations says: God hath set some in the church, first, apostles; secondarily, prophets, &c. Here we see he makes a distinction, from which I conclude, that none ever had that office but the twelve. For we hear Paul saying, when speaking of himself and Apollos, I have planted, Apollos watered, &c. And furthermore, I as a wise master builder have laid the foundation, and another buildeth thereupon. And again, so have I strived to preach where Christ was not named, lest I should build upon another man's

foundation. All from which it seems to me, that the apostles were men sent to plant churches and lay the foundation (Jesus Christ) in heathen lands; and others being raised up in those churches, should build as in the case of Apollos. For these apostles were wayfaring men, having no certain dwelling place, and as it were, appointed first unto death, and were as the filth and off-scouring of all things; were set in front and went before.

And now, as I intend to be as concise as possible on this subject, I will prove that these twelve fulfilled that commission according to the text. For we hear Paul saying, in the first chapter of his epistle to the churches of Colosse, and 5 and 6 verses: For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel, which is come unto you, as it is in all the world, &c. And 23 verse, same chap. he says: If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister. Also, in confirmation of this, he says in his epistle to the Romans, 1 chap. and 8 verse: First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, &c. Also, in 10 chap. & 18 verse he says: But I say, have they not heard? yea, verily their sound went into all the earth, and their words unto the end of the world. Mark that word, the end of the world, does not mean the end of time, but precisely answers to that word of Christ which says: And lo, I am with you alway, even unto the end of the world—which means to the end of the inhabitants, and does not mean all the meanderings of the earth; but in the same sense, that there went out a decree from Cæsar Augustus, that all the world should be taxed. Be it known, therefore, unto you, that the salvation of God has been sent unto the Gentiles, and they have heard it.

But admit for a moment, that it has not, (which I by no means believe,) then in that case where will we find the men that can leave the signs that should follow, as spoken of in the 20 verse of the text? we know of none. From this consideration, I find that the apostles exclusively possessed this power. For I learn from the scriptures, that these signs followed every one that ever did believe under an apostle's pre-

ching, or in the days of the apostles; which was a seal to their apostleship. For in the 9 chap. of Paul's first letter to the Corinthians, 2 verse, he says: For the seal of mine apostleship are ye in the Lord. So we see that here he speaks of them as a seal. And again, Eph. 1 chap. 13 verse, he says: After that ye believed, ye were sealed with that holy spirit of promise. So it is evident, all that ever believed in the days of the apostle, were possessed of some one of those gifts spoken of in the text; and in this sense it is called the spirit of promise; not only that it was promised in the commission, but also promised of God by the mouth of Joel the prophet. Joel, 2 chap. 28, 29 verses: And it shall come to pass, afterwards, that I will pour out my spirit upon all flesh, (meaning Jew and Gentile, that believe,) and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also upon the servants and upon the handmaids, in those days will I pour out my spirit. So we find that some had the gift of tongues, some the gift of the interpretation of tongues, some the discerning of spirits, &c. Now, says Paul, tongues are for a sign, not to them that believe, but to them that believe not. And we find when Philip had preached to a city of Samaria, and they believed Philip's preaching, they were baptised, both men and women. And when the apostles at Jerusalem heard of it, they sent unto them Peter and John; and when they had laid their hands upon them, they received the Holy Ghost. So we find in the case of the twelve men that Paul found, which had been baptised unto John's baptism; when he laid his hands upon them they received the Holy Ghost and prophesied. Also, read the 7 chap. of the gospel by John, and 39 verse: and 14 chap. and 26 verse. Also, 20 chap. and 22 verse. Also, Acts, 1 chap. and 8 verse. Also, 2 chap. and 4 verse; and 38 verse; and 10 chap. and 45 and 46 verses; and many others which I might enumerate. But let these suffice. From all of which I conclude, none but the twelve ever bore this commission. Hence none but twelve men ever were missionaries, and he that pretends to be one under this commission, insults the apostleship and offends the throne of God, from whence this commission emanated.

Well, then, if this be true, say our opponents, by what authority do you ministers preach and baptize? I have shown that

they were builders, as in the case of Apollos. But we find the same question was asked our master, and his answer shall serve for mine to them; but if any of our Old School brethren are diffculted on this subject, I answer them, that our authority is from heaven, according to what Paul has said in the 20 chap. of Acts and 28 verse: Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood. And in Peter's first epistle, 5 chap. and 2 verse: 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.

Hence I conclude, brethren, that we as ministers have nothing to do with heathen lands in preaching, for this gospel of the Kingdom has been preached in all the world for a witness, that they were in idolatry and serving no gods. For, says Paul, in Romans, first chapter: Because that which may be known of God is manifest in them; for God hath showed it unto them. Hence, through this gospel they have been brought to the knowledge of one living and true God. But as they did not like to retain God in their knowledge, he has given them up to do those things which are not convenient; who have changed his truth into a lie (just like the new have done at this day) and have worshiped and served the creature more than the creator. Yes, have fallen back, after having been informed through the gospel, to the worship of images, made like to corruptible man, then birds, four footed beasts, and creeping things. Now as God has given them up in consequence of these things, it is presumption for any man or set of men to attempt to preach the gospel there. And I am satisfied, that those that are sent there with those that send them, are very similar to themselves. This I believe from their own reports, as well as daily observation.

But the objection may be made to this view from the fact, that Jesus has said: This gospel of the kingdom must first be preached in all the world for a witness, and then shall the end come. To this I answer, that Christ was speaking of a very different thing from the end of time, as generally believed; for in the same chapter he speaks of a tribulation that should come on them people first, and says, immediately

after the tribulation of those days shall the sun be darkened and the moon shall not give her light. And another evangelist says: In those days after that tribulation, &c. which tribulation evidently was the sufferings and destruction of the Jews. And not only them, but a similar destruction that God intended to send upon the whole inhabited world; but that the gospel should first be preached among them.

And the three evangelists that speak of these things, all say in the conclusion: This generation shall not pass away, till all these things shall be fulfilled. And Matthew says, 16 chap. 27, 28 verses: For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. And in another place it is said: And then shall they see the sign of the Son of man, &c. Which is plain, that Christ did not mean the end of time, as supposed, but only in the same sense that the apostle Paul speaks of Christ's advent into this world, saying: But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And again, speaking of the overthrow of the children of Israel in the wilderness, he says: On whom the end of the world is come.

Now to prove further, that the end spoken of there, meant nothing more than a visit of his wrath upon the nations, and that he intended to finish the work especially with the Jews and cut it short in righteousness, for except he had shortened those days there should have been no flesh saved. I will cite you to Isaiah, 13 chap. 10—13 verses; also, 34 chap. 4 verse; also, Ezekiel, 32 chap. 7 verse; also, Joel, 2 chap. 10, 31 verses; also, Amos, 5 chap. 20 verse; and 8 chap. 9 verse; also, Zephaniah, 1 chap. 15 verse; which I enjoin upon you to read, and which I think will be sufficient to convince you, that the end spoken of did not mean the end of time.

Now from a misunderstanding of those prophecies, we find there were many erroneous views even among the disciples of Christ concerning his kingdom, as having received those principles from the blind scribes; for say they, at a certain time, Lord, wilt thou at this time restore again the kingdom to Israel? which was then taken away by the Romans.

And we hear the two disciples going to Emmaus saying, and we trusted it had been he that should have redeemed Israel. But Christ charges Peter concerning these things saying, when thou art converted, strengthen thy brethren—for as yet the Holy Ghost had not taken of the things which was Christ's and showed it unto them, for he had not yet ascended to his Father.

Now as I said before, they having imbibed erroneous notions from the scribes, of his kingdom being an earthly kingdom, and supposing that he would set up a kingdom that should be perfect, and that he would destroy all the sinners out of it, according to the prophecy of Malachi, last chap. (read it) and that he would destroy the temple, and in three days raise it up a much more magnificent one than the one then standing, they make the enquiry: When shall these things be, and what shall be the sign of thy coming, and of the end of the world? But after Jesus was glorified, and the Holy Ghost had fallen upon them, as at the day of Pentecost, Peter standing up with the eleven tells them now, that this is that which was spoken by Joel the prophet. So you can read in the prophesy of Joel, and in the rest of the prophets as cited above, that Christ spake in the figurative sense, quoting verbatim what the prophets had spoken. Now Peter can strengthen his brethren, being converted to understand that Christ's kingdom is not of this world: as you will find in his first epistle general.

And now, brethren, I have merely sketched along at a proof of these things, believing that you will understand these things fully, remembering the charge that Christ gave his disciples, saying: If any shall say, lo here, or lo there, believe it not. And we see that many are saying, lo here, and lo there; this they did then, and this they do now, thro' covetousness. I mean their leaders, deceiving and being deceived, while many follow their pernicious ways, by reason of whom the way of truth is evil spoken of. And at this time they are converting the people, it being the season of the year that their converting spirit comes to operate on the minds of the people; from whence I cannot tell, except it is from that place they speak so much about; that is, where there is so much fire and brimstone. For if I should judge from his appearance, and time he visits our land, I should say he was a native of a warm climate, as you know he always comes in the warm

season of the year, and takes his exit as soon as the chilliness of autumn comes on. Also very accomodating, for this is a leisure time, when the people have a respite from their farms.

But as money is the mainspring that propels the effort system, and cotton is the staple commodity of our country, he leaves our land with an assurance, that if they do well in gathering, and get a good price, that he will return again the next year at the set time, that is, in July, August & September, and will remain until towards the close of the last named month. But we know in whom we have believed and our God is omnipotent and reigneth; he is Lord of lords and King of kings.

So, brethren, let us adhere to his counsels, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. For yet a little while, and he that shall come, will come and will not tarry, and when he comes he will upset the foundation of Babylon, the mother of all those harlots, (the mission institutions;) which harlots the New School have affected to put to bed with our Lord, in order to bring into existence that seed which our God sware to Abraham concerning, in that they have amalgamated both church and world together, and say they are now going to make Abraham a father of many nations, and are exercising all the authority that they may of the first beast, saying unto the people, that they shall make an image to the beast, that had a wound by a sword and did live and still lives. This image is already formed in some of its parts, and petitions now to the State Legislature to give it life; and when it gets life, it will speak (by an act of law) and cause that as many as will not worship the image, shall be killed; and that no man shall buy nor sell, except it is he that has the mark of the image in his right hand, (that is, has put his hand to their institutions,) or in his forehead (public defence of it.) or the number of his name, (give their money.) So here we find is the patience and faith of the saints.

So, brethren, endure hardness as good soldiers, be strong, be of good cheer, be of one mind; live in peace, and the God of peace shall be with you. Yours in gospel bonds.

JOHN B. WILLIAMS.

Hear counsel, and receive instruction, that thou mayest be truly wise.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Tennessee, }
January, 1840. }

DEAR BRETHREN: Who are faithful in Christ, that are scattered throughout these United States and territories, and to the world. Grace be unto you, and peace from God our Father and the Lord Jesus Christ, who hath loved us, &c. ere the world began.

Dear brethren, I am a new writer, this is my first attempt before the public. I design in a short manner to give you the outlines of what has prompted me so to do. Before I enter into a full detail of the few out of many, I will state to my brethren that I have been favored with a few numbers of the Primitive Baptist, and I like it very well, as it promulgates the true doctrine (in my belief,) and detects error. Those brethren appear to build on the apostles and prophets, and the Lord Jesus being the chief corner stone. I rejoice to think the Lord has reserved to himself seven thousand that have not bowed the knee to the Diana of the day, viz: modern missionism, with all her trumpery. Now to my subject.

Dear brethren, we were once all of one speech and of one language, but we have some amongst us that cannot say Shibboleth; they say Sibboleth. So brethren, you see we are a mixed multitude; we have been marrying and giving in marriage with the Ashdodish children, and now the Lord has chastised us for our folly. There have been some new-fangled Babel builders around amongst us, to spy out our liberties, and to sow the seeds of discord and confusion amongst us. They endeavor to perpetuate it (through the instrumentality of their periodicals,) by telling the people how far they have got on with the building; a little more money and it will be accomplished. They are like the ancient Babel buiders who started a new route to heaven, unauthorised by the great Jehovah, and have caused this great confusion.

Dear brethren, do we not see a mourning in Zion, and a weeping in Jerusalem, for the cause of my blessed Redeemer? Think, O, think, whose hand is in this matter. Was it not the introducing and advocating the societies, that have been the cause of so much distress amongst the people of God, and brought reproach on religion and the cause of Christ? I find my-

self enlarging beyond my limits. I should have told you, that we are divided in New Hope church. Some four or five of us thought it best to obey the heavenly mandate, in lieu of those designing anti-Jude mercenaries, whose purposes are to visit the flock for the sake of the fleece, &c. as those men preach for money and divine for hire; whose God is their belly.

Brethren, I beseech ye, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not the lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. Rom. 16, 17 and 18 verses. The watchword is, COME OUT OF HER, MY PEOPLE, &c.

Brethren, as the church has not finally settled her business, I leave this matter until the final issue. Brethren, just let one of the Old Baptists say any thing derogatory to their plan or discrepancy, and all is uproar; you are fighting against God; let us alone, we had rather slay in the dark; our deeds are evil, we have not as ponderous a weapon to wield in defence of our schemes as the Primitives have; step on a child's barefoot & he will cry out mamma. Some of the soft folks say, that the missionary doctrines are the same as the old Baptists. No such thing; it is with them, do and live; and with us, live and do. O, well you must not separate from us; we are brother Baptists you know; Christ said let the wheat & tares all grow together until harvest. Agreed, when planted together; but they are broken off from the vine that entwined them and us, and are engrafted into a wild gourd. And we have some preachers amongst us, that are so unstable, that they are sometimes open communionists, and sometimes predestinarians, and sometimes conditionists. I would advise those people to read the scriptures instead of men's notions.

I will here give the relationship of Christ and his church, and see how it will operate on conditions. The subjects and heirs of salvation are as the shepherd & his sheep, the foundation and the building as the husband and the wife, the vine and the branches as the head and the body; all this must be admitted. Then if any members are lost, or an excess added, the body of Christ is imperfect; if any stones are lost, or an excess as before stated, the building loses its proportion, is imperfect;

if the husband loses his wife, he loses that which is bone of his bone and flesh of his flesh, a part of himself. These figures and suggestions, together with hundreds of kindred ones, which the scriptures teem with, and press upon the minds of the children of grace, unite to illustrate a demonstration, that the doctrines of the day and the doctrine of Christ & the apostles are not the same. We would add, if power is given to Jesus Christ over all flesh, that he should give eternal life to us many as the Father hath given him, if he fail to give that life, he is a rebel against the triune Jehovah. On the other hand, if he was to give eternal life to one more than was given him, he would be the same as before stated, by a work of supererogation doing that which was not required at his hand.

Brethren, we might swell a volume, but a word to the wise, &c. Brethren, as I cannot begin to write what I intended to, I must reluctantly draw to a close. I will notice one more thing, the cunning craftiness of those ecclesiastical jugglers; they appear to move on in one solid phalanx, perfectly determined to gain the world and carnal professors into their measures. Witness the Sunday school union, leading the youth all in that way; so the twig is bent the tree inclines. Some of our middle men say, I am feigning myself to be a prophet. It does not take a prophet to see these things, it is obvious to every discerning mind. The time is fast approximating, when the many combinations will be lustily advocated from the pulpit to the press, and from one degree to another, until an amalgamation, a consolidation of the popular sects under one general faith and form of government will take place. The missionaries and Mormonites, Arminians of every sort, will likely be the ones that will thus combine and form a religious Mark Anthony, Octavius Caesar, or like the scribes and pharisees of old, thus get into Moses' seat, unite civil and ecclesiastical power in their own hand, and give us national and State Legislatures, executive and judicial officers from their own ranks of Sabbath school growth, who will compel the whole country, & that by laws more bloody than Dracan's, & decisions more ferocious than Jeffries', to support their religious pantomime & imposture notions to the utmost extent they could fabricate. When error sits in the seat of power, and authority is generated by wickedness, especially by

spiritual wickedness in high places, it may be compared to that torrent which originates indeed in the mountain, but commits its devastation in the vale. Cannot you view the frightfully corrupt plan, the very thoughts, breath, and words burn; when this is the case, farewell liberty. The pope will reign in America. I conclude by subscribing myself your friend and much afflicted brother.

John Scallorn, one of the Laity.

THE PRIMITIVE BAPTIST.

SATURDAY, APRIL 25, 1840.

The extra copies we printed of several of the back numbers having been distributed, we are unable to furnish new subscribers with the entire volume—they can either pay in proportion for the balance of this volume, or receive of the next volume enough numbers to make up the deficiency.

We bespeak the patience of our correspondents; we have several communications on hand, which we will insert as speedily as practicable.

TO EDITORS PRIMITIVE BAPTIST.

No. 4.

ON UNITY.

DEARLY BELOVED: Attend once more to the voice of inspiration: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." O, brethren, how shall we come up to the full measure of this standard? How we should discipline our minds to the contemplation, and attune our hearts to the praises of redeeming grace and dying love, for the possession of such a meek and benevolent, holy, high, heavenly and serene spirit, as is requisite to shed forth the graces and excellencies brought to view in the above extract! "Let all bitterness and wrath, &c." How earnest and persuasive the apostle! "And be ye kind one to another, &c." How fatherly, how affectionate, how tender, how loving, how benevolent! Here is the benevolence of the Bible; here is *Christian* benevolence. Here is fulfilled one great measure of Christian perfection. And that is the possession *in the heart* of pure and unadulterated love towards God's people. The other measure is love to God himself. For when the pharisee asked of Jesus, which was the great commandment in the law;—"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second

is like unto it. *Thou shalt love thy neighbor as thyself.* On these two commandments hang all the law and the prophets." Here commences the Christian race for the gaining of the prize, and entering into the great arcana of God's eternal love, where these two leading evidence of its influence on the soul shall be exhibited to the beholder in bold and bright array—love to God and love to man, saying—"Glory to God in the highest, and on earth peace good will towards men." And furthermore: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." "Wherefore, putting away lying," as the apostle to the Ephesians continueth to say, we should "speak every man truth with his neighbor: *for we are members one of another.*"

Now, brethren, here is what I would in this letter particularly wish to call your attention to, viz: Our membership in the mystical body of Christ Jesus the Lord. He individually is the head; we collectively constitute the body; but as individuals we are the members of that body respectively. Each one a perfect member in and of itself in one sense, yet out of place and entirely useless if unconnected with the other members of the body. The body with the loss of one member would be considered mutilated and altogether imperfect: and the head of such a body would be divested of its honor and ornament. "For as the body is one and hath many members, and all the members of that one body being many are *one* body; so also is Christ. For by one spirit we are all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into *one spirit*. For the body is not one member but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members *every one* of them, in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the feet, I have no need of you. Nay much more those members of the body which *seem* to be more feeble are necessary; and those members of the body which we think to be less honorable, upon these we bestow the more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having more abundant honor to that part which lacked. That there should be no *scissm* in the body. BUT THAT THE MEMBERS SHOULD HAVE THE SAME CARE, ONE

FOR ANOTHER. And whether one member suffer, *all the members suffer with it*; or one member be honored, *all the members rejoice with it*. Now ye are the body of Christ and members in particular." And God hath distributed to each one his respective number of talents and assigned him his station in the church;—or position in this mystical body;—to some he hath given the word of wisdom, to others the gift of healing; to another prophecy, to another miracles, to another discerning of spirits, &c. &c. by the same spirit. "But all these worketh that self same spirit, dividing to every man severally as He will."

In view of such arguments as these, my brethren, how much are we interested in each others welfare! Under what strong obligations to cultivate peace and unity among ourselves, being all placed on such strict equality! and what little good reason have we either by word or deed to urge a separation, dismemberment or disunion. Suppose the brother of an earthly parent only, attempts to detract from, or cast reflections on his brother according to the flesh: does he not thereby to the full extent of his animadversions on the character of his brother disparage himself and lessen his own good standing? If the character of one member of a family be stained, the others are tarnished. If one member suffer, the others suffer with it. If a man shall say to his brother, "thou tyrant," "thou rogue," or "thou hypocrite," it may be justly retorted on him that *he is his brother*, and that he must in some degree sustain the like character in the eyes of the world. Indeed, he who rails out against the members of his own family, is generally tho't the least of by the community around; and public opinion is apt to attach to his own character that stain which he is endeavoring to fasten on his fellow members. This inconsistency will appear in tenfold degree when applied to the family of God, by adoption, who are so much more permanently united to one another as members of the mystical body of Christ, than the former are by the ties of nature and human relationship. "And why beholdest thou the mote that as in thy brother's eye, but considereth not the beam that is in thine own eye." Brethren, mark the phraseology of this last quotation. Our Saviour was well aware of the fault-finding disposition of poor human nature. And that his disciples, although *disciples* were yet *men*, and possessed carnal as well as spiritual affections. He therefore to disapprove such a course would here have it distinctly understood, that as a general thing he who was so apt to behold a *mote* (a thing scarcely visible) in his brother's eye, was sure to have a *beam* (an object of huge dimensions) in his own eye. "Judge not" said the Saviour, alluding to his disciples, "that ye be not judged." The impor-

tant era in the history of redemption may arrive, when the saint shall attain such an eminence of authority and perfection as to judge angels; and we are already competent and authorised to judge of and condemn the wicked actions of men, by giving precept and example of an opposite character; but we should ever be found backward in judging one another.

(to be continued.)

C. B. HASSELL.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. April, 1840.

If the following lines contain but little poetry, they nevertheless exhibit some sensations of a person taught by the spirit of the gospel.

REFLECTIONS

And feelings of a person, about to enter into secret prayer.

Forgetting all that's in the length behind,
Of wo-worn ease, and earthly pleasures bland,
To fill the aching void they always leave,
With solid bliss, if once perhaps I may.
I'll turn aside this evening, in the shade,
And there revive my intercourse with God.

I ask no pictures, fancy paints, to aid;
They spoil devout; puff ourselves with pride;
Delude our minds; are dull, when fancy sleeps,
And lost, when she is dead. No Liturgy
I want, nor written forms of prayer. They cheat
Sincerity, and veil our faces from
The Throne of Grace. They hide our real wants,
Divert our thoughts, debasing them to earth,
To grovel in the sordid dust and filth
Of creature bliss: these all are nought to me.

And, yet, there are some things I fain would bring

And some, I fain would leave. In this lone place
And silent hour, (nay, places else, and hours
Beside,) how glad I'd be, to feel in truth,
A conscience void of guilt. I'd bring likewise
No sins; of deed, or word, or thought; I'd bring
An humble trust, true faith, warm love, firm hope,
And virtuous knowledge, temperance, patience, all,
Fraternal kindness, charity and truth,
Long suffering, gentleness, true joy and peace;
And leave the opposites of these behind.
Yet painful as these opposites may prove,
And joyful as the graces named would be;
Void of the last I come before the Lord,
And croud the first, before me, at his feet.
My frailty prompts me to present to Him
My own good works, or rather to desire
To tender them, as worthy his receipt;
And hide my bad ones till I cancel them
Myself, by merit of my own. But as
The case now stands, tis best. My good and bad
Works, all, must come into this still retreat;
Or rather to the bar of God, the Throne
Of Grace. My good and bad—but, stop—they all
Are bad; and for the same intent, to be
Forgiven, must bear attendance with me here,
And face the Lord when I approach his Throne,
And speak me wholly as I am, though for
Me, or against me. My best works are all
So full of sin, they need forgiveness as
My worst. As thus I view their sinfulness,

I pause, I hesitate to bring them forth,
Lest they condemn me straight; and yet I dare
Not leave them, lest they miss forgiveness. And
My evil works condemn me ere they come;
Yet they are they that force me to this shade,
And the petition I'm about to send
Up to the throne for mercy and for peace,
Must carry in its front, and tell them first,
My crimes, my crimson crimes, my darkest
crimes.

Then, telling next the guilty stain of all
My best performances; it after this
May speak of peace and sue for pardon too,
But these I must not ask, for worth of mine,
Lest when the tale of all my crimes is told,
This last should bar the door of heaven forthwith,
Before the news of peace should pass its gates,
And no return should reach me till I die.
I'll make request through Christ, the only way,
And grace through him shall be my only trust.
Yes, grace, that's never bought nor sold, nor forced,
That is the fruit of God's unchanging love,—
That visits mortals who are deep in sin,
Before they ask, and while they can't deserve,
That leads them first to feel their need, and then
To ask what it in mercy will bestow,—
That grace that pities our unrighteousness,
And makes no record of iniquity;
That makes a father of our God to us,
And makes us sons and daughters unto Him.
The obedience of his Son for righteousness,
And death of him for our atonement too—
Through these I hope for grace, and in them trust,
That when I lift my heart in prayer to God,
He'll cast my sins behind his back, and dry
My tears, and hush my sighs and groans; and when
I call will answer me in peace; and when
I praise, accept the feeble strains I raise;
Will grant an humble trust, true faith, warm love,
Firm hope, and virtue, knowledge, temperance,
Patience, fraternal kindness, charity,
Truth, joy and peace, long suff'ring, gentleness,
And far remove their opposites from me.

Thus, when the pleasures of the world again,
Display before my eyes their beauteous charms,
Unfolding yet new beauties, and yet still,
Repeating loud their calls in various ways;
I'll recollect my vows and joys while here;
The aching void these earthly pleasures leave;
The bliss religion gives us ev'n in tears;
What words of peace my Saviour here hath
spoke,

What fire seraphic kindled, as I heard
The words of Jesus fall in accents sweet:
These thoughts shall steady well my tottering
steps,

And still my murmurs as they start to rise;
And on, from time to time, support my heart,
Between the hours I thus enjoy with God.

Now let me consecrate myself anew,
And more than all resign myself to Him.
Nor let the fast decay of temp'ral things,
Nor change of all around me move me hence,
Be they my signs and way marks on to rest;
All noise and bustle be but music blithe,
To regulate my steps in marching home—
Each rising sun increase my vigor well;
And setting, tell me of the pilgrim's rest.
No tears be shed but those for sin pour'd forth;
And every pain I feel, remind me of
The sufferings of mankind, or Saviour's love.

Soon I shall enter, not this shade, to pray;
But heaven itself, to praise. What there is felt
I shall not try to know, save, I shall see
The Lord, and be like Him. Meanwhile, be
smooth

Or rough the times, they rapid whirl, and soon
Will end. Till then, I trust in him, and wait.

MARK BENNETT.

TO EDITORS PRIMITIVE BAPTIST.

Barnwell District, So. Ca. 2
Feb. 26th, 1840. 5

MY WORTHY BRETHREN PRIMITIVES AND ED-
ITORS: I remain in an unsettled situation, and have
been sorely afflicted for near twelve months past;
but praised be God, I am a little on the mend. My
desolate drooping spirits are revived by being
able to read your Primitive paper, and to hear of
my brethren standing true to their integrity:
believing in but one God, and that the living God;
depending on one Lord Jesus Christ for redemp-
tion, salvation and the only way to God; and on
the divine teaching of his Holy Spirit of truth,
and not on human institutions.

I rejoiced much by finding in your paper no
nicknames, nor ridicule. I hope this will finally
be done away. Let us unitedly join together
in holding to, and contending for, the faith of Je-
sus once delivered to his saints, and is given to
his children yet: it is the gift of God. It is not
obtained in schools, academies nor colleges. They
may say what they please, but their saying so does
not make it so. The gift of God is not treasured
up in gold and silver, nor bank notes, but their
gifts are treasured up in his Son Jesus Christ, for
him to give to them that need them. And if these
blessings are conveyed from schools, Jesus will
have the more to bestow to the poor & needy ones,
that are not able to buy them & are ashamed to go
about begging money to purchase with. (Colos.
1. 12—21. Rom. 8. 9, 10, 16, 26, 27.) Now
true religion does not consist in profession, but in
possession. And if I possess the religion of
Jesus Christ, it originated in heaven and was con-
veyed to me by the spirit; which spirit taught me
what it was, and enabled me to believe it's and
finding the gift of God the Father, through his Son
Jesus Christ, and confirmed by the Spirit of
truth, I received it with all joy and thankful-
ness.

My respectable Primitive brethren, let
us hold together in unfeigned love, giv-
ing no offence: tell the truth, be of one
mind, and if our school boys and clerical
preachers ridicule us, and raise all the evil
reports about us, and call us what they
please, let us bear it patiently, for God
knoweth whether we are guilty or not.

But let us not ridicule, nor nickname them; so endeavor to overcome evil with good, and not render evil for evil. Rams. 12. 21. They say I run away from them; they raise ill reports about me, and publish me in their papers! But all this does not hurt me for God knoweth what I am. And, this is my consolation: The Lord knoweth them that are his. "I can only say, by the grace (not free agency) I am what I am; and by the hope of God I continue till to day." And man cannot make it better, nor worse. But to tell the truth they ran away from me. They left the Christian society and ran to educating, missionary, tract, convention societies; and I could not run with them, therefore they left me to perish. Neither can I go to them yet, and leave the Christian society, which is the only society I hold to. And I would to God, I could honor it better.

I still rejoice to find a few names in the United States, that love the TRUTH as it is in Jesus. I saw in one of your papers a few churches in the State of Georgia appointed a time of uniting together to form a Primitive Baptist Association, in Springfield, to convene at the Sandy Grove Baptist church, near the Shoals of Ogeechee, the second Sunday in September next. God willing to spare my life, and support my strength and activity, I shall be with them at the time and place. By profession I am a Baptist, in principle I am a Predestinarian. I am what I was thirty-eight years ago. All the winds of doctrine that blow every way, never moved me one inch. I am where God put me, and I believe he will protect me. Psa. 40: 1—5. I have wrote a piece of writing, showing the difference between FREE AGENCY and FREE GRACE, what they are, their different dealings with the children of men, and the ends they design to answer. If you could make a pamphlet or tract of it, so it could be published, I should be glad to contrive it to your Primitive press.

As I am coming to a close, I wish to present before you for your consideration three cases: Abel and Cain, Esau and Jacob, Absalom and his father David. First. Cain minded the fruits of the earth, he bro't that for a sacrifice; Abel minded sheep, he brought a lamb for a sacrifice; God had a respect to the blood of that lamb. The fruits of the earth did not bleed, therefore no respect to that. Cain killed his brother. The figure, the Christian has the

grace of Christ in his soul, the make belief scholar only has the tuition of men in his head; therefore money is called for and because we will not give the money wanting, they would kill us, both brother Baptists. But observe, Abel never fell out, nor ridiculed Cain? Esau nimbly went to hunt venison for his father, while he was gone Jacob slipped in and got the blessing of his father. Esau designed killing his brother, but Jacob never designed any mischief against his brother Esau.

Thirdly, Absalom rose up against his father, to take his life and kingdom, and done all he could for the destruction of his father; but David never ridiculed his son. Let us, my Old School Primitive Baptist brethren follow this example; let them alone, they make self, & natural ability their city of refuge. But read what became of Cain, Esau and Absalom; and Abel, Jacob and David enjoyed. God is a better judge in these cases than you or me. Their education money will bring them to shame and I am afraid to destruction at last, while the humble despised child of God will flourish. Blessed is the man that maketh the Lord his trust. Psa. 40: 4.—not money or education.

Dear brethren, my sincere prayer to God is, that your design of honoring God in truth may be abundantly blessed; and that the children of God may be brought to see eye to eye, and join hand in hand to honor God, and glorify our Redeemer Jesus Christ, through the direction of his Holy Spirit of all truth.

I am your brother in tribulation.

JNO. YOUMANS.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pike county, }
Feb. 22nd, 1840. }

DEAR BRETHREN IN CHRIST: I again come forward to address my brethren on the all important subject of religion: and in as much as the Baptist denomination is separated in this section of country; on the subject of mission and anti mission, I wish to inform my brethren, that I stand with the anti missionaries: and I also wish to give my reasons for doing so.

And in the first place, the first objection which arose in my mind was in consequence of the missionary brethren departing from the faith of the Predestinarian Baptists, in their doctrinal sentiments: this I discovered

produced general uneasiness, and an anxious enquiry among the brethren: and caused me to suspicion the missionary plan. For the brethren now appeared to be divided; some believing the free will or Arminian doctrine, and some, particularly the old gray headed fathers in Israel, I found contending for the faith once delivered to the saints: and I soon discovered that to be a missionary I must not oppose the doctrine of free will ability; for I found this doctrine generally believed among the missionary Baptists. So I concluded there was something wrong somewhere, and I tried to search for myself; I tried to gather all the information I could. I read the scripture, I searched church history, compared it with present circumstances, and I became fully convinced that the missionary scheme was supporting a freewill doctrine, and was not according to the directions of Christ to his apostles; which stands on plain record in God's word.

I also became convinced, that the anti-missionaries occupied the same ground that the old puritans did when they withdrew from the Roman Catholic church, and separated themselves from the church which was then established by law: and would not receive the mark of the beast nor the number of his name. And I now felt fully persuaded, that the Predestinarian Baptists, and the Missionary Baptists, could not live together and enjoy peace: consequently I anticipated a separation: for I now discovered the Baptists were two kind of folks, and was therefore under the necessity of parting.

I now strove in mind to occupy a middle ground, but could not reconcile it to my own satisfaction; to go with the missionaries I could not; and to stand between the two parties, it looked like I was not bearing my cross and following Christ; therefore, when the Conecuh River Association split on the missionary question, I went with the anti-mission brethren, and although I have been much reproached for pursuing the course I have, I hope the Lord has been with me, and has given me peace of mind; and even amidst false accusations, and backbiting, I hope the promise of Jesus has been verified unto me: so none of these things move me, but confirms and establishes me in contending for the faith of God's elect: For Lo, I am with you alway, says Jesus.

And I would now say to my brethren that are occupying a middle ground, why

halt ye between two opinions? if the Lord be God, follow him: and before you determine whether you will go with the mission, or anti-mission, read the word of God, compare it with the present institutions of the day, and the doctrines supported by them, and see if you find one positive command for them in the holy word of God. And if you cannot, you should renounce them freely, and take up your cross, and follow Jesus through evil as well as good report: For if any will be my disciple, let him deny himself and take up his cross and follow me.

I know it is said, the anti-missionaries as opposed to the spread of the gospel; I would reply to the charge & say, the anties are no opposed to the spread of the gospel; for we wish the true gospel preached, and this is some of the reasons why we stand in opposition to the present missionary institutions: for by these institutions I believe there are unscriptural doctrines supported. For some of the missionaries tell us, the scripture is not translated correctly, and that the sinner converts himself, &c. And such as this has brought distress into the church, and we see no way to get rid of such doctrine but to quit the institutions, and take the word of God for the man of our counsel, and obey God rather than man.

Therefore, with the Bible in our hand and the cause of God at heart, we are compelled from a sense of duty and faithfulness to our God, to contend earnestly for the faith of the gospel; even the faith which was once delivered to the saints; to preach the doctrine of Christ faithfully and independently, riskig all consequences, not regarding what man can say or do: this I believe is the course the anties are pursuing. Although I am aware, that as for this seet, it is every where spoken against; so were the apostles by the enemies of the cross of Christ; and we may expect to be set at nought by those, who oppose the truth of God's word. For if any man will live godly in Christ Jesus, he shall suffer persecution. And, dear brethren, if you have to suffer for the truth sake, rejoice and be exceeding glad.

And now, dear brethren, do we not see the distress that for has been produced by the institutions of the day; for it is in consequence of the unscriptural doctrines, which have grown out of the institutions & are supported by them, that the Old Bap-

tists have risen up to defend the true gospel of Christ. And I do believe they are the very people, that are supporting the gospel. And not only so, but we hear of our missionaries, petitioning to the Legislature for incorporation. Brethren, is not this the voice of the dragon, though he has been walking amongst us in disguise, even with horns like a lamb? But it does not appear to be the bleat of a sheep, to be asking for law power.

And again, they say the scripture is not translated correctly, and therefore wish a new translation; which if they can effect, and can get their law power, which it is to be feared some are striving for to enforce their system, then the old Baptists may preach under stripes and imprisonments, chains and dungeons, and the true gospel may spread as it ever has done under persecution even to distant lands. Brethren, these things cannot come on us at once, or of a sudden, but by degrees from one generation to another. And when we look back, even ten years, and see what a change has taken place, among the Baptists in religious affairs, what may we expect in ten years more, provided things pursue the same course? For in this way the Roman Catholic church became established by law, and the anti christian spirit reigned more predominant. And thus all the corruptions that wicked men could invent, were ultimately imposed upon the people, under the name of Christianity. And what has been may be again, and from every circumstance, it looks very probable.

Therefore brethren, I think the storm of persecution is gathering against the true church of Christ, for the time is now come that men will not endure sound doctrine, but after their own lusts they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables, having men's persons in admiration. But amidst all this I believe God has a true church, even a remnant according to the election of grace, and these appear to be of one family, and though they are few in number in comparison, yet, they have the word of God, which is a divine standard and will stand forever.

And I will now say in conclusion, that I am fully persuaded that the institutions of the day are supporting doctrines that will not stand at the judgment seat of Christ; and it is awfully to be feared, that there are many, coming in the name of

Christ, and may stand very fair to the eyes of man, that have never been sent by Jesus to preach. Consequently when they come, they cannot feed the Christian, for they have not the proper kind of food; and instead of administering the wholesome doctrine of election, they withhold it and say it is unpopular and a dangerous doctrine. And thus we see the very doctrine of Christ and of salvation, is lightly spoken of, and a mess of works preached, and the Christian distressed rather than comforted. Thus you may see clearly what the institutions are doing, and these are some of the most prominent reasons why I stand as anti-missionary, believing their system and doctrine is not according to God's word. If I have wrote through prejudice, I am not sensible of it, but do believe sincerely, that through these avenues of the mission system, such inducements are held out, that designing men have got into the ministry; and what the result will be I know not, but I fear it will be persecution, tribulation, and deep distress; therefore, may the Lord save us from every false way. Yours in gospel bonds.

WILLIAM THOMAS.

TO EDITORS PRIMITIVE BAPTIST.

Abbeville Dist. So. Ca. }
Jan'y 31st, 1840. }

BELOVED EDITORS: I take pleasure in informing you, that I have obtained a new subscriber for the Prim. Baptist, whose name I give below, notwithstanding I am much derided and persecuted for advocating the Primitive faith and doctrine. But believing as I do, that the Primitive Baptist uses for its weapon the two edged sword of the gospel of Jesus Christ, I glory in the persecution, cleaving to the promise of sacred writ which says: Blessed are they who are persecuted for righteousness sake. Yours as ever.

CHARLES CARTER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, }
April 5th, 1840. }

DEAR BRETHREN: As I have to write for other purposes, I have concluded to give you a few of my thoughts. Of late I have been thinking about what Paul said to Timothy, first epistle iv. ch. I v.: Now the spirit speaketh expressly, that in the latter times some shall depart from the faith,

giving heed to seducing spirits and doctrines of devils.

Now what I have been thinking of is those doctrines, which mean more than one. Some therefore cry one thing, and some another. Now agreeably to what I daily experience, I have concluded that these are the times that were spoken of by the apostle. And I think we are to understand doctrines of devils to mean devil's doctrines, and if devil's doctrines, devil's preachers. And I believe that all men that preach have some call or impulse so to do. And what I have been thinking about is, how the devil calls his preachers; and I have come to this conclusion, that in the first place he holds up to them some inducement of either profit or honor, and then induces them to believe that they are very smart and have an oratorical gift. And when he gets them to believe all this, I think they are ready to start. But I believe that God calls his preachers in a very different way; for I believe that he first shows them the importance of the gospel and their own nothingness; but he weights them with the worth of immortal souls until they are compelled to go. Now God's preachers when they go, all they can tell the people is, how they must be saved; but the devil's preachers tell them how they can be saved. These have been some of my thoughts. No more at present. Brethren, pray for me.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Lowndes county, Georgia, }
16th March, 1840. }

BRETHREN EDITORS: I am much pleased with my papers. I flatter myself that your peace-maker, by some called tell-tale, will be found in almost every house of the Primitive order. Now I will come to a close by subscribing myself, yours in Christian love, hoping that this paper may be the means of much harmony among God's people.

JARED JOHNSON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southland, *Warrenton*. Alfred Partin, *Raleigh*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. Parham Pucket, *Richlands*. J. H. Keneday, *Chalk Level*. B. Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann,

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“Come out of Her, my People.”

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SATURDAY, MAY 9, 1840.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Jefferson county, }
Feb. 16th, 1840. }*

DEAR BRETHREN EDITORS: I now for the first time take my pen to let you know how times are in these parts of God's vineyard.

Dear brethren, the time has certainly come that men cannot bear sound doctrine, for they have turned away their ears from the truth, and have heaped to themselves teachers having itching ears. Brethren, as well as I can recollect, in the year 1831 I set in the Association, and the missionary plan was brought forward, with all its new invented plans to get money. And after two days debate, we, the Old School Baptists voted it out, thinking we were done with it. But, dear brethren, in 1832 at our Association, they met us again with a form of a constitution, desiring letters of dismission to form a new Association for convenience, as they said. We examined their constitution, & refused to letter them to it. They then agreed to lay it aside, calling it a skeleton, and agreed to form them a constitution after the order of the Mt. Zion Association. We then gave them letters in fellowship, when joined to another of the same faith and order. They then took up their skeleton, and added a few more articles worse than the first, which in substance, binds their members to pay tribute to Cæsar, and made that their constitution and commenced receiving ex-communicated members and members from the Methodists, believing their baptism to be good. Then met us their mother Association, claiming a correspondence;

which we refused to grant to them, believing them to be in disorder, and that God has strictly commanded us to withdraw from every brother that walketh disorderly.

Dear brethren, these new invented plans of the present day took away nearly all our preachers. Some we believe went from pure motives, some for speculation, and some to go with the crowd. I will give you a list of a few of their names, to wit: Hosea Holcombe, William Holcombe, Thomas Cox, Henry Cox, William McCain, Andrew McCain, Philip Archy, Jacob Tate, with others. Dear brethren, these appear to be drawn by the love of money, which Paul says is the root of all evil, & while some covet after, they pierce themselves thro' with many sorrows. And the Lord God which gathereth the outcast of Israel saith: Yet will I gather others to him besides those that are gathered unto him. Isa. 56 ch. and 8th vs. All ye beasts of the field come to devour; yea, all ye beasts in the forest. 9 v.: His watchmen are blind, they are all ignorant, they are all dumb dogs; they cannot bark, sleeping, lying down, loving to slumber; 10 v. Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. And the prophet Micah, 3 ch. 9 v. saith: Hear this, I pray you, ye heads of the house of Jacob and princes of the house of Israel, that abhor judgment and pervert all equity. 10th v. They build Zion with blood, and Jerusalem with iniquity; 11 v. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord

among us, none evil can come upon us; 12th, therefore, shall Zion for your sake be ploughed as a field.

And Paul saith, Romans, 16th ch. 17th v: Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned and avoid them; 18th, 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. Titus, 13 ch. 10th vs: For there are many unruly and vain talkers and deceivers, especially they of the circumcision; 11 v. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake; 13 v. This witness is true, therefore rebuke them sharply, that they may besound in faith; not giving heed to Jewish fables and commandments of men that turn from the truth. Jude, 11 verse: Woe unto them, for they have gone in the way of Cain and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 16 v. These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

Now, dear brethren, as I am no scholar and only a deacon in the church, and as my sheet is almost full, I must come to a close, tho' I have only laid the foundation of my subject. I will conclude by saying, may the grace of our Lord Jesus Christ be with you all. Yours in tribulation.

JAMES K. JACKS.

TO EDITORS PRIMITIVE BAPTIST.

Carroll county, Georgia, }
15th Feb. 1840. }

DEAR BRETHREN EDITORS: Grace, mercy and peace be multiplied unto you, from our Lord and master. This once more I have the privilege of sending on for my papers; and, brethren, I have been a constant reader from the first paper of the first volume until now, and can say, that the contents of the paper has been a consolation to me in hearing from my brethren in different parts of the country, in coming out from the fruits of the second beast that was to come; and hearing my brethren advising their brethren to take the admonition of Saint Jude, in contending for the faith that was once delivered to the saints.

And I have thought, that I never should write any more, knowing my inability and seeing so many abler pensmen engaged in writing, that I did not want to be in the way of them with my feeble thoughts on so important a subject as that of the religion of our Lord and master. But when I hear the trials of my brethren from east to west, in coming out from the inventions of the day, it makes me think of the trials that we have come through in this part of God's moral vineyard. And I believe the God of Israel will help them, and I believe that God never will be left without a witness on earth. For he has had a people on earth ever since righteous Abel until now, and will unto the end of the world. And he has promised to be with them and never leave them nor forsake them; for his word is gone forth & will not return void, but shall prosper and accomplish the end whereunto he sent it: So I will come to a close by saying, I remain yours in the best of bonds of love and affection.

R. W. CARLISLE.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Holmes county, }
November 17th, 1839. }

DEAR BRETHREN: I have just arrived at home, from a protracted tour among the churches and Associations of this State and the State of Tennessee. I was at two Associations in the State of Tennessee, where I had the pleasure of hearing the sublime truths of the gospel of Christ without mixture; and also found the Old Baptists standing aloof from the men-made gospel merchants, which was a gratification to me. I came from there to the Tallahatchy Association in this State. The Association met and organized, and upon reading the letters, there appeared a request in one of the letters, as near as my memory serves me in these words:

"We, the Sardis church, being one of the constituent members of this body, &c. request the Association to add an article, or so amend the constitution as that giving or not giving shall not be a bar to fellowship."

There was then a call for petitionary letters. There being three present, they were handed in; two of which contained a declaration of non-fellowship to the benevolent institutions of the day, which was rejected by that church, and then the Asso-

ation agreed to refer the letters to the committee of arrangements.

On Monday, the Association answered the petition of the Sardis church, in effect as follows: That the constitution did not debar any person from giving. However, the Association proceeded to declare an unfellowship with the society system, and then for the first time in life I heard the liberty of conscience begged for by people calling themselves Baptists. But as I have more of the same stamp only worse, I must hasten on. That church withdrew from the Association, and the other applicants were received.

I came from thence to the Yalobusha Association, and for me or any other man to give a correct record of the proceedings of that assembly would be impossible; that is, of all that was done. For I have never in all my life been a witness of such a scene among professors of religion, much less among people calling themselves Baptists. The plain truth is, there were two kinds of people, (to wit:) Sarah's children and Hagar's, and you nor I never saw the two families together in the world but what there was mocking, and discord, and confusion, in lieu of brotherly love and fellowship. I heard one of the well grown divines in that Association say, that it would never do for the Baptists to split, for his grandmother and mother were Baptists, and that he had been a Baptist even since he was fourteen years old. And that it would not do for the Baptists to split, for the Lord had given the world to the Baptists, and that he could not leave the Baptists. He went on to state, that he had been preparing to discuss the missionary question at that Association for some length of time, perhaps for six months, and that he was prepared to show that the anti-missionaries were nothing more nor less than Roman Catholics, and were actuated by the same spirit.

Now, brethren, cannot you see without specs what sort of love he had for the Old Baptists? Old School Baptists, did you notice them remarks? This is the best compliment you get for all your exertions to keep peace and love with them. As soon as they think they have a majority, the best name you can get from them is, Roman Catholics, and are governed by the spirit of antichrist. I think it is high time the Old Baptists were looking at the motto of the Primitive, and obeying the call that says, COME OUT OF HER,

MY PEOPLE. This with many other harsh speeches were thrown out by the learned gentry of the ecclesiastic bar, at that time and place.

Finally, the Association left the place in confusion. The Old Baptists repaired on that night to brother Johnson's, about five miles from the place, and entered into agreement to meet in convention on Friday before the fifth Sabbath in May next, to form an Association; as the Clerk of the present session was a missionary, and on being asked to give up the books and papers belonging to the Association, he replied that he was a delegate from a very respectable church, and that he would hold on to the papers, books, &c.

Now, Old School Baptists, you who have been on both sides and yet on no side, here is another among the thousands of proofs, all of which go to substantiate the fact of the impossibility of old hard shelled Baptists to get along in peace with the no shelled sort. This closes my account of the Yalobusha Association.

The Primitive Baptist Association has just closed her first session after formation, in peace and harmony; just as it has been with all of the Associations that I have been at this fall, where they were free from the no shelled sort. The missionaries say, they want the liberty of conscience; the Lord knows I am willing that they should have it, it is their province and their kingdom. And I would be as far from wishing to bind grievous burthens on their consciences, as any man in the western world. And as far as I have learned, the Baptists are all willing that they should live in full possession of this unsullied right. Now let us pursue this rule, and see if it ought not, or will not work both ways. If it will not, it is of no force of course.

Now, brethren, I hold fellowship to be a principle that grows up out of seeing and hearing; and it is as much impossible for a Christian to fellowship any thing that they have neither seen nor heard with the internal eye and ear, as it is for the dead soul to bring itself to life. Now, if fellowship is a principle and given us by Christ, and that does not recognise the missionary operations as they are now in practice, are we not as much entitled to the liberty of conscience as other professors? If we are, what portion of our conduct is it, that renders us in effect Roman Catholics? Is it because we have the hardihood to declare,

that we have never seen nor heard your societies, nor Arminian doctrine that you preach, in the operation of God's spirit on our hearts, when he brought us to see and hear spiritually. Nor in God's holy book recommended, as you know this is the only way for fellowship to exist. For, says John, that which we have seen and heard declare I unto you, that you may have fellowship with us; for truly your fellowship is with the Father, and with his son Jesus Christ. Now if you can declare to us, that you have seen & heard your society system and Arminian doctrine in the Book of God and show it to us, we will join you; and if not, we feel disposed to hand you back your Roman Catholic ticket. Let us examine our doctrine and your doctrines, and see which favors the Roman Catholics the most.

You will keep in mind, that our last proposition was, to go into an examination of the Primitive Baptist doctrine, and the New light Baptist doctrines; and in prosecuting my enquiry, relative to the Old Baptist doctrine, I will confine myself to facts, scripture facts, which will be quite easy. The doctrine of Christ is no where in the book of God called doctrines, as I now confine myself to show. Read Deuteronomy, ch. 32, v. 2: My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. Isaiah, 28 ch. & 9 v: Whom shall he teach knowledge, and whom shall he make to understand doctrine, &c.? Matthew, 7 ch. and 28 v.: And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: 29th, for he taught them as one having authority, and not as the scribes. In Mark 1st, and 22d, you find the same words again. Mark, 11 and 18: And the scribes and chief priests heard & sought how they might destroy him; for they feared him, because all the people was astonished at his doctrine. Luke, 4th ch. 32 v: And they were astonished at his doctrine, for his word was with power. Mark, 1st, and 27: And they were all amazed, insomuch that they questioned themselves, saying, what thing is this? what new doctrine is this? and so forth. Again, John, 17. 17. Acts, 2. 42. Romans, 6. 17: But God be thanked, ye were the servants of sin, but ye have obeyed from the heart that form of doctrine that was delivered unto you. 18, Being then made free from sin, ye became the servants

of righteousness. Many more quotations can be produced, to show the oneness of the doctrine of Christ, and just as many to show the oneness of Christ and the church.

Notwithstanding this is a one doctrine, yet it has several branches, which it takes to make this one doctrine. Just as reasonable this, as that different water streams have the same fountain, and that different laws have the same constitution. There is no fountain that sends forth bitter and sweet water. No legislative body enacts unconstitutional laws, for each law must have the similitude of, or agree with the constitution; if not, the Judge of the Supreme Court would have a right to disannul the force of that law. And the water stream that runs from the direction of the sweet fountain and is found to be bitter, you need be at no loss to pronounce the sentence of condemnation upon it, as not coming from the sweet fountain. And any branch of doctrine that has ever so much the appearance of coming from Christ, upon examination if it does not give God the glory as sovereign Lord of all, you need be at no loss to declare non-fellowship with it and its advocates. And if you should get the spleen and malice of all the craftsmen, and mocking Ishmaels, and advocates of another gospel, all of which are graceless professors, excited against you, and the name of a Roman Catholic thrown in, you need not regard it as any thing else but trash, and the effects of another gospel.

One branch of the doctrine is election. We mean when we say election, choice. Well now the question arises, who chooses, and when did that choice or election take place, and what we are chosen to, and what from? I will answer, and then prove my answer by the great I AM. You recollect I told you, that any branch of doctrine that did not give God the glory as sovereign Lord of all, was as a stream from another fountain, or a branch of another gospel. To the first interrogatory I answer, the alpha & omega, the first and the last, the beginning and the end, only holds unsullied to himself as sovereign Lord and law giver, the right of choice. A few remarks, and then for the proof. Man was once in possession of the power of choice, and he sold that power for a bed in hell, unless some other choice interferes. Man at that time chose death, and he got it; and he, nor none of his family, which is all the human family on the face of all the earth, has never from that time till now, chose any other

course but the broad way and another gospel; except the little few that have had their choice governed by the choice of him who hath chosen us unto salvation from the beginning, through sanctification of the Spirit and the belief of the truth; and not in the belief of a lie, or another gospel. As I have ushered in this quotation from Paul to the Thes. 2 letter and 2 chapter, I will proceed to examine the testimony on the subject of God's choice in the eternal election of his people. The first thing that presents itself to our view is, who is the head of the church? Answer. Jesus Christ. 2nd, Was Christ the chosen of the Father? You are obliged to answer in the affirmative. Then if Christ is the head of the church, and the church his body, which I am pledged to show by his word, and Christ the chosen of the Father, then I ask, and answer me, if you can, whether this choice did or did not recognise the body of Christ as well as his head? And if you will admit that it did, then I think we have arrived at this testimony that God is the chooser, and also at the time when he chose Christ and his church, which is the complete Son of God, the head and body.

We now ask, when did the Father begin to love his Son? Let Jesus answer for himself. 17 chap. of John: And now, O Father, glorify thou me with the glory which I had with thee before the world was. 24, Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 26, And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them. This looks like election, or choice, don't it? I can't quit yet, it is of too much importance to get tired of. Paul to the Romans, exhibits a chain of this doctrine in the 8 chapter: For whom he did foreknow he did also predestinate, (what too? why,) to be conformed to the image of his Son. Now if this predestination grew out of, or because of personal obedience, then Paul and the Holy Ghost by which he wrote, were both mistaken. They should have said, for whom he did foreknow he did also predestinate, because they had conformed to the image of his Son. But this sort of an idea looks like a branch of another gospel. Let us look a little further on this chain, for we have only spoken of two links of it yet; and both of them are in

heaven; and unless the chain reaches to the earth, it is a gone case with us, for we are on the earth. 30 v. Moreover, whom he did predestinate, them he also called. Well now, I am glad of that, for that is all of the chain that reaches the earth, and you will observe, that it is the third link in the chain, and that it couches in it the office of the third person in the trinity, that is the Holy Ghost. Them he called he justified. There is the fourth link. Whom he justified them he also glorified. Here is the fifth link in this chain.

Them he foreknew. This is the first link, & it is in heaven. Predestination, or God's decree or fore appointment. This is the second link, and it is in heaven too. The call comes down to us upon earth. Justification is in heaven, for he arose for our justification. And them he also glorifies. This is in heaven too. Here are five links, two at each end in heaven, and one in the middle, that reaches us. Well, will this do for the doctrine? Is there any need here for human agency? Now that same human agency is a branch of another gospel. Well, I will quote another scripture or two and then I will give the other gospel a little examination: For we are his workman ship, created in Christ Jesus unto good works, which God had before ordained that you should walk in them. Well now, you were not created in Christ Jesus, because you accepted a cordial and obedient faith; but to make you obedient. Again: he hath chosen us in Christ Jesus, before the foundation of the world; (not because we had been obedient and acted faith, and repented and contributed to the support of the gospel, and a thousand other requisitions, which another gospel requires;) but that you should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according (not to our compliance and obedience, but) to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved; in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace where he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself.

Now I think I have fairly shown who chooses or elects, and when he done it;

and what he chose us to, and what from; as the unprejudiced reader may plainly, if he has got eyes and ears opened and unstopped by grace, see. I will now give some account of the popular doctrines, and in order to not be misunderstood, I will give you God's word and account of the other gospel. I believe I promised to give you an account of a system that is properly termed doctrines. The question now arises, how will you distinguish between them, when you see that there are some of the commands of God kept by both? Why it is just as easy to discern between them, as it is between the pharisee's righteousness and the righteousness of Christ. There is a sort of doctrines that is windy, this is described in 4 and 14 of Paul to Eph. This is said to be handled by the slight of cunning craftsmen, and the use of it was to lie in wait to deceive. Is this gospel, which is another in use? Now most assuredly it is, to the great confusion of my master's little ones. Antichrist will never quit struggling for his lost power, which he has not been able to regain in the far famed America; for you know that he has to have political government and the secular arm united, before he can have his clan in glorious array, and inasmuch as he has yet failed to accomplish that black design, all that he can do now is to infest our churches with his windy doctrines and lie in wait to deceive. And as I believe that there are many good Christians that are now deceived with his plans and another gospel, I will here enter his bulwarks and show his doings.

Now we do not object to missionaries because of the name, for I believe that Christ was a missionary sent of God the Father, & so were all his apostles. Well, says one, what do you oppose us for? Answer, because of your doings, your false doctrines, your Arminianism, your teaching for doctrines the commandments of men; and unless you clear yourself of these charges, we shall insist on your taking back your Roman Catholic name that you got ashamed of, it being so applicable to your doings, and therefore handed it to us. The name don't fit us; our doings and doctrine was always a sore eye to the mother of harlots, and is to her soothsaying daughters till this day, and to her hireling men servants. You proposed a good thing when you first set out, and if you had stuck to it we would not have opposed you; that was, to loose the

hands of the poor preachers and let them go to the relief of the distressed and desolate churches. But you have not done this, you have visited the big towns, held protracted meetings, and visited large churches, rich settlements, and have had men's persons in admiration because of advantage; & the poor distressed desolate churches, that a little back caused so much sympathy, have yet remained without preaching.

This is not all, you have begged from rich and poor, bond and free; you have hired men to beg, and when they could not get money they have a subscription paper and all that have not got the change in hand, can subscribe and pay after a while. And some of the hireling beggars, when they are on their way go to men of renown, prominent characters in settlements, and solicit them to put down a good fat subscription, and that will induce your neighbors to subscribe; and I only want your name for an inducement to others, & I will not exact your subscription of you. Say, don't this look like lying in wait to deceive? And besides all this, they one Sabbath have to preach about the utility of a Sunday School Union. Say, missionary, where is that found commanded in God's holy Book? If it is not there, you will admit that it is a man commandment and consequently another gospel. And on another Sabbath you have to enumerate how many thousands of the heathen are gone to hell for the want of preachers this year, and the utility of foreign missions, and tract societies, and working societies, & temperance societies, and State conventions, and county conventions, and all such like things. Do Christians, who have been taught in the school of Christ, suffer themselves to be lost to and fro with such preaching as this, and receive it as gospel light? I say, none but the sickly and bewitched can give into such schemes; for there is nothing more clear, than that these are doctrines; and if so, they are of another gospel. Now prepare yourselves, for you shall have your name back. Now can a minister of Christ stay in such an asylum, where such doctrines and another gospel is preached? I say, I think not. Now to all that are in love with the truth, may God bless, comfort you, and build you up in the most holy faith, and arm you with the whole armor of God; may he enable you to earnestly contend for the faith once delivered to the saints.

Dear brethren Editors, indulge me in a few wishes. I wish that God may give

you all humble hearts and contrite spirits. I wish you may always be in peace, and yet I wish you may never be in peace and yet be great peace-makers in the house of God. I wish Zion may prosper every where. I wish the elect of God may get to themselves, where they can have peace. I wish the inhabitants of the rock may have hearts to rejoice in God our Saviour. I wish you all to pray for poor little me. I wish I could see all the brethren that I have had the pleasure of reading after in the Primitive. Finally, I wish we may all meet in heaven. Farewell, brethren. Yours in gospel bonds.

SIMPSON PARKS.

N. B. I wish Brother Henry Petty to inform me through the Primitive, when and where the next fall sessions of the Pilgrim's Rest and Buttahatchy Associations will be held, as we the Primitive Baptist Association have at our recent session agreed to tender them correspondence; from information believing them to be of the old sort. I received brother Petty's letter, it came to hand too late to comply with its request. I very cordially received the remembrance of brother Wm. Cook, and herein tender him the same request. Yours as ever, dear brethren in the love of the truth.

S. P.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Va. }
Feb. 4th, 1840. }*

DEAR BRETHREN: Through the mercy and providence of God, I am yet spared and have another opportunity of addressing a few lines to you and our Old School brethren in general. We are commanded to speak often one to another, and we consider our Primitive paper very eminently adapted to our use for said purpose; through which we become acquainted, and by which we understand each other and the place of our worship, according to the delineations we make. And when it is ascertained that we are not the worshippers at Mount Ebal, but are devoutly worshipping at Mount Gerrizim, it is with full propriety we adopt the language of the apostle, (i. e.) we are the circumcission, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Phi. 3c. 3v.

And, brethren, we should endeavor to humble ourselves before God, and also to unite in solemn thankfulness to God for the acts of providence and grace towards us; believing as we do that he is the great author

of every good and perfect gift, and at the same time acknowledging our unworthiness; and we should extol the glory of his grace by speaking of the unsearchable riches thereof, and the mystery of his will, whilst thousands of the professional ranks are directly or indirectly laboring to foil the glorious doctrine of grace, and to whittle it down to some natural theory. Some render salvation by works, others works and grace in co. and others again by money. And some allege that the gospel of grace must be upon some secular maxim, save the alone precision of his divine will, which will include his own purposes and eternal object; all of which, arising from the infinite source of his divine and sacred character, being sovereign potentate of heaven and earth, in whom all the divine attributes harmonize in perfection. This illustrious being made man in his own image (i. e.) innocent, sinless, upright, morally, with a susceptibility to render implicit obedience to divine requisition. A law of that import was given as a rule of life, which was also a covenant of works. This law protected & shielded man in innocence, & according to the dignity of God inflicted its penalty on the guilty; or the dignity of God be sullied & the law fail to breathe the perfection of deity. Man violated the law and was guilty, and the law inflicts its penalty, which was death; death passes on all for all have sinned, which slays the uprightness of man. He is said to be naked, (i. e.) uncovered of innocence; as in Adam all die, &c. 1st Cor. 15 c. 22 v. which alludes to a general death and to a general resurrection. As such we have all sinned and come short of the glory of God, &c.

Now, dear brethren, in order to become sinners, we must be under the law; where there is no law, there is no transgression or sin, and thus we apprehend that the sting of death is sin, and the strength of sin the law. 1st Cor. 15 c. 56 v. The law is a ministration of death, the wages of sin is death, and without sin which is the transgression of the law, no man can die or be punished. The wages of sin is death. Rom. 6 c. 23 v. By the disobedience of one man sin hath entered into the world and death by sin, so that death hath passed upon all for that all have sinned. This sentence embraces all the human family, and all became inimical to God, by the seduction and radical influence of the satanical king. Yet the law retains its elastic vigor and its holy rectitude as such, when

contrasted with the law. All man compared there is none good, no not one; and all blinded by the God of this world and all at a distance from God and without hope, and without God in the world. And the language of their heart is, depart from me, O, God, for I desire not the knowledge of thy ways.

But, brethren, after beholding the awful vortex into which all men hath plunged themselves, which David calls a horrible pit, miry clay, &c. God hath brought us up (viz: the church,) by the gospel of grace. Now, brethren, this peculiar people, the bride, the Lamb's wife, is saved by grace; not by works, nor any other means, save grace. And this grace embraces the vast mystery of godliness, and the mystery of his will. Come forward, all ye mighty men of every rank, expand the energies of your mind, explore the immense fields of reason, combine all your multiplied acquirements, together with all your philosophic observations, and paint down if you can, according to all your restless & scrutinizing displays, and see if you can settle down upon as a cause, of this grace passing by the fallen angels and the damned in torment, and reaching a glorious gospel chain with proportionable links of infinite safety beneath the bride in this horrible pit, and by that glorious and strong cord draws her to himself in the paradise of ineffable joy. Here is the mystery of his will, which glorious chain was the beginning of the creation of God, which is made known to the saints through the faith of God's elect or the faith of the operation of God. Eph. 1 c. 9 v. This mystery is confirmed by Peter, when he observes the following, viz: Elect according to the foreknowledge of God.

This election implicates Christ the servant of God, and us the church chosen in him before the foundation of the world. The word is his divine appellation, implicating his person in the godhead; Christ Jesus his mediatorial appellation, in which the church stands represented according to the stipulations of the covenant of grace. In the representation of the church through her federal head there is nothing natural, as such we are told by the great apostle of the Gentiles, that the children of the flesh, they are not the children of God; but the children of the promise they are accounted for the seed. Rom. 9 c. 8 v. Christ the elect of the Father; and as before observed, if a Christ, a church chosen in him before the foundation of the world. Eph. 1 c.

4 v. And therefore brethren, you that have the gift of faith hath also the gift of a precious Christ. 1st Peter 2 c. 7 v. The idea of election and predestination does fairly put away all and every primary cause of salvation on the part of the creature; for if there is any thing in any creature that has the pre-eminence in its superiority, its superiority would recommend itself, which would supersede the act of predestination. But it is not thus, as many vainly suppose; which is clearly shown in the case of Jacob and Esau. They were of the same parents, of the same flesh and blood, and of the same birth, neither having done good to recommend themselves; yet the purpose of God according to election stands, that Jacob is loved and Esau hated. And yet God stands God, (infinite) working all things after his own council (perfect;) man is strictly engaged for the promotion of his best interest according to his knowledge; vary the avenues of his interest, and he is changed. Not so with God. Neither do the will and perfection of God come under the influence of any or all created matter, but all created matter comes under the influence of God, and are subject to him. Therefore the superiority of blood or birth may not be boasted; if so it strives to prostrate the riches of his (God's) grace. But the salvation of Israel is to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Eph. 1 c. 6 v.

Now Jacob was a name ordinarily given, and Israel is a name which God gave him, designating the peculiarity of his condition. For Israel shall be saved in the Lord, therefore he loved Jacob and predestinated Israel according to the purpose of his will. And I would have my readers to remember, that all the goings forth of God towards Israel, were not in consequence of any superiority which he entertained over Esau; which does away all his grounds of boasting, and therefore shall not he, and David, and Peter, and Paul, and all the saints be prepared to extol and speak of the riches of his grace. Nor is this grace productive of licentiousness, as is thought by Ishmaelites. And I must say to all boasters of flesh and blood, that the economy of grace according to the spirit hath said that flesh and blood cannot inherit eternal life; but infinitely displays its discriminating genius in thus saying: Two grinding in the mill, one shall be taken, the other left. This through every nation, kindred, tongue and people; to

the North give up, to the South keep not back: Come, ye blessed of my Father.

And it is, dear brethren, by his spirit ye are made the adopted sons of God, whereby ye cry, Abba, Father; and by which ye are a participant of the divine nature, and are of the household of faith. Gal. 4 c. 4, 5, 6 v. Yet the saints must confess we were by nature children of wrath, and were fulfilling the desires of a carnal mind, till illumed and quickened by the spirit, and impregnated with a vital spark; and through the divine operations of the graces of the gospel, which were given us in him before the foundation of the world, we are brought home to Zion with songs and everlasting joy upon our heads. And notwithstanding the world is abounding with prowling lions, they shall not go upon the hill of Zion, for the Lord hath put his watchmen upon the walls, and oh! brethren, I rejoice to hear their sound through the medium of our Primitive advocate. I rejoice that we have so many writers, a Lassetter, a Tillery, a Moseley, a Whately, a Rorer, a Lawrence, and many other precious brethren, too tedious to mention; and amongst others, an Osbourn, whose name is too precious to be forgotten; though we have not seen his name upon our sheets for a considerable lapse of time, we long to hear from his copious & flowing pen. The enemy of all good would fain still his quiver. We have understood that the western hills have been saluted with his voice, and if so, we doubt not but that the tender lambs of the fold have been gospelly fed upon the sincere milk of the word, and that Ishmaels have smarted under his rod. And should this come under his observation, we here solicit of him a visit; that we are bereaved of our old and faithful brother Davis of Henry, Va., and should be glad to see his old companion in the gospel.

Dear brethren, as one much despised and hated for the public testimony which I bear thro' grace to the gospel in its divine simplicity, I will tell you how the missionaries do in some cases in order to their promotion; when they can preach to a sound audience, they will approximate as near to the gospel as possible, in order to pass their scrutiny with approbation; which will, as it were, serve as a recommendation to that preacher, and engage the confidence of unskilled persons; this done, they then have it in their own power to impose heterodox matter of the most noxious kind. The devil, you know, has the power of transforming him-

self; therefore watch, as Christ hath commanded; attend strictly to every touch upon polemical points.

May the Lord bless your paper to the edification and comfort of saints, and to the alarming of sinners. May it be instrumental in stirring up the pure minds of all God's people, and to the bringing them out from the anti-christian demagogues of this day of darkness, that they may worship the Lord in the holy mount at Jerusalem, is the prayer of your unworthy brother in tribulation.

ARTHUR W. EANES.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 9, 1840.

A manuscript package has arrived at the Post Office in this place, directed to Editors Primitive Baptist, postmarked Greensborough, Ala, April 4, weight 5 ounces, postage \$5—also, another postmark, Nashville, Ten. April 20, \$5 postage added, making \$10 and endorsed: "This package was picked out of the mail at this office very wet." Being unwilling to pay the postage, the package remains in the post office, and this notice is given that the writer may be aware of its location.

TO EDITORS PRIMITIVE BAPTIST.

No. 5.

ON UNITY.

DEAR BRETHREN: I once more desire to remind you, that there is in the believer a carnal affection and a spiritual affection. We should use every exertion to hold in subjection the one—treat it with insignificance and suppress it when necessary, and never lose sight of the other. This is an important consideration in the subject on which I have been treating; and I desire it to be seriously impressed on our minds, that we may not be overtaken unawares in this day of drought and famine, when carnal affections appear to exert an undue influence in our minds. They may answer to a certain extent but should never predominate, or be permitted to run out in advance of spiritual affection. We should not indulge in likes or dislikes, except on the score of a conformity or non-conformity to the Christian character. That is, should not love a brother particularly, on account of his natural pleasing or popular turn of manners; neither should we dislike a brother, on account of his unpopular turn of manners in the social circle, or because he is not with ourselves in opinion on every secular matter that transpires around us. This should be overlooked and our spiritual union mainly considered.

Remember, brethren, that "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy but now have obtained mercy." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious: To whom coming as unto a loving stone, disallowed indeed of men but chosen of God and precious. Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "That ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." "Be ye angry and sin not; let not the sun go down upon your wrath, neither give place to the devil. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

And what shall we say more? Time would fail us to speak of all the privileges and blessings of this holy band—this heavenly compact; and of the abundant fruits of that righteousness of the Lord Jesus Christ, which is given unto the ungodly through faith in his name. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done thro' strife or vain glory, but in lowness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." "Do all things without murmurings & disputings; that ye may be blameless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Follow after charity, which is love, and desire the best gift. Make the best and the most of the talents committed unto each one of you by our common Lord and master, that at his coming he may receive his own with interest. Be instant in season and out of season, and by preaching, by writing, by talking, and walking, comfort and edify one another and glorify your Father which is in heaven.

(to be continued.)

C. B. HASSELL.

TO OLD SCHOOL BAPTISTS.

Edgecombe county, N. C. May, 1840.

CONTROVERSY,—DISCUSSION,—INVESTIGATION.

Valuable as truth is, it has frequently met with enemies among men. Hence, the arts that sophistry has used to weaken its force, to tarnish its beauty, and undervalue its worth. Hence the violence that power has committed to cover its page, and silence its voice. And hence, the timidity of fear in suppressing it, the influence of favor in coloring it, the audacity of prejudice in misrepresenting it, and all attempts of falsehood to destroy it. Yet it possesses various and large resources, which render it prevalent. These it has to use against its foes on questions not self evident; and even on points established by the evidence of sensation, and such as are sustained by the testimony of inspiration. Among the methods pursued either to overthrow it or to defend it, are those indicated by the terms at the head of this article. When used properly they are useful instruments in promoting truth; when used improperly they are mischievous weapons against it.

Controversy is defined to be, dispute; debate; quarrel; agitation of contrary opinions; a contention in writing. *Discussion*, to be, disquisition; examination; the agitation of a subject with the view to elicit truth; the treating of a subject by argument. *Investigation*, searching; examination; the act of the mind whereby unknown truths are discovered; the process of searching minutely for truth, facts, or principles; a careful inquiring to find out what is unknown.

Discussion and investigation are terms never used in a bad sense; and the latter is seldom abused, since few of the enemies of truth are willing to exercise the patience and suffer the trouble necessary for investigation. Discussion, used simply in itself, is a useful handmaid to truth; and is never objectionable nor culpable only as it is cumbered with interpolations of false reasoning, and stained with fits of derision and abuse. Controversy is oftener used in a bad sense; seldom conducted in a proper spirit; and is oftener made the vehicle of ill will and revenge, than the channel of sound argument and truth. Yet when used only to agitate contrary opinions, it is not only justifiable but commendable. And as religious controversy is so general at the present time, a few thoughts on the manner of conducting it will not be ill timed.

And under all the circumstances, it is expected, brethren of the Old School Baptists, that you will exhibit most of Christian fortitude and Christian temper, both in discussion among yourselves, and in controversy with the New School and others.

Recollect 1. That all things else should yield to, or be sacrificed, to truth and good will to men. Nothing, then, that is strictly carnal & selfish can enter into controversy but that truth must suffer. The gratification of any of the feelings of bur unrenewed man, betrays a willingness, if not a design, to do injury.

2. That to save the truth from hazard or suffering & to be able to surrender all to it, confine yourselves to the subject of debate; notice nothing else till you are through that; and when you have written as much as you can without dropping the point in question and taking up the adverse party himself, then lay down your pen. It frequently happens that a person is so closely connected with a subject, that it is impossible to treat of the subject clearly without frequent use of his name. But this will always appear from a judicious use of terms. If we apply to our opponent any epithets or names which do not represent his true character, then we are at once guilty of abuse, since we are perverting the intention and use of language. And all terms which are not necessary to the examination of a subject, which are either designed or calculated to degrade the character, question the veracity, wound the feelings, or deride the person of your opponents, will eventually lose more for your cause than they can gain for it.

3. That the Old School cause needs no blandishment or artful adorning of any kind; and the New School is bad enough to need no darker shades—described in plain terms and without effort, tis but a scene of shades and darkness. Then let all your figures and emblems and representations be familiar, modest and pertinent, and in all cases scriptural.

4. That he, who in religious controversy uses ridicule for argument, ridicules himself and sports with his cause. The idea, that any person, or his arguments, cannot be treated as they merit, but by derision or satire, is mistaken, Whatever deserves our contempt calls for our silence. The proper contempt for a Christian to exercise, is to let no one know the object of his scorn. The act of deriding is reflective, and falls back inevitably upon him who ridicules his adversary.

5. The manner of doing a thing deserves particular attention, as well as the object we have in view. Indeed our motive is often determined by the manner in which we act. If in my treatment of an individual, his good is my chief aim, my manner will speak good will, it being so shaped as will be most likely to effect his good. But if my manner be such as is likely to do him more harm than good, then my motive deserves to be suspected. Few men are so blind or so reckless as not to consult the most probable means of success, where

they really mean to do good.

Grace be with you all, my brethren.

MARK BENNETT.

From the Correspondent.

Murfreesboro', Tenn. April, 1840.

From the number of discontinuances, and the non-payment of nearly half of the subscribers transferred to us from the Old Baptist Banner, we shall be compelled to stop our paper.—The Publisher cannot carry it on, in the present state of things without a serious loss. Surely the subscribers to the Old Baptist Banner, who have received our paper, according to our proposals will not now decline paying for it. Some may think the payment of one dollar a little matter, and if all think and act in that way, the Publisher will be deprived of nearly or quite \$300, which cannot be a trifle with him these hard times. Further we hope that a sense of moral duty will compel all who have not yet paid, to remit, without delay, their respective arrears.—*Ed.*

VALEDICTORY.

DEAR BRETHREN:—Our editorial relation with you is now about to be dissolved, yet will leave other ties, we hope of a better and more durable nature, which neither time, death nor eternity, we trust, will ever sever. In taking our leave of you as Editor of *The Correspondent*, we feel that we are only yielding to propriety and not to any kind of an interdict, that may hereafter prevent a free interchange of sentiments; for *'The Signs of the Times, Primitive Baptist, and Doctrinal Advocate,'* will we presume be continued; and through them we may yet correspond, yea "Speak often one to another."

As our paper is only half the size of one and published only once a month, while two others of equal size are published semi-monthly, and yet at the same cost, we should not be surprised at the withdrawal of some of our subscribers. We have never regarded patronage of our paper as a test of fellowship, — no, we have predicated that of better things.

We have tried to pursue a course consonant with the scriptures of divine truth, but never entertained a hope that we should please all our readers: our paper could not have subserved the cause of truth and done this; and we would sooner have it

stopped than go on in violation of truth, or 'a right spirit.' We have plainly and frankly set forth our religious sentiments, and on a careful review of the same, we have nothing to take back: no apology to offer to Antinomians for teaching practical religion; none to Arminians for showing that 'salvation is of God' alone, nor to the world for teaching things that may be deemed foolishness. We feel amenable to one only, whose testimony alone we have labored to set forth.

We are yet in favor of 'Old Baptist' periodicals and regard it a great privilege to speak to, and hear from, our brethren through them. By them we have been comforted and strengthened, and have become acquainted with many brethren for whom we entertain Christian fellowship, although we have never seen them in the flesh; yet at the same time, we will not conceal the fact, that we have, through the same medium become acquainted with others, whom we are constrained to stand 'in doubt of,' from the spirit of pride, vindictive feeling & self sufficiency manifested in their writings. The blessed truths of the gospel are most adorned by the spirit of the gospel, and do not look well in connection with any other spirit. We see indeed much to admire and be thankful for in the writings of our Old Baptist brethren, but alas! we too often have just cause to deplore their want of 'a right spirit.' Some of our brethren seem to have forgotten that we are commanded to instruct those who oppose, *in meekness* and not in pride, *in love* and not in hatred—that we are to contend for the faith *earnestly* and not vindictively—That we are to seek an unction on high, and not stir up carnal feelings within. Our readers will pardon our digression in view of its importance.

Brethren let us 'try the spirits,' let us beware of false ones—Let us endeavour to keep the unity of the Spirit in the bonds of peace. We should seek this through our Old Baptist papers as well as through other means. There are popular spirits as well as popular heresies, and some seem to think if they can only avoid heresy in the letter, it makes no difference what kind of a spirit they may have and show forth.

Moreover we have been much pleased to see that many of our beloved brethren are fond of reading both the scriptures of truth and the writings of men of grace; but from our personal acquaintance with

others, we would infer they neglect this to a shameful extent. Where we have proposed Old Baptist papers and other spiritual writings to them to read, they would say they read nothing but the scriptures—a sure evidence that they read them but seldom, if at all. We must close.—Finally, brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.—*Ed.*

Our readers will have discovered on reading the editorial in this No. that we have concluded to discontinue the publication of the Correspondent. The publisher regrets that he is compelled so to do: but the circumstances in which he is placed leaves him no alternative. Of about 600 names on his book but about half is paid: and from those who have paid, he has received notices from about 60 to discontinue: and it is more than probable that as many more would have given similar notice on the receipt of the last number. Many others also have discontinued their papers without having paid any thing. If all had paid, the publisher would have cleared expenses, but he cannot help believing there are many who will never pay, from the fact that they have had nearly a year to pay in, and have not yet done so.—The publisher hopes however, that all who have received the paper will make an effort to do justly: one dollar is a small amount to an individual, but the aggregate is all important to us, and the laborer is worthy of his hire, and ought to have it. With many the sum due is a debt of honor: no opportunity offers to collect it, and we are compelled to leave the matter to their own consciences, and sense of justice. We must pay for workmen, for paper, &c. &c. and we cannot do it without receiving our just dues. To subscribers at a distance we would say, to save postage in transmitting money to us, that Postmasters are authorized to send money for subscriptions to papers, *free*, provided they write the letter themselves. Postage is a tax that we *cannot* afford.

We can supply the work complete from the commencement embracing two years, for \$1.50. We would be glad to receive orders for them, post paid. And any who have failed to receive any No. shall be supplied on giving us information of the fact.

In conclusion, we tender our thanks to those who have aided us in the work and to all who have paid promptly. We would thank those also who are in arrears to remember us without delay.—*Publisher.*

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Spartanburg dist. }
March 22nd, 1840. }*

Good morning to the poor fools that write in the Primitive paper. Think you to yourself, you have begun very rough, sir? Yes, sir, I confess it seems rough, but not rougher than some of the great benevolent preachers (falsely so called) say about you. One of them got hold of one of my papers from one of my brethren & read it through; when he returned it to my brother he said, any body that thought any thing of themselves would not read them.

It was not long till my brother came to see me again. I had just got the 21st No. of the fourth volume, and on page 324 and ending on page 326, a piece, wrote by John Lassetter, Troup county, Georgia. I thought it was the greatest piece I ever saw wrote; every body that would come, I would take down my paper and read that piece to them; and when my brother came as usual, I took down my paper and read it to him. He would have it; he said he wanted John Green to read it, one of our great missionary and temperance society preachers. When he read it through and returned it he said, they were poor fools that wrote that. Yes I say poor too; and what did Christ say about the poor, when he was preaching his sermon on the mount? See Mathew 5 ch. 3 v.: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Yes, they are poor in spirit, but rich in grace. You are fools for Christ's sake, but wise unto salvation. And I believe that the poor have the gospel preached to them in its purity, thro' the Primitive papers, and I believe they all have become fools, that they might be made wise.

I might fill up my sheet on this subject, but I shall quit it and begin on something else. I want to make some apology for not writing sooner, and that is, I have been trying to make up a company but have failed in the attempt. Not because the people do not like the papers; no sir, for the people in this section all like them except the Ishmaelites; they despise them, not be-

cause they the Ishmaelites can condemn the doctrine your paper holds forth; no, sir, it is because the doctrine condemns them in their money making schemes and crafts of the day. I know of ten or twelve that would take them, but the ill convenience of a post office, hard times, and scarcity of money prevents them. I only have the pleasure of sending the name of one more new subscriber whose name you will find at the bottom.

Now I will say to you as I said before, except I or your paper change, I shall take them as long as I live or can pay for them. So no more at the present, but remain your sincere friend and will wisher to the cause of truth and liberty.

ANDREW WESTMORELAND.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Monroe county, }
March 19th, 1840. }*

DEAR BRETHREN EDITORS: Through the mercy of a kind benefactor, I have been favored in getting a few of your papers which concur with my feelings, and causes me to thank God, that he has reserved to himself a little few according to the election of grace, who have not bowed the knee to the image of Baal.

I have suffered very much in mind in consequence of the new schemes of the day, believing them to be the inventions of man, and have tried with all the powers of my mind to overcome my prejudice, but have never been able to find such a system authorised by the word of God. Also viewing the great distress that it has brought on the churches, I have become established in my mind that it has grown out of the corruption of man, who has blended the world and church together, which is contrary to the word of God: Wherefore, come out from among them and be ye separate, saith the Lord, and teach not the unclean thing, and I will receive you, &c. But men have become so wise in the present day or age of the world, that they have found out that God cannot save souls without the agency of men. Souls are dying for the want of money. O! my God, is it not a stigma upon the perfection of him who spoke worlds into being? Is he dependent on the feeble agency of man, for the spread of the gospel? I answer, no. So then, it is not of him that willeth, nor of him that runneth, but of

God that showeth mercy. Respectfully yours, in gospel bonds.

MARK MECLAMMY.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Barbour county, }
January 24th, 1840. }*

DEAR BRETHREN: I received six copies of your valuable paper the Primitive, and I want you to continue them until otherwise directed. I take the liberty of saying, that I think it is doing much good in this part of the country, although I hear some say, that they had as lieve read what is called the devil upon two sticks; but as for my part, I find some of the loudest kind of preaching in them to my feelings. Those characters profess to be Baptist preachers at that, and to designate the two persons saint and sinner; they had just as soon take a goat into the church as a sheep, for the larger the flock the more fleece; for a goat's money will do as well as a sheep's, and the money is what they are after. For there was one round in this part some time ago, at New Providence meeting house, and he had no hearers; and the reason was, the members did not believe in his doctrines. And he went to an old brother's house and the old sister asked him, when he was going to come again; and he said he met with poor encouragement here, for he could go to the Alabama river and get six hundred dollars a year for overseeing, and he could not get the half of it for preaching through this part of the country. So he did not go to that meeting house any more. And if all the money preachers could meet with such treatment, we would soon be rid of them.

The reason I say a goat's money is as good as any is, because I hear some say that man has the right of choice of every thing in the world, with the exception of one, that is, he must come to judgment—free will doctrine at once, and that will not do for me, for it is not consistent with my Bible. And the same character tells the people to come and join the church, and not wait to get good, but get religion afterwards—Arminian, not Baptist, though professing to be a Baptist, and says that he holds to the Baptist article of faith. I heard another in preaching acknowledge the total depravity of man, and before he got through, said man was endowed with intellect enough from on high by reading the scriptures to obtain salvation; which was a

contradiction in his preaching, to my understanding.

So I conclude by subscribing myself yours in the bonds of the gospel.

A. D. COOPER.

TO EDITORS PRIMITIVE BAPTIST.

*Monroe county, Georgia, }
March 9th, 1840. }*

DEAR AND BELOVED BRETHREN EDITORS: I again resume my pen in order to inform you, that I receive the Primitive Baptist tolerably regular, and I read them with delight; but am often made to sympathize in reading the productions of my beloved brethren, in seeing the difficulties, troubles and trials they have had to wade through, in contending for that faith once delivered to the saints; while the Ishmaelish mockers, with their train of mendicants, have endeavored to ride over them rough shod, and impose on them their church traffic.

For they are legislating for the church, I say legislating, brethren, because they are giving new laws to her, or new instructions, which are not known in the apostolic age, which are an appendage, and are held so by them—for proof, see the effort system. While the Old School Baptist contends that salvation is by grace, and that the church of Christ is the highest ecclesiastical court under heaven, and that her authority is judicial and not legislative, which was given by her great head and lawgiver; and that it is sufficient for her government, and he that addeth or diminishes incurs the penalties that are spoken of in Revelations. Therefore we have no authority from the man of her counsel for such traffic, and consequently have thrown all such rubbish overboard; for if such traditions had been necessary, it would have been left on record for her instruction: What was written aforetime was for our learning, &c.

Dear brethren, as I expect to be short I shall hasten to a close, as my mind is in a bad frame, as it is in a confused situation, as much so as it ever was I do reckon, as I am encumbered about with many things at this time. So, brethren, farewell. If I never see you in this vale of tears, I love you and hope to meet you around the dazzling throne of God, where we shall join in with the church of the first-born, in one eternal song of praise for dying love and redeeming grace, through the countless

ages of eternity. And O, my brethren, if my heart deceives me not, it is my desire to see the cause of my blessed Jesus prosper once more, and flourish as the green bay tree. For there appears to be a great commotion in church and state, and O that God would guard and direct the affairs of our blessed government, and drive out all scisms and divisions out of the land, and bind us together as a people in the strongest bonds of brotherly love, and cause the tree of liberty to take deep root, and to grow and thrive and cause her branches to extend to Mt. Chimborazo, and for us to still eat of its delicious fruits, as we have for sixty years, and none to make us afraid. O that men would praise the Lord, for his mercy and goodness endureth forever, praise ye the Lord.

Remember me, brethren, in your prayers. So I conclude—a poor devil-possessed Gadarene.

EDMUND DUMAS.

Cambridge, So. Ca. }
April 15th, 1840. }

DEAR EDITORS: I send you enclosed five dollars, which we appreciate a small tribute for so valuable a publication; not only for advocating the doctrine of the gospel with so much clearness, but also for bringing to view the many channels through which the benevolent clergy are sapping at the very foundation of our liberties; and hence it is that they denounce the Primitive Baptist with so much vehemence. It has done great injury to their cause of temperance, benevolence, &c.

C. CARTER.

Georgia, Troup county, }
April 25th, 1840. }

DEAR BRETHREN EDITORS: At the request of some of my brethren I for the first time take my pen in hand as agent to inform you, that the brethren whose names are hereunto annexed, wish their paper the Primitive Baptist continued until otherwise directed.

We have nothing of interest in this section of country at present. The churches have nearly all been divided, and the Primitives have generally cleared their houses of the trumpery which has so long been a pest to the people of God.

As I do not wish to be lengthy, I will come to a close; and may Elijah's God preside over you, is the prayer of your unworthy brother in the bonds of the gospel of Christ.

ASA EDWARDS.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*.

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

PENNSYLVANIA.—Hezekiah West, *South Hill*. Joseph Hughes, *Gum Tree*. Nathan Everitt, *Chillicoats Town*.

RECEIPTS.

Jesse Lankford, \$5	John Brown, \$1
Benjamin Lloyd, 5	Samuel Forest, 1
P. M. Calhoun, 5	Frederick Mayo, 2
Graddy Herring, 5	Joel Delph, 1
Wm. M. Rushing, 1	

TERMS.

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THE PRIMITIVE BAPTIST.

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

Printed and Published by George Howard,

TARBOROUGH, NORTH CAROLINA,

"Come out of Her, my People."

VOL. 5.

SATURDAY, MAY 23, 1840.

No. 10.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Illinois, Shelby county, }
March 26th, 1840. }*

DEARLY BELOVED BRETHREN: Though a stranger in the flesh, and at a great distance, I feel such a nearness and union for you, and am so cheered by the doctrine of the Primitive, that it strengthens my hope that I do love the brethren; and if so, a child of the same parent. This induces me to want to write to you, though I do not feel worthy to write to you, nor able to instruct, for I never wrote a line for the press in my life before; and I am young, only 27 last Sept. & no preacher, or at least I do not feel like one, though the church here has liberated me to exercise a gift, and I do try sometimes to tell the people they must be born again, and point to Jesus the way, the truth, & the life. I have many fears and much weakness to encounter and the worst of all is, a proud deceitful heart. Dear brethren, if you know any thing about such trials & many others, do pray for me.

There is one thing gives me great consolation, that the Lord is able out of the mouth of babes and sucklings to perfect praise. And again, he that hungereth and thirsteth after righteousness, shall be filled. Brother Thomas Martin has favored me with the reading of your excellent paper about a year, and I can say that your communications make me rejoice and mourn. I mourn to see the progress of error and the splits and divisions it causes, and the many difficulties and trials my brethren have to encounter. But take courage, for all things shall work for your good; even the wrath of man shall praise God, and the

remainder he will restrain. It must needs be that offences come, but wo to them thro' whom they come. The mystery of iniquity must be revealed before the end. Therefore, let us watch and pray (as we see his appearance) that we may be able to stand. For the beast with two horns like a lamb is fast rising, I have no doubt, & he is to exercise all the power of the first beast. I rejoice to see so many contending for the faith once delivered to the saints. There is but one right way in this case (as in all others) & I believe that is to come out and be separate. A mixed multitude cannot understand one another, but will be always in confusion. If the Lord be God, follow him; but if Baal, then follow him. If the Bible is the only rule of faith and practice, let us stick close to it as unto a light that shineth in a dark place. But if we are to be guided by the wisdom of this world, let us go to the theological schools. But the wisdom of the world is foolishness with God. When Paul used his wisdom, it was in persecuting the church; but when he became Christ's servant, he preached Christ, not with wisdom of words lest the cross of Christ should be made of none effect; but in demonstration of the spirit and of power.

But I intended to glance at some of my feelings. I once thought I was getting along tolerable well. But when the Lord as I trust opened my eyes, I discovered that the heart is deceitful above all things and desperately wicked. I knew that some of my conduct was not right, and I intended to alter my course, repent and get religion: but I thought I was much better than most people; because I had been raised very moral. But when I undertook my good works, I fell short in every point, till at last I found that my best tho'ts were evil & the commandment was exceed-

ing broad. I now could not see another such a sinner in the world, though I was only about nine years old. I had got to see that a good work must come from a good motive as well as be done by a right rule, as brother Paxton informed us; and I found no good in me: here I came to despair, not in a camp or protracted meeting, but in the woods, in Lawrence county, Illinois. I was made to cry, Lord, have mercy on me, a sinner: but could not see how God could be just and save me. Here, Lord, I give myself to thee, tis all that I can do. Right here, when I had nothing but the goodness of God to rest my naked soul on, my burden fell off and a new song put in my mouth, even praise to the Lord. And I have never been able to get that burden back, though I have tried often.

And for about five years I had no thought that it was religion that I had experienced, but that it was to show me not to despair. But near the close of a refreshing season, in Morgan county, the Lord (as I trust) showed me the little hope I had refused, and made me willing to take the crumb now. O, how delightful that season was; never shall I forget it. I was so glad to be among the sheep, though the least of all if one at all, and not worthy to be noticed by them. How unspeakably good the Lord is to notice such poor unworthy creatures, and draw them by the cords of his love. I can truly say, I have never seen an end to his goodness; though I have past through many trials, yet the Lord has delivered me out of them all. What shall I render to the Lord, for all his benefits towards me. What can we render unto the Lord, seeing he possesses all things and needeth not the worship of men or angels to add to his glory, for he is perfect in every sense of that word.

But the king shall say unto them, inasmuch as ye have administered to the necessities of one of the least of these my brethren, ye have done it unto me. Hence I conclude, we are to show our love to him by our conduct towards each other. It also brings to view the union or oneness, of Christ and his children, which is his bride. They twain shall be one flesh. They are his body, the branches of the vine, and he is their elder brother, their head, husband, prophet, priest, and king; yea, he is their life. O, brethren, how thankful we should be, and how careful of each other's feelings. What great reasons we have to love God

and one another. If ye love me, keep my commandments. But I have strayed from my experience or travels.

About five years ago, my mind was impressed with the thought of publishing to the world the goodness of God: But I have been a rebellious creature, I tried to run away, like Jonah; I prayed the Lord to lay it on some one else, for I viewed any Christian better qualified. At last I desired to remain a few years, it appeared so impossible at present to discharge this duty; it appeared that this request was granted, the burden in a measure removed; but, O, what darkness followed, till I knew of a truth that the way of a transgressor is hard. The words to Peter, were applied to my soul: When thou art converted, strengthen thy brethren. And I can truly say, that I was compelled to open my mouth; and this was the text: What is truth? My heart was filled with this subject, and I thought I never would be disobedient any more. But often since then (under a sense of the importance of the work, my weakness and my great responsibility,) have I desired, if it could be his will, that he would take me from this world of trouble: Not my will, but thine be done. So I set it down, that whoever professes no call ought not to preach; for who hath required it at his hands.

I must come to a close for want of room. I would like to see brother R. M. Newport, brother Paxton, or some of the brethren, give their views on Isaiah, 45. 7: I form the light, and create darkness. The Bible informs me, that all things were created in six days, both in heaven and in earth and pronounced good; which proves that evil then existed. The tree of the knowledge of good and evil also proves the same, as well as the tree of life. Colossians, 1st, 20, proves the Lord lost nothing, and many other passages. It is self evident, as well as scriptural, that a fountain produces after its kind; and God is good, and in him is no darkness at all.

Brother Martin wishes to inform the brethren, that there was a mistake some how; that it was not the 8th chap. of John, but the 13th chap., from the 4th to the 15th verse, respecting washing the disciples' feet, which he wished their views on.

Brethren, farewell. May the Lord lead all your minds into the truth, and give you all strength, and grace, to stand amidst all your trials; and that he may hold us all in

his powerful hand, is the prayer of your unworthy brother.

SAMUEL CLARK.

TO EDITORS PRIMITIVE BAPTIST.

St. Helena Parish, Louisiana, }
Feb'y 13, 1840. }

It will be recollected, that in my letters, 4 volume, Nos. 8th and 14th, I treated upon the *creature*, and *new creature*, of the scriptures. In a digression, I introduced the subject of the two witnesses and their deaths. I done so then, for fear I might never have another opportunity. I now make it the subject of this letter, wishing still to be indulged in my manner of digressing. I am confident that the whole body is edified of itself in love, by the contributions which *every joint* supplieth; therefore, let no man refrain from proclaiming upon the house-top, that which Christ has revealed to him, in secret. We shall all know the strength of the Lord, in the same proportion, as we know our own weakness; both of which, ought to be felt by any, who speak or write in his name. Expecting scrutiny, but a merciful criticise on my errors, I venture to contribute my part as a *joint*, somewhat out of joint.

The Lord has indeed told us, that no man knoweth the *day* and *hour* of his coming; but this by no fair construction, forbids our knowing perhaps the year; especially when we are reprovable for not knowing the "signs of the times." That the holy spirit is not one of the two *dying* witnesses, as some suppose it, is clear from its having no body of its own, but it is said to enter the bodies of others. I know it is said to be a witness with the apostles, as another witness besides themselves. But this was spoken by Christ to them, for their encouragement; and consisted in proving, that their doctrine was from above, by miracles, &c. "*Ye are my witnesses, & so also is the Holy Ghost.*" We see in this passage, that the apostle themselves formed a *plurality* of witnesses, and therefore cannot be one of the *two*, before us. Now each of these has a body; and when dead, are said to be entered by the spirit of life, and at the same time; which proves that the spirit has no peculiar body of its own. Neither do the apostles, and preachers, separate from the church, form one of these witnesses, as others have supposed. For their unity consists not as preachers, but as of

the body of Christ, which is the church. A *true* witness is a light, by which we discover the truth. God's witnesses are sure to be *true* ones. Of the church he says, she is the pillar and ground of the TRUTH. 1 Tim. 3. 15.

These witnesses, in order to profit the world, must be tangible: that is, they must be in such a shape as to be seen & heard, in order that their testimony may be received or plainly rejected. I have already proven, that the Old and New Testaments, form but the ONE word of God, see Isai. 8. 20. Now this *word* I say is the other witness. These two witnesses are to wear sack-cloth for 1260 days (years) and prophesy in that condition. About the end of which time, the holy city is to be trodden under foot 42 months, which comports precisely with the time that the witnesses lie dead, (3½ years;) therefore must mean the same time. Their sackcloth must mean, not only, that some of the church's children are fettered in the wilds of the great mystery Babylon, (as I have already observed,) but that the true church is much pestered with the doctrines of Arminianism, (the very sinews of popery.) The reason is, not only that we have some of these kind of false brethren crept in, but young Christian's *heads*, are slow in joining their *hearts* in believing. To believe with the head, and to believe with the heart, are two very different things. We have an instance of their difference in Acts, 8. 13 and 37. Romans, 10. 10. There is exactly as much difference between them, as between grace and works. This shall not be the case after the revival of the witnesses. For the earth (Gentiles) shall help the woman by drinking up the *errors* which the devil intended to drown her with; (I know this is the case *now*, but then in a perfect degree.) For *persecution* does overtake the woman, and is not swallowed by the world. These witnesses are said to be "the two olive-trees & candlesticks, standing before the God of the earth." Here is a manifest reference to Zechariah, chapt. 4; which when we peruse we cannot help observing an intentional ambiguity, on the part of the angel, when he evaded direct answers to the prophet's questions. At last he said, "These are the two anointed ones, that stand by the Lord of the whole earth." This puts me in mind of our Lord's conduct towards the scribes, when they refused him upon the account of the *place* of his supposed nativity, (Gallilee,) in which they

affirmed no prophet was to arise. He told them not, that he *was born* where Micah declared he should be. All such passages admonish us to activity, deep humiliation and prayer. That we should arise from the dead, that Christ may give us *light*, (not *life*, for without this we could not arise. Eph. 5. 14.)

That we may have our senses exercised, and so go on to perfection in the DOCTRINE of Christ, leaving its *principles*, that is, quit your a, b, c's, and hurry on to reading, that you may understand the subject matter of your manual. How shocking it is to hear an a, b, c, Christian trying to spell: G—r—a—c—e, Works—W—o—r—k—s, Grace. Some may laugh at this, while they are gnashing their teeth in *fell* darkness. These reflections are not intended for all weak Christians, but read Heb. 5. 12, 13, 14, &c. We say "if God permit." But I am sure they are applicable to those who have learning, and time, to make and calculate the many bales of cotton, or other carnal stuffs, to their advantage. Shame, shame: and *sin*, to such Christians. This is another digression. I hope if it be, it will answer for itself.

Methinks I hear some saying, "Well, old Tom, we think we can gather something out of your digression, not so very flattering to yourself." Brethren, I thank no man for his flattery. It has ruined me many times. Yea, I have been hurt by my own flattery; I wish it was out of the church, and out of world. But what is it ye have gathered? "Why, that *you*, being an acknowledged old sinner, and guilty of the most aggravated transgressions, should have the presumption to attempt to explain, *what*, how, and *all* about the two witnesses. My *dear* brethren, I answer, it is not in *me*. If God should instruct you, by such an one as me, his glorious grace is the more apparent. I should have a sneaking lie in my mouth, if I were not to say, I think myself to have some knowledge in God's word. But what is all this? "Knowledge puffeth up." O, that I possessed, what I hope, I am now following after; those heavenly, but unobtrusive graces—patience, meekness, contentment, sobriety, &c. "*Be sober.*" This exhortation in the scripture, is not so much opposed to drinking whiskey, as to inordinate affection; eagerness, and anxiety in our pursuits. Nevertheless, I sanction, and have adopted the rule of our dear brethren, W. Moseley and P. Lewis, to drink

none. And thanks to God, (I lie not, my brethren,) I feel by experience, that I have "*escaped* the corruptions that are in the world, through *lust.*" This is a joyful state to be in; but for which I am not half thankful. "Whoever can receive this, let him receive it." Now since I am upon a ramble, and have stumbled it seems upon a barrel of whiskey: it will detain my return only a little longer, to give it a turn or two; and perhaps, it will roll a little out of our Christian path. I am going to judge no man, in eating and drinking: but I wish every man to judge himself by the *perfect law of liberty* while he listens, with an internal ear, to the testimony of this law's witness: *his own conscience.*

You, my brethren, who use alcohol, I ask you before our common Lord, how you get along? Do you think that you keep sober enough to thank God for *every* dram you take? Be certain, and *cautious*, how you answer it, and understand what it means. If you can answer yes, then I say, my brother, drink on, to the *glory* of God. But I greatly fear, that for one of these sort of drinkers, a hundred of a very different cast will be found. I will tell what I have many times seen. Where several professors were met, who, at other times, scarcely ever were heard to speak of heavenly things, take three or four good pulls at the bottle, and their tongues become as supple as eels. Their conversation would be all upon religion. Then for bringing up old dreams; & if there happen to be present a truly godly person, perhaps several at the same time would appeal to him, to know his opinion of their validity. But if they should go a little further, & begin upon doctrinal points, it is twenty to one if it takes not one or two fights, to sober them!!

I am willing to leave to any one's own reason, whether there be any affiance between God's holy spirit, and the spirit of alcohol. I know we are to rejoice forevermore, but I don't think we need have the spirit of whiskey to promote this rejoicing. And now I will conclude this digression and the whiskey affair together, by one more turn of the barrel. There happened to live an old Baptist in a settlement I once lived in, who every other way was esteemed for his moral conduct; but whiskey he *would* drink. His exposure for this is my last leave. Some of his friends and brethren being invited home with

him, from an Association, the good old hospitable man, had prepared a good supper, and with it some excellent *whiskey*. The guests eat and drank temperately enough, as we may suppose; after which, in due form, *deity* was attended to. But the company not lying down immediately, kept up a conversation, which we will again suppose, was a religious one. However, in the meantime, the old man had so visited his bottle, that he was actually drunk; this he might have been, without our ever knowing it, if he had slept off to bed. This not being the case, when the company were about to retire he peremptorily forbade, saying, they were about to break one of his most appointed rules. Surely, gentlemen, we ought and shall go to duty, before we lie down. He got the books, went to the duty *again*, and thus in this intoxicated state, literally staggered into the holy of holies. What an offensive flavor, does such a dead fly send forth!! Finally, if there be a time for drinking and making merry, I cannot agree that it is at such a time as *this*, when God's judgments are begun on his own house.

I now return and say, that if there is the appearance of obstrusity in the fourth chap. of Zechariah, yet by *searching*, we may gather every thing necessary for our understanding of St. John's two witnesses, "The two anointed ones." The use of which we gather from verse the 12th, connected with verses 2nd and 3rd, where it will be seen they possessed a golden oil, which was communicated "*from themselves*" into the bowl of the candlestick through their golden pipes. Thus we see that both these witnesses (the *word* and *church*) contribute to the glory of God's seven perfections, or spirits, which are the same eyes, engraven upon our Lord Jesus Christ, called "*the stone*," and which we are to behold, in all our religious exercises. See chap. 3. 9. This is the true gospel, all the attributes of God look to Christ for our righteousness, sanctification, & redemption. And God by him, removed all our iniquity in ONE day (upon the cross,) and so graciously mysterious was the transfer, that not only the prying rays of the sun were forbid to see the canceling act, but the angels themselves, had to wonder in ignorance. O, my brethren, what are we, that this glorious knowledge should be revealed *in us*? Verily, verily, because we are bone of his bone, and flesh of his flesh. But where is our oil, contributing to the

glory of God? Verily, it is the language of our hearts, crying "*not unto us*," not unto us, but to thee, O, Lord, be the glory. This same language, speak both the *church* and the *word*.

Now what would either of these witnesses do without the other? How could the church with all her graces (if she could have them) worship God without the knowledge which the scripture *only* affords? The scriptures are profitable only to the church, see 2 Tim. 3. 16, 17. For the Babylonian church, it is a delusion of God's sending; and it believes this lie, *that they can help themselves*, and therefore are damned. The scriptures to them are a gin and a trap, that they may bow down their back *always*. For instance, such texts as these: "Blessed are they that mourn, for they shall be comforted." "Whose house are we, if we hold fast, &c." As it regards the first, you cannot beat it into them, that the cause of their mourning is, that they are already blessed; and so of their hungering after righteousness. The *comforting* and *filling*, is truly behind, but the blessing has gone before. And so of the other. It does not read that we *shall be* his house if, &c. There can be no doubt, but what the Samaritans had seen the Jewish Bible, and the Lord told them they "worshipped they know not what."

The time that the witnesses were to wear sackcloth, I have supposed to commence A. D. 666. My reason for this, was not, that there was no pope until that time, but that we do not find him (in history) in the plenitude of his power, until some time after that period. And as we find him struggling for it sometime before that period, I have presumed it, and do assume it until there are better correspondents, for another date, than I have produced. Mr. Usher's account of time, from the creation of the world, is that by which all Christians are regulated. He was a man of great wisdom, and of such an one my context speaks: "Let him that hath understanding count the *number* of the beast: for it is the number of a man." And altho' Mr. Usher might have never dreamed of our making use of his calculation for such a data, yet we may be certain that the number of the beast relates to *time*. For the wearing of the sackcloth is to be for a certain TIME. (1260 days.) Now the number 666 is not an arbitrary date, when we consider, that the influence of the beast is the sole cause of the witness-

es wearing such apparel at all. Therefore, if we consider, that there must be a beginning as well as an ending, to this sackcloth, it seems clearest to infer, that the pope became arbiter, and began to exercise this power in the year 666. The marks of the beast were two. Both marks were not put upon the same. They were to be in the right hand, OR, in the forehead. Now the first I take to be *money*, and the other *wisdom*. So he that paid not the pope in money, was bound with all ingeniousness and cunning to support his title and claim.

Wait upon me, my dear brethren; it may be (for it is all of grace) I, even I, may furnish hints that the next generation of Christians may rejoice in developing. I hope I am not running in vain; but I leave it all to the Lord. I shall now attend to the *powers* which the witnesses possessed, notwithstanding their sackcloth. "If any man will hurt them, fire proceedeth out of their *mouth*, and devoureth their enemies." It seems they have but *one* mouth, and this is the church's speaking kindly and gently, which coals consume the wrath of our enemies, and so kill them. In this manner my brethren let us kill the whole of them; see Rom. 12. 20th and 21st.

Again, "these have power to shut heaven, that it rain not." "And have power over waters to turn to blood, and to smite the earth with all plagues *as often as they will*." Thank God, they do not will it often. These powers are deposited in the church, influenced by the spirit and directed by the scripture. It was the *mercy* of God, that drowned Pharaoh and his host, see Psalm, 136. 15. The text says, "as often as they WILL." This will is the will of Christ. Do any think that Peter's wrath slew Ananias and Sapphira! We know better; for altho' some of the wrath of man shall *praise* God, yet it worketh not his *righteousness*. See Psalm, 76. 10 With James, 1. 20th. Did Elijah shut the heaven from rain and consume the 102 men at his own instance? I answer, God forbid. Did not Christ rebuke some of his disciples, for wishing to heat a village in the same way, by telling them: "They knew not what manner of spirit they were of." This all goes to show that when the two witnesses (which are also called prophets) are disposed to call for war, famine, pestilence, &c. that the impulse is from the influence and powerful spirit of God. This is manifested, not to the world, but to the church, some how in the following man-

ner. She becomes sorely grieved and vexed at the enormity of transgression; she prays and travels for relief; none comes; matters get worse; she fears that she will be trodden under foot, (before the time;) her state of excitement grows up to the Psalmist's, 119. 126: "It is time for thee, Lord, to work; for they have made void thy law." Thus she not only gives her consent but inwardly prays for his judgments. Then if it be for swearing, the land must mourn by drought or pestilence; if for violence, *war*; for the waters are people, and they turn to blood, &c. All this is said to take place during their prophecy, 1260 days (years.) I said *about* the end of this period their deaths were to take place. There appears to be four years difference between Mr. Usher's account of Christ's nativity, & the round number of 4000 years. Now it appears to me a providential circumstance. For if we cover the time, while the witnesses lie dead, with this difference, we arrive at the exactness of six months in completing our round number of 6,000 years for the labor of the church. There appears a small error in my printer, or me; I think it in him. I said, the witnesses' death consisted in the loss of *influence*, not *confidence*. When I said this, I had my eye upon the seven women who held the skirt of the church's husband. I cannot think they had ever any confidence in him to lose; but am sure he has an influence which they much desire. It is not of his miraculous body they want to eat, but of his *loaves*; and therefore hold him fast. I do believe that there will none be *called* Christians, after the spirit enters the dead bodies, but those who are so indeed; for I find in ver. 13th, there will be a great earthquake, *in* which *seven* thousand men shall die. This I take to be the seven women (churches with their different kinds of doctrine) with their thousands. The death of these are figurative also. For it means only, that they *shall* let go their hold of OUR one man. Their *reproach* follows.

When the true version of the scriptures shall be set at nought, and of consequence, the true doctrine of the church disregarded, they are in a state of death. Yet their bodies shall not be buried, that is, although the church shall be unheeded, she shall not become extinct; neither shall all the Bibles be burned, nor perverted. They shall indeed lie in the street; that is, not to be taken care of by their enemies; yet they, as Christ's body was, *shall*

be preserved. "For without these foundations" what could the righteous do? Their enemies being now free from righteousness, in every sense of the word, fell to rejoicing, giving gifts, &c. How error is tormented by the truth!! "I adjure thee, that thou torment us not." Well, their torments will be suspended a little while. There will be no light shining into their darkness, to show them that their deeds are evil. But no sooner shall the spirit enter, than great fear shall possess them.

And just here, oh Gentiles, ends your calling!!!! The natural branches will be grafted into their own stock, for the Gentilefulness will be come. Thanks be to God Almighty, that I was born WHEN I was, and WHERE I was. The witnesses are said to be called up to *heaven*; that is, to throw off their sackcloth, give plainer testimony, and be fully credited by all God's children. There will neither any of her children be led away from her, nor any false brethren in her. And as the Jews had once to serve the devil's representative 70 years, so shall they have joy in believing 70 years. This will be a proper eve to *their* jubilee and *ours*. But they have to fight the great battle at Jerusalem. "For Judah shall fight there." At this great and decisive battle, it appears that all the great and powerful nations of the earth, especially eastward of Jerusalem, shall come to fight against Judah; but he, like Mordecai, being of the seed of the Jews, shall not be overcome, but shall surely conquer. Be it so, O, Lord Jesus, according to thy will.

Brethren, farewell, until I write a shorter supplement to the *new* creature.

THOS. PAXTON.

TO EDITORS PRIMITIVE BAPTIST.

*Chambers county, Alabama, }
March 4, 1840. }*

BELOVED BRETHREN OF THE PRIMITIVE ORDER: I have been an observer of the many departures of the Baptists from original principles, for about twenty-five or six years; having been a member of the Baptist church ever since the first Lord's day in August, eighteen hundred and ten. When I first became a Baptist, they were of the same mind, they spoke the same thing, and in deed and in truth, they were all of a piece, and each held the other's feelings sacred. But it is truly distressing to think of the change that has taken place. Brethren

regardless of each other's feelings, persist in the support of the unscriptural institutions of the day, which things, not only bring divisions in the churches, but in families and family connections.

And when I think of the inconsistencies that are among (what are called missionary Baptists,) I am astonished. For we profess to believe the Old and New Testament to be the word of God, and the only correct rule of faith and practice; and the practices of the institutionists are not known in the word of God. But the institutionists contend, that the benevolent institutions (so called) of the present day, are in unison; but when we look over the articles of our faith, I see no possibility to reconcile the practice nor the principle of the religious of the present day with it. For we profess to believe the doctrine of eternal and particular election, and the exertions used and the ideas advanced by missionary men come in contact with this part of our faith. Although they acknowledge this article to be a part of their faith, and as God's election is particular and eternal, how is it that they are exerting themselves to save the heathen, when if election is particular and eternal, they are saved in Christ from before the foundation of the world. And the news of this salvation is good, & therefore is gospel, which is good news; and good news is gospel. And it is only making known to God's elect, that they are saved through the merit of Christ before the world began.

The fifth article of our faith is this: We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost, and that the saints shall persevere in grace and never finally fall away.

Now, brethren, when we hear the pitiful lamentations of some of the missionaries, that the state of the heathen is awful, and they are perishing for the gospel, and unless the gospel is sent to them they must be eternally lost, and the gospel cannot go unless ministers are sent, and they cannot go without money to help them go, and support them while there—Now if the money fails, the preacher fails; and if the preacher fails, no gospel; and if no gospel, no soul saved; and all for the want of money to give the start to the business.

Now, brethren, can these things and the 5th article of the Baptist faith be reconciled together? I for one, cannot reconcile

these things together. But, brethren, the wrongs are not all found among the missionaries. For hear the language of the Saviour: When you are reviled, revile not again. And in searching the writings of my Primitive brethren, I find the missionaries or institutionists are nick-named and called by different names. Brethren, you should not do so, neither should you be too sharp in your remarks; but be mild and gentle, and yet be faithful, and plain, and candid in every case.

And, beloved brethren, here learn a lesson from the reproof of the Saviour, when his followers seemed to have their feelings aroused at the conduct of some towards the Saviour, and requested him to command fire to come down from heaven and consume those they saw acted wickedly towards their master. Jesus gently replied, you know not what manner of spirit you are of. Brethren, always try be governed by the spirit and word of God, which is one; the meek and lamb-like spirit is what makes God's children shine as lights in the world. When Jesus was reviled, he reviled not again, but told all men their wrongs plainly. So should the Primitive Baptists do those that have wandered and left them. I know, brethren, we are accused of taking a strange course, and leaving the missionary Baptists; but it is a mistake, they have left us and gone in wrong paths.

I will stop for this time, brethren; although I write bad and spell bad, yet there is much before me; but I cannot write it now. Farewell, dear brethren.

JAMES GRAY.

THE PRIMITIVE BAPTIST.

SATURDAY, MAY 23, 1840.

TO EDITORS PRIMITIVE BAPTIST.

No. 6.

ON UNITY.

DEARLY BELOVED BRETHREN; For the further promotion of the pleasures arising out of this heavenly union, of which mention has been made in my former letter, I would in an especial manner commend to your attention, this little paper which we have established at Tarborough as a medium of correspondence. And if you find it still worthy of an existence, do not withhold from it the encouragement necessary to that effect. The printer is a gentleman of unblemished reputation, and one whose moral deportment is worthy of all commendation. He does not profess an ac-

quaintance with regenerating grace, but his conduct appears quite unexceptionable, and he has for a number of years been a warm friend of and a well wisher to the cause of the Kehukee Baptists; and their cause is common with the O. S. Baptists throughout the Union. He is too honest to make a profession of religion, without an undoubted evidence of a change from nature to grace. Almighty God, however, is able to effect that change, give to him a bright manifestation of it and quicken him into spiritual life, this very year, or month, or day. And who knows the mind of the Lord, or who shall be his counsellor? My object in alluding to Mr. Howard was principally to say, that if he is willing to continue taking on himself the labor of setting the types to our letters, and undergoing all the other necessary labor and expense of issuing the periodical in its present form, for the small remuneration he receives, that we may well afford to bestow that compensation. He earns his money by actual labor, and like other laborers is worthy of his hire and should be paid; and considering the circumstances, I think those who receive the paper have the best end of the bargain.

You will observe, then brethren, one and all, that here is a paper of our own—over which we have the control; and one whose columns are open to all the household of faith, as recognised under the denomination of Old School Baptists, who wish to appear there, devoid of controversy with others of like precious faith with themselves. Then brethren write often, write freely about all things connected with your profession, that tends to edification, encouragement, and union, in our ranks. Scruple not, to write on account of your incapability, as you may term it, supposing yourself deficient in style or diction. *Fear not criticism here.* For few, if any of us possess the qualification of critics, and fewer still, I trust, the will to judge of a Christian, by his knowledge of grammar. Neither does the great length of a letter always denote its worth. I have frequently been more strengthened, encouraged and built up, by the perusal of some of your communications not over a finger long, than I have by others filling columns; and I have no doubt the same can be said by others: Then come all, come each, come every one and give us your experience, and feelings in the practice of your profession, or any other information you may conceive to be acceptable to the brethren, and calculated to *unite* them in sentiment, *strengthen* them in faith, and *encourage* them in love. Be up and doing while it is day, for the night cometh when no man can work. Bestir thee a little in the service of thy maker, before the sun is set, and the door shall be shut in the streets, and the sound of the grinding is low: or ere the

silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern; for then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

Brother Lawrence, this one thing I would know of you; are the missionaries all dead!—have you sheathed your sword, or been gone this long time on some journey? You seem of late as silent as the grave, and almost as deaf to the wishes of your brethren, as was Baal to the cries of his prophets. If the enemy are yet in the field, and the soldiers of the cross as few and feeble as ever, then arouse thee, my brother and thou aged veteran of the cross, and assist them again to the mighty onset. Bring out old “long tom” and let them have a peeler, and with thy crooked rams horn blow them another blast,

How do you do, brother Temple? I am much pleased to hear from you again,—am glad your long silence is broken and expect now to hear from you a little oftener. You are mighty welcome to the use of our columns, and are certainly entitled to a full share of space there this year. I should just like to hear you preach again from this text, “Who is this that cometh up from the wilderness, leaning upon her beloved.” I shall be apt to remember that sermon. It was about your first and best to me.

Brother Rorer, your name always reminds me of the king of the forest. And they say, “when the lion roars, all the beasts of the forest tremble.” What are the last accounts of “Mr. Sneak,” that celebrated hotspur of the money missionary tribe? As perhaps all the “sneaks” are not yet frightened away, suppose you give another roar, and still another; that all such beasts of the forest may finally be scattered.

Brethren Beckham, Burkhalter, Batters, and others whose names from time to time appear in the Primitive, we are much revived to hear from you; and like Paul on a former occasion, we thank God and take courage.

Brother Sasser and brother Poole, your letters strike a tender cord and make our hearts vibrate with emotions of love and sweet fellowship. A few words, fitly spoken are like clusters of choice grapes to a thirsty soul.

Brother Moseley, I wish you would write again on the subject of our duty towards our preachers; and give us line upon line and precept upon precept, on that head. There is much room for improvement in that particular. And we should not let the extravagance and religious traffic of others, check the charity and true benevolence of our own hearts. We shall have a treat no doubt when Mr. Huntingdon on universal charity appears, and gives us a further expose of the puffed and pom-

pous character of Arminianism, as sustained by the many fashionable religionists of the present, and some of the past ages.

Finally, brethren farewell, for the present. My prayer to God for spiritual Israel is, that they may be saved from discord and disunion—from hard thoughts and hurt feelings—from sarcasm, from bitterness, from crimination and recrimination. Let us all endeavor to be at peace among ourselves and maintain “The unity of the spirit in the bond of peace.” “Let brotherly love continue.” And may the very God of peace and unity rest and abide with you all,

I subjoin a few verses as a kind of synopsis of our faith, touching the union between Christ and his people. Adieu. C. B. HASSELL.

“Twixt Jesus and the chosen race
Subsists a bond of sovereign grace,
That hell with its infernal train,
Shall ne'er dissolve or rend in twain.

This sacred bond shall never break,
Though earth should to her centre shake;
Rest, doubting saint, assured of this,
For God has pledged his holiness.

He swore but once, the deed was done,
’Twas settled by the great Three-One;
Christ was appointed to redeem
All that the Father lov’d in him.

Hail sacred union, firm and strong,
How great the grace, how sweet the song,
That rebel worms should ever be
One with incarnate Deity,

One in the tomb, one when he rose.
One when he triumph’d o’er his foes;
One when in heaven he took his seat,
While seraph’s sung all hell’s defeat.

This sacred tie forbids their fears,
For all he is or has, is theirs;
With him, their head, they stand or fall,
Their life, their surety, and their all.”

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Buncombe county, }
March 19th, 1840. }

DEAR BRETHREN OF THE PRIMITIVE BAPTIST RULE AND ORDER: I have been looking and wondering what is the reason we have received no papers since the 25th of January. If the work is stopped, I think you ought to let us know it; but I still hope in the Lord it is not stopped altogether, yet I have always been fearful that something would take place to hinder the progress of the glorious work of our papers, ever since I received them; sensibly knowing it is the worst enemy to priest-craft that ever has taken place in this age of the world. And if the devil and his friends the missionaries, & their fence-straddlers can invent any way that is in the power of men and devils to

do, it will be stopped yet. But one thing gives me comfort, in the midst of my fears and troubles; that is, I know God is king in Zion, and the victory is his, and it is not in the power of men, nor all the devils in the bottomless pit, to stop the work of God when he pleases to carry it on. But it may be possible, that this may be the time that we may have to suffer for our disobedience, as the people did in days of old; for the enemy of God and man is now trying to force us to receive their mark in our foreheads and in our hand, and the number of his name; and they do not intend to let us have the privilege of buying nor selling, unless we go with them in their hellish designs.

Dear brethren, read the thirteenth chapter of Revelation & study well into it, and see what priestcraft has done? It would take a sheet of paper larger than my table to give you my views on it. I will only remark and say, the mark of the beast in the forehead has reference to sprinkling baptism; the mark of the beast in the hand I believe to be all those lying books, tracts, and such like; the number of his name I believe to be such as are not to be found in the Book of God for Christians to go by. The last verse of the 13th chapter of Revelation reads as follows: Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six. Now, brethren, this is an even number, which shows the work of man, not God's; for God's work is odd, not even; because his equal is neither in heaven nor in earth; therefore, the beast that John spoke of was not of God, but of the devil; and the heads and horns denote power, & the different kingdoms and islands that he bore rule over. And after he had gotten law power, he then changed times; he placed Christmas twelve days back, and as the people had given him all earthly power, he then forced them into measures, whether they liked them or not. And all instruments of writings that were not signed according to the time appointed by himself, was not recoverable by law. And except you gave your children his mark in the forehead and in the hand, when they became men and women they were not allowed their oath; therefore they were not allowed the privilege of buying nor selling.

Now recollect, John saw a star fall, and the bottomless pit opened; & a smoke came

out of the pit, and locusts came out of the smoke and covered the land; and they had faces like women, and so forth; and they had tails and stings in their tails, and they had power to hurt men. Mind, their power was in their tails to hurt men. Now I believe the stone that fell was popery, and liberty of conscience took place. Now every man sits under his own fig tree and none dare make him afraid. The law supports every man in his own way of worship. Now here come the locusts, every man wants to be greatest, and to be more than what is written of man. So here comes the second beast out of the earth, I mean the missionary with his lamb-like horns, and speaking with his dragon voice, and compelling the people to worship the image of the first beast, and to cause all both small and great, rich and poor, bond and free, to receive the mark. Yes, even negroes and children have their names entered down on their list. What is all this, but receiving the mark of the beast?

Now, brethren, read the 14th chapter, & hear what John the servant of God says, concerning those people that receive the mark of the beast. He says: Whosoever receive the mark of the beast in the forehead, or in the hand, or even the number of his name, shall drink of the wine of the wrath of God. Yes, indeed, here is wisdom to see how many legions of devils have ever been trying to put their traditions on a level with the commandments of God; and by those means they have power to torment the righteous people, by reason of the stings that is in their tails. Only take notice at their lying tales that they tell to the people to deceive them. Well it may be said, stings in their tails, lying, sinful tales; when men get to believe them, it is a sting indeed, for men to be stung with. A lie is a dreadful sting indeed, and a lie is their tale.

So I conclude and say with Moses, the man of God, the price of a dog and the hire of a whore is abomination with God—and the false church is the whore, and the false teacher is the dog. So both is abomination to God and all good men.

Dear brethren, we the little handful of people in Buncombe, that are cast off by the societies of men and devils, are longing to hear from you, who are the highly favored of the Lord. So I close and say, may the blessings of God ever attend you, world without end. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Fairfield dis. }
March 4th, 1840. }*

DEAR BRETHREN EDITORS: As I am an old man and have no learning at all, I blush at the thought of writing for the public. I only want to say, that your Primitive paper is doing some good in this place. I love the doctrine which they contain. About four months past I received one of them, which gladdened my old sorrowful heart. It seemed a messenger to me, as if come to set me free from the false doctrines of the day; for I was afraid I should leave the world, being old, inundated with delusion. The Arminian Baptists, (oh, that they would take to themselves some other title than that of Baptists,) with their wolfish missionaries and money hunters, are plenty here; but I think the Primitive paper, with sound of truth makes them tremble to the centre; and I think when money fails them they will take the ague and die, or fly to some warm climate. Stop the circulation of money, and preaching stops with them.

I have been trying to preach the gospel thirty years; twenty-six years of that I had the pastoral care of one church, viz: Twenty-five mile Creek, in the Charleston Association. But the people called Baptists now, have not the complexion they had thirty years ago. Your papers have encouraged and strengthened me so, that I thought of dropping you a few lines of poetry; and when I was in the spirit I sat down on the doorstep and on my knee I drew the following lines, and in order to guide me, titled them,

GOOD NEWS from the PRIMITIVE PAPER,

Which may be sung to L. M.

Primitive paper! speed your way,
The truth of scripture to display;
Lift your sweet voice and boldly tell,
That Jesus has done all things well.

Primitive paper! roll your sound,
It echoes through Immanuel's ground;
You bring to view the wish'd for spring,
Make every bird to chirp and sing.

Primitive paper! soldier-like,
Draw your sword your foes to smite;
Be well equipt, put armor on,
But don't forget the battering ram.

Primitive paper! the ram's head
Will strike your foes with fear and dread;
Then mount it high and sling it well,
And batter down the gates of hell.

Primitive paper! hasten on,
You preach free grace where'er you come;

Your doctrine is divinely true,
Free grace alone you bring to view.

Primitive paper! you can say,
Arminianism must give way;
Free grace doctrine it must stand,
Arminianism quit the land.

Primitive paper! here's my hand,
I hail you welcome to our land;
Though half breed children fret and roam,
Yet we care not for all their foam.

Primitive paper! the love of God
You show to us from his sweet word;
That grace of love to chosen man,
Was fix'd on him ere time began.

Primitive paper! never fear,
True believers wish you here;
Electing grace they freely own,
Given to them in Christ the Son.

Primitive paper! cheering sound
To pull the devil's kingdom down;
And when I look with wishful eyes,
I see my Saviour's kingdom rise.

Primitive paper! haste away,
Cut short the hours of your delay;
Add to your speed some flying wings,
Electing grace to us it brings.

Primitive paper! fare you well,
And when I write to you I'll tell,
That the sweet truth which you impart,
Like cords it draws about my heart.

To every one who wish to know,
Who wrote these lines we bring to view,
'Tis Asa Bell, the illiterate man,
He holds his pen in his right hand.

No more at present, but I remain a friend
and brother to the Old School Baptists.
Yours in gospel bonds.

ASA BELL, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

*Macon, Bibb county, Georgia, }
February 23d, 1840. }*

DEAR BRETHREN EDITORS: May grace, mercy and peace be multiplied in each and every one of your hearts, by the blessed influence of our Lord and Saviour Jesus Christ, who always abounds in love to them that put their trust in him.

Now, brethren, what a blessed thing it is to meditate on the goodness of God, even in looking back on the past part of our lives, when we were engaged in the lusts of the eye, and the lusts of the flesh, and the pride of life, serving of sin and satan, going on heedless and regardless of the consequence of sin; even not knowing the dangers we were exposed to, by reason of being dead in trespasses and sin, blind by nature and the allurements of this world, trampling the mercies and goodness of God

as it were under our unhallowed feet. But glory and honor be given in the highest to an all-wise and all-seeing blessed Saviour, who ruleth all things after the council of his own will, who interposed in his own good time in our behalf, and made us to feel and know that we were vile sinners both by nature and practice. And that if we were not changed from that vile and wicked course, and become meek and lowly followers of the blessed Lamb of God, who came into this world and suffered for them, was taken by wicked men and crucified for them, was buried and rose the third day on their account, and at last ascended up to heaven at the right hand of the Father to make intercession for us.

Now, brethren, we know God was not under any obligation to us as transgressors of his holy law; and as we were under the curse of that law, we were entirely helpless in and of ourselves considered, being strangers from the commonwealth of Israel, without hope and without God in the world. Alienated from the love of God, and strangers to the covenant of grace, hid it were, in obscure darkness. But ever and adored be the blessed goodness of an all-wise Redeemer, in opening up a way through the death and suffering of his blessed Son Jesus Christ, in making an atonement for his dear children who were given to the Son by the Father in his covenant of love before the world was; and in his own time visits their benighted souls with the quickening influence of his holy spirit, and then applies the forgiveness of their sins to them through Jesus, the only Saviour of sinners. For which he then blots out all of their transgressions, and adopts them as it were into his holy family; for which they are now made to love the things that they once hated, and hate the things that they once loved. In short, they are now made new creatures, as it were, changed from nature to grace, from serving sin to serving God and true holiness. As such, they have no power of themselves to enact one good deed, or to think one good thought, nor to do any good whatever, before the holy influence of God's blessed spirit is applied to their dead hearts to reinstate them in God's favor, no more than a dead corpse could reinstate itself to life, and become a living body again.

But notwithstanding all this, there are men in this our day that have sought out many witty inventions, as said in holy writ; saying, do thus and so, and live—

putting their trust in an arm of flesh, instead of relying on the blessed word and goodness of God—going about establishing societies under different names, but cloaking them all under the name of religion. And I for one cannot find in the blessed Book, which we call the holy scriptures of divine truth, one single passage therein to justify them for thus doing; but many passages pointedly and awfully against them, and more especially against those called shepherds, I suppose what we call preachers in this our day. For instance, such as—wo be to the shepherds that do feed themselves; should not the shepherds feed the flock? That is, should not the preachers feed the lambs or church of Christ here on earth, instead of starving them with the husks of dead morality, not giving them the true word of life as they have been taught it by the holy spirit. And further, as I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock. But the shepherds fed themselves, and fed not my flock; therefore, O ye shepherds, hear the word of the Lord: thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the shepherds feed themselves any more. Which I suppose would very well apply to those preachers in this our day, going to & fro through the country deceiving the people telling them that this, that, and the other society must be supported, calling them after the name of the Lord; I suppose calling them after that name to take away their reproach, but at the same time to get the people's money to put in their pockets to feed themselves, and starving the flock of Christ. And the blessed word still goes on and says, they, meaning the flock, shall no more be a prey to the heathen. I suppose that is, God's children shall not be reproached on the account of the heathen any more; but that they shall be rid of those preachers that are reproaching them for their earnings, that they ought to have to support themselves and families, instead of giving it to them to support them in their idleness.

Dear brethren of the Old Primitive faith, let us try to take encouragement from the following blessed promises: But they shall dwell safely, and none shall make them

afraid. And I will, says the blessed word of the Lord, raise up for them a plant of renown, and they shall—not may, but in the positive—shall be no more consumed with hunger in the land; neither bear the shame of the heathen any more. Perhaps meaning for the sake of filthy lucre any more. But still goes on encouraging to the dear children of God, that put their entire trust and dependence in him. They shall know that I am the Lord their God, and am with them, and that they even the house of Israel, are my people, saith the Lord God, and ye my flock, the flock of my pasture.

If any of the brethren wish to see the scripture that I have mostly made use of, they can find it in the 34th chapter of Ezekiel.

Dear brethren, I must come to a close by requesting all of your sincere and fervent prayers to Almighty God in behalf of bleeding, drooping Zion, for myself and family, and especially for the little church in Macon, so much despised. Now may the holy spirit of God be with you all. Farewell.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

*Tennessee, Carroll county, }
March 12th 1840. }*

DEAR AND WELL BELOVED BRETHREN IN CHRIST: In fulfilment of a duty incumbent on me to write and send the money for the undernamed subscribers, and more particularly to redeem my promise. In my first, I stated I would give a minute detail of the many barriers, that have been thrown in the way in order to try to retard the progress of the Primitive Baptist faith, or that of the apostles; for I believe it is all one. In a word, that has led to the separation.

Brethren, fear not; we are told that Israel shall be saved in the Lord, with an everlasting salvation: Ye shall not be ashamed nor confounded, world without end. Isa. 45. 17. But, brethren, to do as I promised, I would have to commence back in the year 1833, and the limits of a single sheet of paper would not so much as give an outline; so I will dispense with it, and give you a few of my thoughts on things, as they may occur to my mind. Suffice it to say, we are a mixed up set of people, some open communionists, some close, some conditionists, and some for having it God's way by grace. O,

ye conditionists, look at Paul's letter to the Ephesians, and see if you can find conditions there, or even in the Testament. So soon as a child is born it will cry for sustenance; will God give it a stone—conditional salvation?

And we have some who believe Christ's people were chosen in him from or before the foundation of the world, and some say God does consult man's free agency before he can be initiated into the church of the first born. Wonderful indeed, sir; where do you find your doctrine? in your theological schools, or in your periodicals? If in the Bible, turn down a leaf. Christ says: For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock; also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts, 20. 29 and 30th. He also states in another place: If any say, lo, here is Christ; or, lo, there he is; believe him not, &c.

Brethren, God's people for the most part are in Egyptian darkness; a darkness that may be felt by any of spiritual Israel. But to such as are stupified with the drugs and enchantments of ecclesiastical jugglers, every thing appears to be convulsed to the centre, from Dan to Barsheba. Not that the cause of Christ is of none effect, but to show forth his mighty deliverance of his loving bride, to wit, his church, his ransomed people, the redeemed of the Most High.

Dear brethren, every thing appears to be on the road to despotism. As Europe has demonstrated it in the papal hierarchy, so will our own country demonstrate it in a few more years. The people will say, what must we do? I recommend you to the good old admonition, COME OUT OF HER, MY PEOPLE, &c.

I must return to my subject. We have a people in New Hope church, (this being the church that I have withdrawn from, on account of the isms,) and have some members who say they are not of the modern missions, but fight for it. I will give you their own words. We have no fellowship for the institutions of the day, but we cannot declare non-fellowship to the mission brethren. Also, they claim to be Primitive Baptists, they profess to love the Old School Baptists, and force something unknown to the old Book on the public records of the church; did directly declare non-fellowship to brethren of their own

church, the paster, and to the adjoining Associations, knowing they have not had fellowship in some time with the isms and those holding to them.

Brethren, it needs no comment. I want one word with God's ministers, the Primitive, and I will come to a close. You that are placed on the walls of Zion, remember you are Christ's sentinels, placed there not only to feed, but to guard the fold. Dear and well beloved brethren, be at your post; if you see the enemy approaching, sound the alarm, although some may try to lull us to sleep, by telling us if it is not of the Lord it will fall to the ground. There is policy in war, and that policy is to keep us from exposing their unscriptural plans until they should gain the ascendancy; and then they will drive us like sheep to the slaughter. So, brethren, be at your post. Tell to Israel her sins, and to Jacob his transgressions; rightly dividing the word of truth, and giving each a portion of meat in due season; but do not give the children's bread to dogs.

Brethren, seeing so many able writers, who are able to withstand the enemy; and seeing so many letters behind the dates, I feel to give it up to my brethren for fear I should do the cause an injury; and this is of more value than all the inventions of men though witty; or all their lucrative institutions, though glittering with gold. We, a little handful, desire the prayers of the Primitive brethren.

Brethren, if you can make sense of my detached piece, receive it; and if not, throw it with the balance of rubbish. I had to suppress my ideas so much that I doubt you will not understand what was hinted at. Your brother in tribulation.

JOHN SCALLORN.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Jones county, }
Feb. 8th, 1840. }*

BRETHREN EDITORS: As it is needful for me to write on for the Primitive Baptist for myself and others, and having no subject to write on except it be the teachings of the Lord, I shall now by his help try to speak to you through this communication, a few things from a portion of the word found recorded in 6th ch. of John, 45th v: "And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."

I expect to say but little, and what quotations I may make from the word, I expect to make without reference to chapter or verse, and without examining the same. In the above it is said, they shall all be taught of the Lord. The word taught, or teach, means to instruct. We should recollect, that mankind by nature are totally depraved; they have wandered far from the pathway of rectitude, and are prone to go wrong as the sparks are to fly upwards. He has no will to go right, and has no more ability than will, in and of himself considered. Then it appears, that it is indispensably necessary that they should be taught, taught by the spirit of Almighty God that they are sinners, vile wretched & undone sinners; ruined sinners, lost sinners, contaminated throughout; no soundness in them, their heart a fountain of corruption and desperately wicked, and if left to themselves undone for ever; (this the spirit teaches, by communicating life & light to the soul;) they are wandering in the waste howling wilderness of sin, like old Jacob, whom the Lord found going right away from him—he took him, he led him about, and instructed him, &c.

The Lord has said, I will bring the blind by a way they have not known, and lead them in paths they have not trod. All this to the soul, he flies to the law of God but finds no refuge there; the law pronounces its curses on him from every hand. Then every man therefore that hath heard and learned of the Father, cometh to me, (Christ.) Yes, they come, & come with full purpose of heart too, and take shelter under his balmy wings, or in the cleft of the rock of ages, who is a hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land. The soul in Christ finds a reconciled God, who is to him the chief among ten thousand and altogether lovely.

This teaching by the work of the spirit the apostle Paul seems to know something about, and which he places in contradistinction from all human learning; for he says, the natural man receives not of the things of the Spirit of God; and why? because they are foolishness to him. And the preaching of the cross is to them that perish foolishness, and why? because the world by wisdom knows not God; and it pleased God by the foolishness of preaching to save them that believe. For while the Jews require a sign, and the Greeks

seek after wisdom, Christ is preached to the former a stumbling block, and to the latter foolishness; but unto all who believe, Christ is revealed as the power and wisdom of God. And further, the apostle says, the things that I delivered unto (or gospel I preach to) you, I received not of man, neither was I taught it, but by the revelation of Jesus Christ.

The apostle Paul was a learned man, as he appears to have been taught in all the rudiments of learning that were in his day and nation; and if it would have had any influence on mankind, to have changed them from nature, &c. we make no doubt but what he and also the rest of the apostles would have recommended it to the minister to be well informed in all the literature of the day. But we have nothing of this sort from them. Think not that I am opposed to learning. No, I think it a good thing in its place; (but never say, a man cannot preach without it, and that effectually too;) when what he says more generally comes from the heart, and it is apter to reach the heart. For hath not God chosen the foolish things of the world to confound the mighty and wise; and base things, and things that are despised, yea, and things that are not, to bring to nought things that are. My sheet is full, so farewell.

J. T. BAZEMORE.

Limestone county, Ala. }
April 1st, 1840. }

DEAR BRETHREN: This is to acknowledge the receipt of three copies of your paper. You will please continue to send them till ordered to stop. I delight in reading your paper, because I believe it contains the truth. I am nearly surrounded with missionaries on every hand, Baptists, Methodists, and Presbyterians. It is seldom we have any other sort of preaching, only when I get your paper; then it is I get a feast. I am no writer, I will therefore conclude by subscribing myself, yours in the best of love.

J. M. LAUDERDALE.

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“Come out of Her, my People.”

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Lawrence county, }
March 22d, 1840. }*

DEAR BRETHREN EDITORS: I wish to give you a view of the present day. We have got some of the New Society men yet amongst us. Hezekiah-like—and he gave him a sign, but Hezekiah rendered not according to the benefit done unto him, for his heart was lifted up. 2d Chron. 32d. 24, 25. Ahaz trusted in the Assyrians for help, had refused a sign graciously offered by God as a token of deliverance. He did not choose to put his whole trust in God, though his presence was, he would not tempt the Lord. This might lead his son Hezekiah to ask for a sign, and it proved a snare to him.

The king of Babylon on finding Hezekiah so highly honored by the sun, thought it incumbent on him to send Absalom with letters and a present to such a favorite of the God of the Babylonians. Hezekiah harkened unto them, & sought craftily to avail himself of this false notion of the king of Babylon; & by not affronting their god he hoped to gain a safe protection against the king of Assyria. Josiah was ordered to acquaint him, that as he preferred an arm of flesh to his almighty deliverer, he should experience the sad effect of his folly in not honoring God in all that he had so vainly showed, should he carried to Babylon. Hezekiah ought to have testified to the ambassadors, that the Lord God of Israel stopped the sun in its progress. He had here a fair opportunity of showing them & their king the vanity of their idolatry in worshipping the sun, evidently under the direction of a superior

being. He ought also to have given God all the glory in this matter, and have rested on him & him alone for safety, who had just then given him such striking proof of his power and favor.

Worldly wisdom is arrant folly, and when set in opposition to the will of God will be sure to disappoint us. Even the noblest instance of wisdom and love, God ever shewed in the salvation of sinners by Jesus Christ, if not accepted with humility and simplicity in God's own way by faith, will not have its blessed effects. Worldly wisdom ensnared Hezekiah; and carnal wisdom, ever attended with loftiness of heart, is daily destroying its thousands.

From worldly wisdom save me, Lord,
Though men may prudence call it;
My heart be anchor'd on thy word
Whatever storms befall it.

I will now show you some of our new school men's ideas concerning the spread of the gospel, to wit:

“Through the instrumentality of the church, the gospel is preached to all nations. That the gospel be preached to every creature is the express command of our Lord, as given a little before his ascension; and under this commission his immediate disciples and subsequent ministers act; and to accomplish the spread of the gospel, human means must now be instrumental, since miracles have ceased and the great head of the church is not here in person; and since his visible withdrawal, what depository on earth is so proper as his church? Acts, 2d chap. and 44 and 45: And all that believed were together & had all things common. 45, And sold their possessions and goods and parted them to all men as every man had need.”

These and a great many other scriptures

they will missapply to try to support their missionary designs. Brethren, you very well know that was for the poor saints at Jerusalem that were suffering in consequence of the past famine that had been amongst them; and not for the fat preachers, as is in our day and time. But concerning the idea of human means, to assist the Lord to convert the heathen as they say; what folly, making God out a bankrupt. He purposed to save souls, but cannot without the aid of poor sinful man. His own words will go to prove this idea false, for he says he has all power in heaven and on earth, and without me you can do nothing. There is a way that seemeth right unto man, but the end thereof is death.

I still receive the Primitive Baptist paper tolerably regular, and have taken pains to extend it through several counties, and find it prospering in the minds of all who read them.

I would say a great deal more, but the paper is full now. No more at present, but remain yours in gospel bonds.

DAVID JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

*Henderson county, Tennessee, }
December 15th, 1839. }*

DEAR EDITORS: In hearing a great many things said of the gospel, or about the gospel and the use of the same, I wish also to show my opinion in accordance with the Lord's truth as evidence to the same.

Paul to Gal. 1st chapt. 5th verse: But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. We see that Paul's experience had taught him concerning those characters whose intention was to impose on the churches. He gives this solemn charge, to watch against imposition and wicked men preaching a gospel which is not the gospel. We hear him in the same chapter to the Galatians: I marvel that ye 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.

Yes, they (the missionaries) have come flocking to the South and West, like pigeons in a mast year, and have their roost in every town of any note, and have brought with them gospel enough to save the world, provided they would re-

ceive it. But Paul tells us not to receive it, for it is a perverted gospel, and to curse all such sons of Belial. But, says one, how can I reject a preacher, and a Baptist at that, when he professed to love me so well, and appears to be so righteous? I am so fearful of doing wrong, and the preacher tells me not to judge but to bear one another's burthen, lest I should do wrong, I will have friendship and commune with all the Baptists. I hear Paul say: All scripture is given by inspiration of God, and is profitable for doctrine, instruction, &c. Paul has let the churches know the scripture never has taught us not to judge false teachers, neither has it ever taught the church to bear with any perverter of the gospel, or Ishmaelite mocker.

Paul certainly has commanded the church to curse them that preach a strange gospel or pervert the gospel of Christ. How are we to curse those Cain-like worshippers, without we first pass judgment? It is certainly the duty of the watchman to give the alarm, and the church then to judge the ministers of the devil & pronounce the curse. And if it is the truth, that we should judge no man as a preacher, no man can be rejected, let him love God or money, be a Methodist, Baptist, Presbyterian, seismatic, or any of the daughters of Mystery Babylon. But give up the faith, call all the watchman to hold their peace, and bring about that great day which the missionaries have so long prophesied of, and promised would come, when all men should join in one consolidated mass of worship and lay down all contention. And all such lying prophets and their prophesies have thousands believed, when there is not the shadow of a proof in the scriptures.

But the man hath told a beautiful tale, & I reckon it must be so, says one. Let us hear Paul or Peter on the subject, saying, that evil men and seducers shall wax worse and worse, deceiving & being deceived. Then away with your better times, for God says, be ye separate, and not consolidate, when they bring another gospel which is not another. It is the duty of all churches to curse such gentry, who believe that gain is godliness. But though we or an angel preach any other gospel, &c. It is given up by all hands, that Paul preached the gospel of Christ. Let us examine and see if we can find out what it is. Paul to Galatians: But I certify you, brethren, that the gospel which was preached of me was not

after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. But in this enlightened day, as is so often rehearsed in your hearing, men can be taught. Yes, sir, they can be taught to trouble you & to preach another gospel which is not another; but to pervert the gospel of Christ. Jude tells us what they are taught, by their seminaries of learning. He speaks of them on this wise: Wo unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsayings of Core.

Paul to the Romans: So as much as is in me, I am ready to preach the gospel to you that are at Rome also, 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. Paul's gospel seemed to be the power of God to the believer; it was not to bring men dead in trespass and in sin to life, for no man never received the gospel but a believer in Christ; and no man never believed in Christ, but he that is regenerated and born of the spirit of God. The renewed mind, the live soul, begins to feed and desire the sincere milk of the word. This was the case with Cornelius, the first Gentile believer; and we will take him for an example and say, that he was regenerated and born again; which the missionaries, with all their great excellence and learning, are ignorant of; for they are born without a travel. Cornelius being prepared for the reception of the gospel, and not the gospel to prepare him to receive the spirit of God, now Cornelius is commanded to send for Peter; and when Peter had come to his house, he says: Now therefore we are all here present before God to hear all things that are commanded thee of God. Was Cornelius saved before Peter preached the gospel to him? Certainly he was. Was he an heir of God before he was born of the spirit of God. If you intend to say no, look in your book before you speak, lest you dispute gospel testimony.

I am contending for a faith that is consistent with the immutability of the God of Jacob. Paul to Gal. 4 chap.: 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 of the father. Even so we when we were children, were in bondage under the elements of the

world. Jesus says: All that the Father hath given me shall come to me. Now, missionaries and free willers, how do you get along here? Will any be saved that never was given to Christ? Say no. How then will you have it, for so many thousands to wade to hell through the blood of Christ? Sirs, God never sent his son to die in vain. No, Sir, none of the heirs of hell never waded in the blood of Christ, nor had any interest there; if they had, they never could go to hell. I hear him say: All power in heaven and earth is given into my hands. But according to the mission doctrines, his power has failed and now they are begging money to help God to save them from going to hell. The grafts of the north have borne such fruit, that we can very positively say, they are perverters of the gospel of Christ; therefore curse them.

Paul to Hebrews: The children being partakers of flesh and blood, he also (Jesus) took part of the same, that he through death might destroy him that had the power of death; that is, the devil, and deliver those who all their life time were subject to bondage. Says Paul: Who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son. The matter is very plain that the children of God are said to be in bondage, and being born of the spirit of God is only a manifestation of their inheritance and the forgiveness of their sins. Though they are born sinners, and under the power of darkness, it never made one of them tares nor goats. The devil, who was the power of darkness, always stood in opposition to God as a source of evil. God as the fountain of goodness. And as we see in Genesis, (not a tree of good and evil, but) a tree of the knowledge of good and evil, some of the people have concluded, that God made a good angel and he became a devil by disobeying God. Jesus says: Search the scriptures. He does not say, search Scott's Commentary, which two-thirds of the Baptists get their ideas and doctrines from, and other authors too tedious to name.

If you call yourself a Primitive Baptist, hush such inconsistent foolishness, for John says: All spirits are not of God. John is wrong, or somebody else. If God made the devil, he certainly is of God, for he is a spirit. Let us not charge God with folly nor miscarriage in his purposes; neither the author of evil directly nor indirectly. This same old serpent, as bad as his children hate to hear

him exposed, has his ministry, has his doctrines, tables and cups, and his gospel. Paul says, which is not another, but to pervert the right ways of the Lord. I hear Paul say: O full of all subtilty and all mischief, thou child of the devil, wilt thou not cease to pervert the right ways of the Lord? We have plenty such characters in these days of warfare, that change the truth of God into a lie. Paul says: I am set for the defence of the gospel, after setting up the gospel church; which is called the sheepfold, for the safety and preservation of the flock, so that they could be fed without the interruption of goats and dogs. Then it was necessary to have shepherds to feed them and guard them. I hear Peter say: Feed the flock of God, which is amongst you, &c.

Isaiah, 4 chapt. says, when looking forward to a gospel church and the salvation of the same: And the Lord will create upon every dwelling place of Mount Zion, and upon her assembly, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence, and there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from the storm and from rain. In Paul's letter to the Ephesian brethren: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom after that ye believed, were sealed with the holy spirit of promise, the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.

I chapt. of Colos.: If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister. Compare this verse, and see if it does not cover the 15 verse of the 16 chap. of Mark, which is so often harped on by those covetous hirelings & perverters of the gospel. I Thes. 2 chap.: But even after that we had suffered before and were shamefully entreated as you know, at Philippi, we were bold in our God to speak into you the gospel of God with much contention. But as we were allowed of God to be put in trust with the gospel, even so we speak not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words nor a cloak of covetousness; God is witness. Is this the charac-

ter of the great and wonderful missionaries of the day.

Paul to I Timothy, 6 chap. 5 verse: Perverse disputings of men, of corrupt minds, & destitute of the truth, supposing that gain is godliness: from such withdraw thyself. I am very certain that Paul understood these men-taught preachers with a fine gospel, calculated to please nature and to get men into society, by the art of their anxious seats and mourners benches; and the more they baptise the more gain. The gospel that Paul preached was given him of God, calculated to save the church, and build her up in the most holy faith. Paul never has said, in all his ministry, the reception of the gospel prepared any sinner for heaven; nor refusing, prepared them for hell. I think it strange for so many men to read the scriptures, and never have found out the use of the gospel and wise men too; but their wisdom is of this world, and they cannot know God nor his gospel. There are at this time thousands of men trying to pervert the gospel of God; what is it for? why, say they, to save poor lost sinners. If so, many men have been lost and will be lost, if the people do not give their money to these gospel merchants, as their cry is. I will ask a question simply, what did Christ die for? Did he satisfy justice? were not the sins of all his brethren laid upon him in the great sacrifice of our salvation in which it was actually, positively and certainly complete. And it is now left on an uncertainty, to be carried out by the wisdom of the world.

O pitiful shift for any man to say, that no man is saved till he is a believer in Christ. I think I hear the prophet say: Who is this that cometh up from Edom, with dyed garments from Bozra? this that is glorious in his apparel, travelling in the greatness of his strength. I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the wine press alone, and of the people there was none to help (or with me.) The prophets look forward to the great sacrifice, which was offered once in the end of the world to put away sin, in which was a full & complete atonement made for all the seed of Abraham; not Ishmael nor the generations of vipers that came to John's baptism; for if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. But these gospel merchants if they had capital enough, they can

convert and baptise more than ever Christ atoned for. Says the general atoner, there is no man saved by the death & resurrection of Christ, until there is an application of his blood. He, say they, has died to make a way possible for all men to be saved. Is this the gospel? Is this the gospel that Paul preached at Rome? No, sir; it is a perversion of the gospel of Christ. Then let all such be accursed. Says one, I believe thousands of sinners have gone to hell for the want of the bread of life, to let them know that Jesus Christ has made heaven possible for all men, and you are free agents to act for yourselves; life and death are set before you, all you have to do is to renounce all your former course and be baptised, and become a member of society and give your money in support to all the benevolent institutions of the day; which is an offering that God is well pleased with, for it depends upon our own will & choice. You are now invited to the gospel feast, the means are in your own hands and you, O sinners, must lie in the use of means, and if you will not receive the gospel you must be damned. And they will quote scripture: Therefore we are ambassadors for Christ, as tho' God did beseech you, we pray you in Christ's stead, be ye reconciled to God. And poor blind guides, never have found out that Paul was writing to a church. Is this the gospel that Paul preached? No, but it is another, which is not another, but a perversion of the gospel of Christ. Then it is the duty of the church of Christ to curse all such Balaam-like preachers. If we or an angel from heaven preach any other gospel, &c.

What do you see in their publications? Why, sir, it is a great sin for any of the churches to attempt to curse one of them, by rejecting him or them and refusing to commune with them, and the liberty of our pulpits, which is the positive command to reject all such hirelings. They are very much surprised for a few illiterate fisherman or backwoods hunters, to have the audacity to make all their great doings a test of fellowship, when we are doing so much for the Lord, and saving so many souls by our great excellence and learning, having so many revivals. You can hear them howl like so many wolves at the scent of the sheep's blood; and all they lack in drinking deep in the blood of saints is power, for which they the money-loving crew have laid many stratagems to take our

liberties. We find that they have been trying to save a great many people by their abstaining society, some times called temperance. And it having not answered their purpose, it finds its way into the Legislature of this and other States. I have often told the people for seven years past, that under the cloak of temperance, was a combination of power intended, that would sooner or later take hold of our civil liberties. I say to the friends of Zion, stand with your swords upon your thigh, for the devil is mustering his forces under a white color, and the sign is temperance, Sunday school unions, bible societies, conventions, boards, directors and companies. And their trumpet sounds an uncertain sound, which is another gospel, which is not another. He that's guilty, man or angel, let him be accursed.

I saw in a publication some time since, a communication of a great revival in Alabama, probably; but he soon begins to lament its decline. He says, a preacher and a deacon of the church where this revival began, had in the time put up a distillery in the neighborhood, and the good work is stopped. It is no wonder that the missionaries, if their temperance societies can influence their god to commence a good work, and he will get mad because some of the members would put up a distillery. The writer says, he advises the brethren to circulate tracts on temperance, and hold temperance meetings. He ought to have advised them, like Elisha did Ahab's prophets, to call loud lest he might have been gone a journey, or in conversation. Is this the God that Paul preached? No, sir, let him be accursed, &c.

The God of Israel says: I will work and none can hinder. A few pitiful distilleries cannot prevent his work, nor frustrate his designs. Isaiah speaks of him as a God, saying: 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 my pleasure. The Old Baptists are often complained of, for being so narrow and contracted, as to pray to God to stop the work under missionary labor. If I wanted to stop missionary revivals, I would put up a distillery and not ask God to interfere with them: for I have not the least idea that God has any thing to do with them, (or their great protracted revivals.) I do not know who has prayed to

the Lord to stop the great works of missionaries. I never have, for God has promised that he will bring to nought the wisdom of the wise, and the understanding of the prudent. We see the wisdom of the world, displayed by missionary gentry. We see their great religious prudence in forming societies to prevent men from spending their money for spiritous liquor, chewing and smoking tobacco. Paul asks a question, where is the wise, where is the disputer of this? They are very plenty in these times of trial. Yes, sir, they are disputers of this world, disputing with their new or perverted gospel, by denying the gospel of Christ. And I can tell you how you may know them in their gospel, which is not the gospel that Paul preached. They have men and money, in the place of Christ. Notwithstanding they tell you that Christ has died and made an atonement for all men, it yet takes missionaries and money to complete your salvation. Paul says, curse all such, for it is another gospel which is not another; but they trouble you and would pervert the gospel of Christ.

The missionary system, which is nothing more than one of the daughters of the great whore—says one, do not say so, we ought not to judge—how do you know? I judge from character and family favor. She has every feature of the Mystery Babylon, the old lady. She authorised her servants to deliver from purgatory, for the payment of so much money; and by so doing they could make the miserable happy. The daughter who at this time resides in America with her priestcraft, give them money enough they can save all your friends, and Birma and Hindostan thrown in. There are a great many other family marks, if I had room to show; but if any man can show me a daughter more like her mother, I should like to see it.

These American priests when they first go to a neighborhood, if there is a church there they will first impose themselves on the church as Baptist preachers; and commencing they baptise and get into the church as many of the world as they can, so as to make a party sufficiently to sustain them. As soon as they are apprehended, then for divisions. Where is the cause? They cry out, these old predestinarians are opposed to the spread of the gospel; which we say is not the gospel, but a perversion of the right ways of the Lord. I say it is a righteous thing for the churches of Christ to curse all such angels. Paul says: If an

angel from heaven preach any other gospel than that we have preached unto you, receive it not. I say, pay no regard to their great appearance, or their greatness, if they tell you they are just from the study of theology or philosophy, if he has just returned from India, as Mr. Luther Rice, who returned to America after putting on a sheepskin by baptism, to excite a missionary spirit in America; and I do not believe he had any more of the faith of the gospel of Christ, than my horse. Here is where the two daughters of the horse leech began to cry, give, give; and their names are pride and covetousness, which stimulate all missionary priests. The prophet speaks of it in his day, saying: They are greedy dogs which can never have enough; they are shepherds that cannot understand; they all look to their own way; every one for his gain from his quarter—whether it is one dollar per sermon, \$1000 or \$2000 a year. We also hear Micah speak of them in his day: The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say—we are vilified and misrepresented, and our great works are made a test of fellowship.

Paul says: Curse all such angels, for it is another gospel which is not another; but would pervert the gospel of Christ. I hear the prophet say: I will call many fishers, and they shall fish them; and I will call many hunters, and they shall hunt them. He never has said, that he would call the first top nor proud priest from none of their machineries to prepare men to offer abominations to the Lord. For I hear one say: The sacrifice of the wicked is an abomination to the Lord. What do you mean, says one, by the sacrifice of the wicked? It is nothing more or less, than these great religious shows to call the people together to see their great sacrifice; such as, camp or protracted meetings, encompassing sea and land to make proselytes, robbing the Methodists. I hear the Lord by the mouth of the prophet saying: I will bring them from all lands, whither I have scattered them in the dark and cloudy day.

I believe the Lord has a people, or more properly called in the New Testament, children. Paul to Tim. 2 chap.: Who hath saved us & 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;

but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel. But the gospel that missionaries preach, has for their Saviour, money enough and all can be saved; which is another gospel. Let him be accursed, whether you are applauded or not.

John saw the bride, the Lamb's wife, coming down from God out of heaven. There never was a member of that body saved by a missionary, nor lost for the want of a proud priest; but their elder brother, the Lord Jesus Christ, is the Saviour of his people. From the law of sin and death they are then called by the spirit of God, brought to a lively exercise of sensation by the renewing of the Holy Ghost, and being delivered from that state of condemnation, they are now called new-born babes which desire the sincere milk of the word, that they may thrive and grow thereby; which prepares them for the reception of the gospel, so as to be saved from all the missionaries and their pretended gospel, which is not another, but a perversion of the gospel of Christ. This is the way, I understand Jesus, that he has saved his people; and there is not the least danger of any of the children of God going to hell, nor the least chance for any of the children of the devil to inherit eternal life.

Old John came preaching in the wilderness of Judea. He was the beginning of the gospel of Jesus Christ, and his business was to make ready a people prepared for the Lord. He was not a missionary of the present day's stripe, trying to baptise all the world if they will say they are Abraham's seed. When all Judea and Jerusalem, and all round about Jordan, came to John and was baptised of him in Jordan, confessing their sins, there were others came and demanded baptism of him. Says John: O generation of vipers, who hath warned you to flee the wrath to come? Now, sir, if John had been stimulated by the missionary spirit, or had been filled with religion just from the eastern factories, where they are constantly preparing saviours that can be had on reasonable terms for cash, this kind of perverters would not have acted like old John. Not being influenced by the same spirit, they would have said, come, Christ has made an atonement for you all, and I want to baptise all, so as to make a wonderful report to head quarters. I have no doubt but what

the missionaries in their great and wonderful works have baptised ten vipers to one of the children of Abraham. The ministers of the gospel of Christ go for quality, and the ministers of the devil go for quantity, so as to gain power and money; and enough of them will carry their stratagems into effect. I am willing for God to do his own work, for salvation is of the Lord; and not to be like the missionaries, in their false zeal bring into the church a nation of mocking Ishmaelites, to be heirs with the children of the free woman.

This is the reason you hear so much complaint in these days about freedom as members of churches, and liberty of conscience. O, say the missionaries, we should not bind consciences; every member has a right to do as he pleases with his own. We hear these things talked of much by the priests of America; by these sort we are called new test. But I say, the test was made by Christ and his apostles. If they have acted unwisely, you must not fault us; for we aim to follow the example, even if we fail to get money or applause. The gospel with the discipline belongs to the church, we do not pretend to lay any restriction on any man or member of the church; when the Lord has positively said, it is wrong for a member of the church to do so and so, the missionaries say you must do so and so, in contradiction to the Saviour. The church of God was set up for a separation of God's people from the world. Now, sir, if a man becomes a member of the church he has now become Christ's servant and has given himself to the Lord, and then to one another he has his limits or restrictions. Says Paul: If any come amongst you and bring not this doctrine, receive him not into your houses, neither bid him God's speed, lest ye be partaker of his evil deeds.

The missionaries cannot see the kingdom of God, for they are not born again or regenerated. I say, any man professing to be a believer in Christ, and becomes a member of the church—when I say church, I do not mean societies of missionaries, Methodists, or any of the societies of the day, which belong to the spirit of antichrist—when I say or speak of the church of Christ, I mean a body of faithful men and women, believing and relying on the promises of God as a whole Saviour, without the aid of missionary operations to carry it out. I should have as good right to believe that the Legislature of any State

was a church, as I have the missionary societies of the day to be the church of Christ. Members of society and of the Mystery Babylon, have a right to support their father the devil, and no man has a right to forbid him; but whenever a man is a member of the church of Christ, and gives one cent to the support of the ministers of the devil, he has sinned against God and the church; and after reproof and admonition, a continuation of the same thing is a sufficient ground for exclusion from the church, for disregarding the apostles' advice. The man that cries tyranny, under such circumstances, you mark him down as an Ishmaelite, and is a full proof that such character is unreconciled to the order of the church.

The missionaries think very strange, that a church should exclude a member for supporting their institutions, or the gentry that are setting them up; and well they may, for such fellows are ignorant of God's righteousness, and going about to establish a righteousness of their own. And with their own they have their own rules and regulations, which they think are much preferable to those of the gospel. Paul to 1st Cor: Ye cannot drink the cup of the Lord, and the cup of devils. You cannot be partaker of the Lord's table, and the table of devils. The perverters of the gospel, under the name of Baptists, would make you believe if it were possible, that Paul was alluding to tippling shops and drinking of spiritous liquors; which they say is the great cause of all evils, or the great means by which the devil destroys so many of the people. Now, sir, if I was going to find or look for the devil's cups and tables, I would go immediately to where the missionaries are communing in the name of the Lord, and all the rest of their brethren under different names, from John Wesley to the Mormons. They are all under the influence of the same spirit, all in opposition to the church of Christ.

We find that the old lady has named one of her most promising daughters Miss Missionary Baptist; not one of them has ever had the Lord's table, therefore Paul has forbid the members of the body of Christ to partake, for it is sin in the highest degree. But all of them as they are sisters, can commune and sacrifice together, and not transgress the laws of Christ, because they never had them, neither the gospel of Christ, but another.

Paul says, when they come with great swelling words, curse them, and have no fellowship with the unfruitful works of darkness. If any member of the church aids or assists in any shape or form in support of any of the devil's preachers, or little societies with temperance or benevolent cloaks on, and religion enough to save the world, he is a sinner against Christ.

I saw in a publication a circumstance of a lady, probably in Maryland; I merely name this circumstance to show how men will applaud one another, for disregarding the commandments of Christ. There was a certain church who had shut her doors as Paul had directed them, and had cursed some of the American born priests, by letting them know that we have an altar, that they have no right to eat who serve the tabernacle, and that they did not intend to give up one church right to the supporters of the Mystery Babylon, nor any of her daughters. And a certain lady since that time has spent \$1500 in building a fine meeting-house, independent of the church of which she was a member, and said, come, you can have liberty to preach here independent of the church. Now, sir, see how much they are like blind adders. Jesus asked an important question very applicable to the case, saying: Ye serpents, ye generation of vipers, how can you escape the damnation of hell.

O, says a missionary, if I had power over the venders of alcohol, and then had money enough, we could cause a great many to escape that will finally be lost. We have no such language in the scriptures, therefore we shall not take their bare assumption for proof. We will try the case of the great good deed done by this religious lady. Paul said, if any come among you and bring not this doctrine, receive him not into your houses, neither bid him God speed lest ye be partakers of his evil deeds. If we or an angel from heaven, preach any other doctrine, let him be accursed. If these money-hunters brought the gospel to the church above named, it is more than I ever heard or read of. They called the act of the church very wicked & ungenerous, and undertook to show that God was displeased with their conduct, and has stimulated this lady to show her generosity and friendship to the great and wonderful, eloquent, benevolent and religious priests, recently prepared in the eastern cities, by the most talented artists

now in America, on moderate terms for cash. If Paul was moved by the Holy Ghost to advise the members of the church for their safety, this great and good woman was moved by the spirit of the devil. Their intention no doubt was to applaud this great act, as being moved by the God of Israel, so as to stimulate others to show their religion by building fine meeting houses for missionaries; for they like very well to preach in mahogany pulpits, walk on carpeted floors & sit on cushioned seats, & to keep the company of the rich and live on the best; and rather than be counted nice, will receive from \$500 to \$1000 a year. And who is it that would not try to please the world for that much honor and gain? You may depend it must be great temptation to wicked professors and lovers of money.

We will try this case a little further. When we profess Christ and become members of the church, it is represented as a marriage, Christ being the head & husband; & all the people will say, that it is right to obey her husband in all things before any other man. The laws of our State say, a woman shall have but one husband living at the same time; if she does, she is an adulteress. Paul being evidence, in the above named case, I make no more or less of the case than a religious whoredom, which God will judge. The next thing I am listening for from these great gospel merchants, as times are getting so hard, for them to make them a sufficient God to save all the people, to be predicated on the credit of their religion, viz: a petition to the Legislature to issue bank paper.

I believe in an all-wise, immutable, unchangeable God; & being a God of purpose and never has changed, he has appointed his ministers and committed unto them a dispensation of the gospel; not to save sinners, but to feed the flock of Christ, and not for filthy lucre sake, like the hirelings who care not for the flock only at shearing time, and that they will attend to twice a year, rather than be counted nice. It is no wonder to me they do not believe Paul's doctrine, for he has given their character in such plain style, that he that has eyes can discern them quickly. They are represented by vipers, goats, and tares; now if any man can show me wherever a viper was turned to a fish, and a goat to a sheep, or a tare to a wheat, I will acknowledge it is a place I never saw. Paul's gospel declares the salvation of God's children wholly by

the atonement of Christ, certainly and positively, before they have any knowledge of the fact. And in God's proper time he will make known the riches of his grace to the objects of his love. Paul to the point: For God who was 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 are ye saved. And not by the great effortism of missionary priests, nor their money.

There is one thing that is very astonishing to me, for any man to pretend to advocate the doctrine of predestination, and election, and the purposes of God, and then say there is no such thing as the children of God till a manifestation of the purpose of God is made known to the sinner. You will admit, that God loved us while we were sinners; we had not been regenerated, so I think we certainly were children, heirs of God before we were born again by the spirit of God. Is it the birth of a child that makes it a child? or is it a child before born, & birth is only a manifestation of the reality of conception. I contend, and that consistently too, the children of God consist in the relationship they bear to the Father, being the product of the eternal Jehovah. Then having been born into this world in sin, has never lessened the relationship, has never abated his love. Jesus says: Father, (speaking of his brethren) thou hast loved them as thou hast loved me, and thou lovest me before the world began. And again: I have loved them with an everlasting love, therefore with loving kindness have I drawn them. God has always loved his own, & there is not the least danger of one of the objects of his love going to hell. I hear Jesus saying: All power is given into my hands; I have the keys of death and hell. The king of darkness is at his control; when he says, so far shall thou go and no farther. If we or an angel from heaven preach any, &c. let him be accused.

I hear the prophet say these are not my prophets; I never sent them. They shall gather together, but not by my spirit, saith the Lord. So it must be by the spirit of the devil, with all his baptizing ministry, under the name of Baptists. Whenever they are exposed by the watchmen of Zion, you will hear them cry out, we are vilified & abused by these hard-hearted people opposed to the spread of the gospel; trying to show a great degree of innocency by their great zeal for the salvation of sinners and the

collection of money and large salaries. God has set watchmen on the walls of Zion for a defence, and Paul tells us whereby we can know them, and tells us to judge them and their gospel, and if it is another, to curse all such perverters.

We have some Goliaths, as they think, in defence of their mission plan; and when they are opposed by the people of God, they say like Goliath of the Philistines did to David: Have you come out against me as if I was a dead dog? And it was not long till he was a dead dog, like some of the missionaries frequently find themselves when coming in contact with the shepherds of Israel. I think it would be best for them, the uncircumcised in heart and ears of the mission clan, to keep out of a stone's sling and of a bow shoot of the true shepherds, as it is very common for them to have the big head, and they might feel a pebble; or like Ahab, the joints of their harness so large, that it is not a hard matter for a backwoods hunter to slip an arrow between the joints, and they fare like their old father Ahab. And they know nothing of the gospel, let them be accursed.

C. T. ECHOLS.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 13, 1840.

FOR THE PRIMITIVE BAPTIST.

—
"The hypocrite's hope shall perish." Job, 8, 13.

One among the notable things of the day is the disappointment of those, who disdaining the ordinary method of God's plan of salvation, have with a fiery zeal gone over to the New School party, and are now revelling in the charms of an illegitimate benevolence. When the waves of this popular fury came rolling down upon us from the East, many stout hearts did both fear and quake; and no small stir arose in our midst, thro' apprehension of being by them completely overwhelmed.

A portion of our profession very readily united with the current of popular opinion, estimating it good policy so to do, and supposing that all would eventually come into the measure. These proselytes grew suddenly wise in their own conceit, saw many wonderful things ahead, started for the goal of earthly aggrandizement, with a considerable retinue of the credulous world, and beckoned their ancient brethren (who were yet enquiring what all these things meant) to follow them in these new paths leading off from the King's highway, and drink down delicious draughts of water

from these new but broken cisterns. When beckoning did not succeed they tried the virtue of illusions, wonders, miracles, &c. Failing in this they came a little nearer and used persuasion and entreaty. All this not answering the purpose, they tried the force of denunciation and detraction; a good deal like the following: "O you hard headed, hard hearted, iron sided, implacable, contumacious, inflexible, rigid, bigoted, stupid, ignorant, do nothing, Antinomian, contemptible few." And they might add, "Why don't you open your eyes and behold these new lights—hear and understand and with all the rest of the world wonder after this beautiful, benevolent, silver-slippered beast and his image."

But to the utter astonishment, confusion and dismay of the outer court worshippers; the remnant in Sardis, the living in Jerusalem, will neither be led or driven, refusing to the last to become captivated with the charms of this gold colored beast. The disappointment of the self-righteous is therefore great. They discover that all their ingenuity combined with the operation of time itself, avails nothing towards the conversion of the remnant to the plausible things of human contrivance. They appear now to have more generally settled down upon this point, viz: that further exertion is useless and the case is near about hopeless, the Old School are still in the land and so likely to remain, unless God would be pleased to destroy them as with a pestilence, and take every old ignorant, long horned Baptist out of the world. For this they HOPE, for this they pray, —for this they prophecy, and the time when all these things should come to pass and the incorrigible little band become finally extinct has been by them often designated. Therefore how serious their mortification and disappointment; how great their chagrin and vexation, to find those whom they had cast off to languish and die (after they could not be won over to the splendor of human effort,) I say how great their disappointment to yet witness the existence on earth of this contemptible sect, who are so much every where spoken against. To learn that instead of despairing, they are full of encouragement;—instead of perfect weakness their faith is growing stronger;—instead of being convinced of any error on this subject (human impotency) they are more and more confirmed in their original opinions;—and instead of diminishing and becoming finally extinct, they are actually on the increase and bid fair to live as long as missionaries themselves.

Alas, alas and cannot the learned ones, the great ones, the dictators and lawmakers have things their own way? And are they doomed to utter disappointment? Are their bright hopes and fair prospects never to be realized? Matters of

fact—actual experience, and last and greatest of all, the purposes, promises and decrees of Jehovah, seem with a loud, a long, and a thundering emphasis to answer “NO”!! Then what a pity for the workmongers, what a withering blight upon their fair prospects—what a dispelling of illusions from the minds of these midnight dreamers, and what a demolition of airy castles will there yet be felt and seen amidst their discomfited ranks! “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” “Say ye to the righteous it shall be well with him.” “When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.” “Fear not, little flock, because it is your Father’s good pleasure to give you the kingdom.” “Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.” “Upon this rock will I build my church, and the gates of hell shall not prevail against it.” “God hath chosen the weak things of the world to confound the things that are mighty.” “Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.” “Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone (which was cut out without hands) that smote the image became a great mountain and filled the whole earth.”

God will save with an everlasting salvation his chosen in Christ before the world began, and cause them eventually, through Christ to triumph over their enemies, and enter into that rest which remaineth for the people of God. Although the Almighty in the course of his divine providence may yet cause them to pass through deep water and another and yet another fiery trial—although he may yet cause the pavilions of darkness to hang over them, and lightnings, thunderings and earthquakes to be seen and heard and felt in the distance and round about them, yet his thoughts towards them from everlasting are thoughts of peace and not of evil; and He will bring them forth unscathed—cause them to arise and shine like stars in the firmament—to spring up as mown grass and as willows by the water courses—to increase and spread abroad amongst the mountains, and feed upon the green pastures of his love. He will defeat, demolish and bring to nought all the machinations of their enemies, and enable them to sing anthems of praise most joyfully unto Him, when the knowledge of the Lord shall finally cover the earth as the waters do the place of the great deep,

and his kingdom extend from sea to sea and from the rivers unto the ends of the earth.

Perhaps at no age of the world, and in no nation under heaven were ever a people more fully confirmed of being built upon the foundation of the prophets and apostles—of having remained and continued stedfastly in their doctrine, and earnestly contended for the faith once delivered to the saints—of having possession of the sure mercies of David and the knowledge of sins forgiven—of having a right to the tree of life and an inheritance undefiled, eternal in the heavens, than the Old School Baptists of this country; and all this by the revelation of Almighty God in his sacred word, and by the concurrent testimony of the Holy Ghost. And yet there are those who *hope* for their annihilation. Fallacious hope: it will certainly perish!

C. B. HASSELL.

FOR THE PRIMITIVE BAPTIST?

Jephthah and Ephraimites Judges, xii.

Lo! Ephraim’s men o’er Jordan pass,
And Jephthah thus accost:
“When thou didst Ammon’s army chase,
And overthrow his host,
Why didst thou not invite us too,
To share the fate of war?
Bright flames shall sweep thy dwelling thro’,
And thee within its door.”

The Gileadite calmly replied:
“We had a grievous strife
With Ammon, and were sorely tried:
In danger of our life,
We call’d you then with all our bands,
But ye refused to come;
We took our life in our own hands,
And went to war alone.

The Lord the victory turned for me,
And soon my threatening foe,
Became my prisoner as you see.
And what were I to do!

Why come ye now to me with arms?”
Then Jephthah called his men;
And, with the clang of war’s alarms,
The battle raged again.

Ephraim had called the Gileadites
Deserters from his camp:
This adds new force when Jephthah smites,
To check his pride and pomp.

Ephraim is conquered; and would fain
Recross the Jordan home:
But all such hope or wish is vain.
He meets a different doom.

As he without an equal ground,
Charged others with deceit,
Suspicion naturally was found
That he was its retreat.

Jephthah the fords of Jordan held;—
Some Ephraimites, escaped
The general slaughter of the field,
Are still in danger wrapped.

“Let me go o’er,” said they in fright,
“This stream that by us rolleth.”

Reply: Art thou a Gileadite?
If so, say now, Shibboleth."

They try, perhaps, with all their might;—
Their funeral knell now tolleth,
And proves each one an Ephraimite,
As he exclaims, Sibboleth.

Their speech betrays them thus downright.
Why? when the will controlleth?
No organs hath an Ephraimite,
To frame the word Shibboleth.

And why this word should he prefer,
To prove his friends and foes?
Because it meant, a burden, here,
And did the truth disclose.

No burden Ephraim's rest did break
In humbling Ammon's pride;
Hence of no burden he could speak,
To pass the Jordan's tide.

He thus desired the victor's crown,
Without the victor's sweat;
And fell, a shocking sacrifice
To avarice, rashness, heat.

And why this word, again we say?
What means it? *Ear of corn.*
And not an Ephraimite had they,
Whom sheeks like this adorn.

'Twere just that Jephthah then should claim,
This word before they passed;
For no unfruitful man should aim
To seize the laborer's rest.

Hence when he bids their fruits appear,
That they should say *Shibboleth*,
The poor, the stunted word, we hear,
Like barrenness, *Sibboleth*.

Toil fills our way from hence to rest,
And fruit must grow with toil,
To give the true watchword at last,
And pass death with a smile.

MARK BENNETT.

Edgecombe, N. C. June, 1840.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Edgefield dist. }
January 25, 1840. }*

DEAR AND BELOVED BROTHERS OF THE
OLD APOSTOLIC FAITH AND ORDER: I hope
you are at peace among yourselves. I pray
that the God of peace will multiply grace,
mercy and peace upon you, through Jesus
Christ our Lord, who gave himself for us
and washed us in his own blood, and made
us kings and priests unto God and the
Lamb.

Dear editors, being a poor, ignorant, and
unlearned man, I never expected to lift
my pen to say any thing to you; but being
pressed in mind, I shall try to say a few
things. And being a man that wishes the
souls of all men eternally well, under the
above consideration I hope you will not
think me your enemy in so doing. I have

been a reader of your valuable paper, the
Primitive, two years. It is gall and vine-
gar to the missionaries, or Arminian Bap-
tists; but I love it for the truth's sake. It
appears there are very few of the old or
apostolic faith in this part of God's vine-
yard; though it appears there is a plant
now and then of the Lord's planting. I
am sorely oppressed, persecuted and revil-
ed, because of my faith, which I believe
is the gift of God. I am called old Law-
rence's disciple, because I believe the doc-
trine he advocates. In reading his writ-
ings, and the writings of many other pre-
cious brethren, I have been made to shed
tears and my heart went out to you in love,
and I was made to say with the poet:

Here's my heart, and here's my hand,
To meet you in that promis'd land.

I beg leave to tell you three dreams I
have dreamed, and the interpretation also,
as it has been pleasing to God to show it
me. I am aware that the missionaries will
call me a filthy dreamer, but I will tell my
first which was showed me some time in
the year 1832. I thought I was in my
yard, and I looked to the north and I saw a
great multitude of black imps over the size
of a monkey, stark naked, and they were
marching in an irregular pace, with a mighty
clash among them. And I looked the
way the imps came, and I saw a lad that
looked to be seven or eight years old,
dressed in linen clean and white, who march-
ed a regular pace after the imps. One
stood by me and I said, who are they?
And he said they were the devil's imps or
workmen; and he said, the lad was Jesus
Christ. I often thought on my dream, but
it was made manifest to me in 1839. The
interpretation thereof, the imps are the dev-
il's ministers in the churches of Christ, and
Christ has appeared to his true ministers,
and by that means is driving them out of
his churches from the North to the South
pole.

Here comes my second dream. I tho't
one said to me, go with him and he would
show me a sight. I thought he carried me
upon an exceeding high mountain, and told
me to look to the east, west, north, and
south. I looked, and thought I could see
over the whole world; and I saw fires every
way. I said, what did it mean? And
he said, these were the fires the missiona-
ries had kindled in the churches of Christ,
which is confusion.

And this is my third dream. I was tra-
velling and I came to a gate, where two

ways led off; and I saw a woman there, and she was in great trouble, sorrow, and fear, and cried to me. And I said, what aileth thee? And she pointed to a mighty beast, and I looked and beheld the beast, the terriblest beast I ever saw; he was after the woman. I will give his description. He was betwixt a lion and a bear, of a grisly gray color, with his mouth wide open and his terrible great foot lifted up; for he had a great foot with great nails in it, and eyes of wrath; and the woman feared him greatly. Then I awakened from sleep, and found it was a dream. I dropped into a dose, and the interpretation was showed me. The woman is the true church of Jesus Christ, with all her trials, troubles, and fears, that she has and will have to encounter with, both in church and State, because of the beast. The beast that I saw is the missionary system, with all the commandments and traditions of men and doctrines of devils; which makes a grisly beast. And the gate where the two ways led off, is where the Old School and New School parted asunder, and his wide mouth shows that he blasphemes and pours floods of error out of his mouth, that the woman may be destroyed thereby. And his great foot lifted up shows he has power somewhere, and is seeking law power here.

I beg all of you to pray God that he would keep us from the power of the beast, if consistent with his will. I subscribe myself one of the laity, in hope of eternal life, which God that cannot lie promised to us before the world began.

J. W. DOVE.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Talbot county, }
March 10th, 1840. }

DEAR AND MUCH ESTEEMED BRETHREN IN OUR COVENANT HEAD: I once more write a short epistle in order to inform you, that in reading a little of the notions of men, or what is called church history, I have found that the Baptists have been a peculiar, few and despised people, all the while; which you will see in the following extract from historians who were opposed to the Baptists. This I do to show that their rock is not as our rock, our enemies themselves being judges.

And first I may observe, that the religious sect called Baptists, have caused the learned world more perplexity and research

to decypher their origin, than all the other sects; and it is admitted, that the origin of the Baptists, cannot be found any where short of Jordan or Enon. To this fact Dr. Mosheim bears the following testimony; first, that their origin is hid in the remote depths of antiquity, and is of consequence very difficult to be ascertained. Now it is evident that the Dr. either knew not their origin, or was not candid enough to confess it. At least he could find their origin no where short of the apostles.

2nd, the Hussites, Wickliffites, Petrobrusians and Waldenses the Dr. says, were all Baptists. Those lived in the twelfth, fourteenth, and fifteenth centuries. And that they were usually considered as witnesses of the truth, in times of universal darkness and superstition. And furthermore, that before the rise of Luther and Calvin, there were in several countries in Europe, many persons who adhered tenaciously to the following sentiments, or as the Dr. terms them doctrines; which the Waldenses and the other sects above named maintained, viz: that the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore, to be inaccessible to the wicked and unrighteous; and also exempt from all those institutions, which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors.

Now, brethren, let it no more be said to us, by the new fangled Baptists, that they hold the sentiments of the Primitive Baptists, or Menonites, and that we have set up a new standard of fellowship. For ours differs nothing from the above doctrine of the Waldenses, in the twelfth century. And the Dr. further says, that they would not receive into their communion any person who came over to their faith, who had been sprinkled, or as he has it, baptized in their infantile state, or in any other state except they were believers or adults, and real saints. And is this not our practice? In consequence of their peculiar notion, they were unpopular; and so it is with us. As to the above account, I will add the sayings of one of the popish writers. President Edwards says in his History of Redemption, (as he calls it,) speaking of the Waldenses, that theirs is the oldest heresy in the world. And he further says, that they can be traced to the apostolic age.

Now, brethren, where is the sect that can find there origin as far back, as is acknowledged in the above statements of our enemies, who called our principles heresy. Now go to the Book, and there you may find the origin of the Baptists, and how they got the name. John the Baptist was named in heaven, and an angel or messenger came and brought it to earth. And the Baptists never have been esteemed highly by the self-styled disciples of Christ. A man may say he has faith, and another may say he has works; but says the word, show me your faith without your works, and I will show you my faith by my works. And Jesus says, if ye love me keep my commandments, &c.

I am done for the present, as my light has failed. Yours in hope of eternal glory.

JOHN W. TURNER.

FOR THE PRIMITIVE BAPTIST.

*Barbour county, Alabama, }
May 4th, 1840. }*

DEAR BRETHREN EDITORS: I have taken my pen in hand to try to send you our remittance, for the purpose of defraying the expense of your valuable little paper the Primitive Baptist, which we receive tolerably regular. For which we feel thankful, that the Lord has been pleased to put it into the hearts of his dear children thus to have the chance to communicate to each other their love and friendship towards each other; and their troubles and distresses, and hard trials whilst here below.

Dear brethren, I must come to a close by subscribing myself yours in the bonds of affliction. Farewell.

GRADDY HERRING.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Pickens county, }
April 7th, 1840. }*

To the elect of God, which is the body of Christ, the church, who are the called according to his purpose. Grace unto you and peace be multiplied.

I again take my pen in hand to let you know, something of the movements of the people of our country. We have a variety of sorts of people in our part of the State; the old fashioned, predestinarian Baptists, in this as well as in other parts, seem to be the little despised few. And the reason that we are despised is, because

we will not take up with all the new fangled schemes of the day, and be shifted and turned about with every wind of doctrine and cunning craftiness, whereby they lie in wait to deceive, and will not bow the knee to the image of Baal. (Missions.)

I will now answer the request of brother David Smith, of the Ebenezer Association. The Pilgrim's Rest Association, to which I have the honor to be a member, has twelve churches and four ordained ministers; who God being with them, are willing to bear the persecution, and reproach, and stigma, that may be thrown upon them by those Ishmaelites and Ashdodites, that are always prowling round them. I am persuaded that they have something of the hardihood of old Elijah, when he was surrounded by the eight hundred and fifty false prophets; and are, as Paul was, determined not to shun, to declare the whole council of God, agreeably to the light and liberty afforded us. We have also two licensed ministers. When we meet in our conferences, we get along smoothly and even, to what we did when mixed with those money hunters; for then it was trouble and confusion, but now, peace, harmony and love. And we hope that we are governed by the author of peace, in proof of which we have it to say that, that dove-like spirit of peace which should always pervade Christian assemblies, seems to be with us, for which we should thank our heavenly guide. And say, from our own experience, to those of the old fashioned Baptists who are yet mixed with those Arminian missionary men, Come out from them and be ye separate, and show yourselves like good soldiers of the cross.

We might say many things of the strange courses that are taken in our country by the New School folks; but I will forbear at the present, only to say, that they show a tyrannical spirit in their course of dealing with those who are in their churches, who cannot bow or go with their effort measures, and who, from a sense of their duty desire to leave them, and join a church of their order. There was a beloved sister of the old sort of Baptists, who had got into a church of the New School folks, not being apprised of their order; and on finding them out, she was not satisfied to stay with them, and applied for a letter of dismission; and on being asked, she told them that she wanted to join the church to which I belong. And they (the missionaries) refused to grant it, and she came and

told us her situation and desires, on which we received her. They then to vent their spite, have as they say, withdrawn from her. But I would say, that she had obeyed the voice of inspiration, COME OUT OF HER, MY PEOPLE. And now, to the candid reader, is it not a vicious, overbearing, tyrannical spirit, that would cause them to try to hold a person in their church, who is not willing to stay with them? I say that it is nothing else.

We might give several other instances of the same kind, but come to a close, hoping to write again shortly, I subscribe myself as ever, your friend and brother at the old corner post.

SAMUEL C. JOHNSON.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Troup county, }
Feb. 8th, 1840. }

DEAR EDITORS: I have received the paper that you publish, the Primitive Baptist, sometime with pleasure; and 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 intermarriage 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. Yours in love.

JOHN LASSETTER.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Sumter county, }
May 4th, 1840. }

DEAR BRETHREN EDITORS: I will state to you, that I exactly concur in opinion with brother Whatley, as to the hard sayings of my Primitive brethren through the Primitive Baptist. I do think that there are too many hard sayings and harsh words used in the writings of a great many of the Primitive brethren, when more soft and milder words would answer the same purpose, and a great deal more good done.

I think we ought to bear the sayings and persecutions of the missionaries as well as we can, and that without any wrong on our part; because they say hard things of us, it is no reason that we should say any thing wrong to rebut it.

So nothing more at present, but claim an interest in your prayers.

B. P. ROUSE.

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“Come out of Her, my People.”

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SATURDAY, JUNE 27, 1840.

No. 12.

COMMUNICATIONS.

*Barnwell District, So. Carolina, }
May 30th, 1840. }*

MY DEARLY BELOVED BRETHREN:
Through the never-ending mercies of God, I am yet alive, and remain on the stage of action; but not very well in health, but thank God that it is not worse. I have now enclosed my writing mentioned before, which I want put in your papers.

There are some churches in Beaufort district, weary of these money beggars, and wish to be where they could hear something about redeeming grace and the value of a Jesus Christ to the believing soul, and not money and education. Go on, my dear Primitive Baptist brethren, in the blessings of God, he will make our day to shine bright.

I am your affectionate brother in love.

JNO. YOUMANS.

FREE AGENCY. A Major General.

FREE GRACE. A Sovereign.

In respect to the following argument against, and for the saints' final perseverance: it is to show the difference between the two champions, in religion. To show on which of the two, sinners may mostly depend for promises of rewards and happiness in futurity: Free Agency, or Free Grace. One, or the other, you must depend on; you cannot depend on both: they cannot agree together. To know them apart, and separately, and that they cannot agree together, is to make the following description of each; who they are, and what they do.

First, we will undertake to show who this Free Agency is, or what it is said to

be. To be plain in point, Free Agency is a wrong name; the right of it is Free Will. For some have changed the name for a blind; like Bunyan in the holy war, changed the name of Covetousness into the name Prudent Thrifty. Therefore I have thought proper to leave out the letter t, because the word agent, does not belong to this place. And why I gave him the title of Major General is, the will of man commands the whole mind, but there is one that commands the will. And in the natural man, the devil is the commander in chief. Therefore the free will, or Free Agency, only acts as an officer under him. This Free Agency so called, is a son of one Self Conceit by a much adored lovely girl Self Ability. The whole family live in the town of total depravity, under the reign of sin. Read the fifth chapter of Galatians, and particularly the 17th verse: And Free Agency so called is the will of the flesh, (the flesh is contrary to the spirit Grace, and the spirit is contrary to the flesh,) therefore cannot agree together.

Grace resides in another kingdom far different from this, where Free Agency resides. Grace is a mighty sovereign in a kingdom of love, peace, and joy eternal; where there is no change, nor end. Grace's sovereignty is founded on truth and mercy, his courts are justice and equity, and the habitation of his throne is justice and judgment, and mercy and truth are before his face. Psalms, 89. 14. And he acts as the free and sovereign choice of Almighty God. None can control him, but he controls all, above and below.

From the term Free Agency, man looks for help when he wants it, but to his disappointment finds none. Man must do all he can, and then is charged with not doing enough! Free Agency promises much, and

gives nothing; and if you are in distress you may stay there, he will not help, nor deliver you out of it; nor give you any ease or comfort.

Grace acts to the reverse of this. Grace looks to the poor and needy, helpeth them, comforteth the mourner, and giveth consolation to the afflicted and distressed; helpeth the helpless, worketh in them every duty enjoined, and then rewardeth them for doing. So experience teacheth a great difference between the two, and that they have no connection together; and in no shape whatever agree together, but are separate.

Arminius gives us the idea of free will, now called Free Agency. God made man upright, and constituted a law suitable to his ability. Man violated this law, was for his act of disobedience turned out of his favor. Then Jesus Christ the Son of God, came into this world and made a universal redemption, and went away, and left the man to work out his own salvation upon this work of redemption. God then changed this law, and constituted a new law, that sinful depraved man by reformation and acknowledging his sin might find access before God, and what is called good works is acceptable to God. And when our father Adam was restored to the favor of God, all his children were restored with him, and possessed a power to act their own free will at pleasure. This we now understand is meant by Free Agency, and that being free to have their own choice in acting their will, that man can of himself turn to the Lord and be saved, or turn to the devil and be damned. Therefore, the word is, choose this day whom you will serve, God or the devil; for you have your choice. They answered, give us Barrabas.

Not so with Grace, for grace wisely devised a sure foundation of hope; Jesus Christ is the foundation of every believer. Therefore, when God looked down on the children of men to see if there were any that did good, he said that there were none that did good; no, not one. Psalms, 14. They were viewed a self-destroyed race. Hosca, 13. 9. Their thoughts and imagination were only evil, and that continually. Genesis, 6. 5. Their hearts very wicked and deceitful. Jeremiah, 17. 9. This corrupted degeneracy sprang from Adam, runs through his posterity, and is in infants as in adults. Psalms, 51. 5. 6. And are by nature the children of wrath. Ephesi-

ans, 2. 3. Children of the devil. St. John, 8. 44. Children of disobedience, cursed children. 2 Peter, 2. 14. God put no trust in his saints; and has charged angels with folly. And man cannot trust himself, but has put his trust in another for protection, and direction. Jeremiah, 10. 23. If these scriptures are true, where is your Free Agency? All folly.

Grace now reigns for good. Jesus Christ the Son of God, viewed his church in this ruined and helpless situation, overwhelmed in sin, woe, and misery! Ezekiel, 16. 1—15. And he of his love, and regard, and free will, freely offered into this court of heaven, for the redemption, sanctification, restoration, and salvation of his bride the church. The court of heaven accepted his proposals and council. First, he linked divine nature to human nature, by uniting the godhead to the manhood. Second, suffering in human nature what you and I ought to have suffered.

Jesus Christ gave his body for the body of his church, his soul for her soul, his blood for her blood, his life for her life. Thus redeemed her to God. (This is a particular redemption.) For the justification of his redemption, God raised him from the dead to die no more. Romans, 6. 9. Therefore Christ possesses eternal life. That body being raised from the dead, was received into heaven, the heavenly court satisfactory, and seated at the right hand of God, the majesty on high. Hebrews, 1. 3. Thus Jesus bought her with a price. Hosea, 3. 3. At the reception of this body of human nature and all power given unto it, it was made head over all things unto the church, (the Christian church.) The Holy Ghost receiving this power, descended to reprove the world of sin, righteousness, and judgment. St. John, 16. 8. This spirit of God in Christ, is the spirit of grace which is sent, sent of the Father & Son into the world, to gather together his elect, that shall be heirs of salvation. The redeemed of the Lord Christ. The church in oneness fitted and neatly joined together in love; as a bride adorned for her husband, the Lord Christ.

We will now come to make inquiry into their different dealings with the children of men. Arminius says, every man is a free agent; that is, have power to act their own will. But we will search the Bible, to see if he tells the truth. First, we will look into the case of Laban and Jacob. Laban followed Jacob with a determined will

to kill Jacob, and carry his daughters, their children, and property, back home. But Grace reigned to disappoint him. Laban was disappointed, and Jacob saved. Grace knew when Laban would overtake Jacob; and appeared to Laban, told him to say nothing to Jacob out of the way, Laban had no god but Free Agency, for Rachel had stole his other god. But none could steal Jacob's God of Grace. So Laban's god deceived him, but Jacob's God did protect him. Genesis, 31 chap.

Secondly, the case of Joseph and his brethren. Free Agency urged Jacob's sons to kill Joseph, they were determined in will to do so! But Free Grace disappointed them, and saved Joseph. Read in Genesis the whole of their actions.

Thirdly, the case of king Saul and David. How violently Free Agency worked in Saul to kill David; but Free Grace reigned for the salvation of David, and to bring Saul and Free Agency into disappointment and confusion. Read the first book of Samuel.

Fourthly, the case of Haman and Mordecai. Haman under the influence of Free Agency, built a gallows fifty cubits high to hang Mordecai on, determined in free will to do so! Went to the king for leave. But Free Grace overruled the whole. Mordecai was saved, and Haman disappointed and was hanged on the same gallows by order of the king. Read all the book of Esther. You see that Free Agency saves, nor comforteth none; but leadeth them under him to disappointment and ruin!!!

But Free Grace saveth them that are under his care, and bringeth them to joy and liberty, and giveth them a good day. And to, and under the care of Free Grace of our Lord Jesus Christ, I commend all my readers.

We will say something of their power, they are great, but the power of Free Grace is the greatest. But if all men are free agents, we need not mention every man. King Saul was a free agent, and his free agency was to disobey God, and act foolishly: and it run him from the God of grace, to a witch of Endor, who declared his death; and pushed him on his own sword, which proved his ruin. King David who succeeded in office, he was a free agent, and this agency run him to the wife of Uriah, and to have that faithful soldier put to death! And would have proved David's ruin. But Free Grace

took him away from Free Agency, and saved his life. For Grace said to him, he should not die; for the Lord had taken away his sin, and buried it in oblivion: but the child should die! Here the friends of Free Agency complain and cry out injustice, for the innocent to suffer for the guilty, the child could not help what the father did, (horrid.) You that say so, look to Mount Calvary, and weep. Free Grace does not care how much you quarrel with him, for he will bring them and their General Free Agency both to bow to his reign of justice, and acknowledge him the rightful sovereign, and perhaps when it will be too late!

The apostle Judas was a free agent; he had power to act his will, and his free will was to go to Jesus to carry the bag, (many do the same to this day;) and the bag he did carry. But his free agency was to get more into it, than what was in it: And when he was frowned on for wanting three hundred pence more in his bag, Free Agency put into his heart to go to the chief priest and sell his master for thirty pieces of silver. This was his free will, and then to deceitfully come and betray his master into the hands of his enemies. Then Free Agency turned him against it, and made him throw it away. So Judas done all this for nothing but his own ruin of soul and body.

The apostle Peter was another free agent. His free agency made him declare he would die, or go into prison, before he would deny his master; but in a little time after, by an accusation of a servant girl, his free agency deceived him, and made Peter deny his master, and at last made him curse and swear he knew nothing of him. Thus was Free Agency carrying Peter into ruin. But Free Grace stood looking on, stepped forward and took Peter away from this old deceitful fellow Free Agency, and his master Jesus looked at him, and brought Peter to himself, and to remember what he had done; filled him with grief and conviction of error, that Peter wept bitterly. And Grace granted him repentance for his folly, and restored him to favor again. Grace is a mighty sovereign, he doeth what seemeth him good. He did not meddle with Judas, therefore Free Agency proved his ruin, when there was none to save! But Grace saved Peter from his ruin, that Free Agency was leading him to. Therefore grace is to be praised. Ephesians, 1. 6.

Now, who will or can deny that the devil himself is a free agent; for the devil had power to act his will, and his will he did do. You say, what was the will of the devil? Answer, the will of the devil was to kill the Lord of life and glory, and kill him he did. And from that to persecute all his humble followers, and that to death. All these things the devil done through his free agency so called, and that for his own aggravation, and confusion, for murdering Jesus was his final overthrow. And persecuting his humble followers of Jesus and that to death, made them run to the Gentiles for refuge. That was as God would have it, for Grace designed the salvation of the Gentiles. Thus when these poor persecuted disciples of Jesus preached to the Gentiles, the gospel of God the way of life and salvation through the grace of our Lord and Saviour Jesus Christ, they believed the word preached to them, and were saved.

Free Grace reigns to the salvation of the believer, and giveth that faith to enable them to believe the saving of the soul. Hebrews, 10: 39. Ephesians, 2: 8, 9. But your boasted Free Agency reigns for your ruin in death and damnation. I have briefly but very imperfectly showed you the difference of what is called Free Agency and Free Grace. They did not originate from one source, they never did agree, nor dwell together. Their dealings with the children of men are different, and their designs in the end are far different. For your Free Agency designs nothing but ruin, death, and hell fire!!! But the Free Grace of God designs salvation from sin, death and hell, and doth deliver, and safely conveys the soul to heaven and happiness eternal.

My dear reader. No doubt but your heart riseth against this argument, because your free will, while degenerate, is denied its power to act for favor, when it is desirable. We might as well sit down and do nothing, as to do any thing, and obtain nothing for our labor. (Well, what hath the devil given you, for your life time of labor in his service?) Your argument is contrary to scripture. For it is not him that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. St. Matthew, 7: 21. Free Agency wants you to do your own will. But Free Grace denieth that, and teaches you to do the will of God, and understand what the will of

God is; that Grace will teach and help you to do. Free Grace hath within itself a full sufficiency: therefore despiseth assistance, it will do all, or do nothing at all. Grace changeth the will of man in regeneration. The will of man is freed from old agency, and becomes willing, under the powerful reign of grace to do the will of God. Psalms, 110: 3. This made Jesus say to Nicodemus, you must be born again, or not see the kingdom of God. For with this regeneration we are brought to see it. Without it you know not what it is, and if you never see it, you will never enter it. Free Agency will not, nor cannot do this work for you. But Grace doeth this internal work, enlighteneth the understanding to see the kingdom of God, and createth a fervor of desire to enter it, as Grace is willing to give it (not sell it.) Therefore I earnestly exhort you to earnestly pray to the God of all Grace to deliver you from this notion of Free Agency; and translate you into his kingdom of sovereign Free Grace. And make you an heir of his Free Grace through the redemption of his Son Jesus Christ, and make you mete for the inheritance of saints in light, incorruptible, and eternal, that fadeth not away, is the prayer of your unworthy servant in grace. Remembering this Free Agency is like Dagon, the god of the Philistines, that when the ark of God or his Grace was put with it, it fell and brake. So when Grace comes into the heart, Agency falls before it and is broken. 1 Samuel, 5: 1—5. That Grace shall reign entirely for your eternal good. Even so. Amen.

JNO. YOUMANS.

TO EDITORS PRIMITIVE BAPTIST.

Georgia, Hall county, &
April 4th, 1840. §

DEAR BRETHREN IN CHRIST: I embrace this opportunity to inform you, that I am yet blest with the privilege of hearing from you through the medium of the Primitive, which is contending for the faith once delivered to the saints. And, my brethren here who read the Primitive, are well pleased with the communications they contain, and do hope it may be so blest of God as to do much good to the confirming the little flock of God, and convincing the institution folks of the much discord and distress they have sown in the churches.

Brethren, we have a considerable number in the Chattahoochee Association who

appear to think highly of the institutions; but I think they love the money more, which to love, we are told, is the root of evil. But, brethren, the money is failing here and the Lord knoweth what the institution people will do, for I do not; but I think they must seek to something else for a living.

These missionary people here are doing and saying much against our Primitive, and had rather receive a dollar than volumes of it. Brethren, they have used stratagems to enlist your unworthy friend, one of which I will relate. At our last Association in October last, we voted out all the domestic missionary operations from the Association, which left thirty odd dollars in the hands of a committee appointed to arrange that business; which they returned back to the Association, who distributed amongst her ministers and churches as she thought proper, of which she voted ten dollars to myself. And some of the missionaries objected, and then I refused to receive it. But my brethren had voted it to me by a majority, and still insisted I should receive it; which I did, just as I do what any brother or sister pleases to hand me. And now some of the missionaries are saying this was for services rendered. But, brethren, the Lord does know, and I intend in truth to let all that will read the Primitive know, that I never was one day, no nor one hour, no not one minute in the employment of no convention or missionary committee whatever; nor I never have united with none of the institutions of the day, called benevolent, nor I cannot nor I will not speak in favor of them until I find a thus saith the Lord for them in the word; but I have not found it yet. And I wish all who love to circulate such a report of me to remember, that it is said, all liars shall have their part in the lake that burns with fire & brimstone. O may God give them repentance, and save them from their sins.

But, brethren, I must tell you some of the conduct of one of these fine missionary fops. After agreeing to serve a church the year 1839, in March he went begging and fleeced them tolerably close, and fled and saw them no more until October. Poor chilly, starved lambs, sheared in March and then not fed until October; and then with a little soft Arminian doctrine, such as a lamb of grace would never grow an inch on. So I close by subscribing myself yours in the bonds of love.

JOHN WAYNE.

TO EDITORS PRIMITIVE BAPTIST.

State of Alabama, Dallas county.

BRETHREN EDITORS: Believing it to be our duty to inform you, and our brethren generally through your columns, of the distressing scenes we have had to pass through; because we would not forsake the good old gospel track, and unite with those who follow the new, unscriptural inventions of men. And as false reports and publications are circulating against the church to which we belong, (to wit:) Concord; we will therefore give a brief detail, of some of the most prominent circumstances connected therewith. Not that we wish to injure the feelings or reputation of any person; but to justify the church in her proceedings, and expose false publications.

Concord church had for several years been a member of the Alabama Association, and would have remained so till now, had not that Association united herself with those institutions, which esteeming money as the chief good, make void the law of God, and follow the traditions of men. This caused a split in the Association, in October 1838, at which time fourteen churches broke off, and were constituted into an Association on the original or Primitive plan. At our conference in July last, the time having arrived for choosing delegates to send to the Association, neutrality was now no longer possible; the church was compelled to unite with, or withdraw from, the missionary institutions. Believing that she was not authorised, but strictly forbidden, to follow any man or set of men further than they follow Christ, she did withdraw from said Association, declaring by the vote of a large majority, that she was no longer a member thereof.

Jeremiah Reeves, an ordained minister, of the missionary faith and practice, was a member among us, and opposed the measure as did four other members; but the said Reeves said, he would submit and go with the majority. This was a pleasing thing to the brethren, as they feared distress from that source. We now had reason to hope that the church would get along in peace; but alas, our hopes were soon blasted; for at our next conference, Reeves moved that the church reconsider the act of the last conference, relative to withdrawing from the Alabama Association; which move was seconded and the vote of the church taken,

which decided in the negative by a large majority as before. The brethren then offered to give a letter of dismission, (in fellowship excepting their missionary principles,) to Reeves or any that were dissatisfied; which was refused, and Reeves claimed to himself and his party all the rights and privileges of the church. He was then asked if he did not say in the last conference, that he would submit and go with the majority of the church, which he denied; three times he was asked that question, which he denied each time and said the church left him standing a member of the Alabama Association. The church then entered a charge against Reeves and his adherents, for disorder and against him for falsehood, and required them to attend the next monthly conference and give satisfaction to the church.

After our conference closed, Reeves and his adherents went into a conference in presence of the members; and in their minutes, charged the majority of the church with having departed from original principles. They also appointed a meeting on the last Saturday in August, at which time they excluded Concord church, then containing fifty-six members.

At our conference in September, the charges against Reeves were taken up. There were eighteen members present, who heard him say he would submit and go with the majority of the church; and seventeen who heard him say, he never did agree to submit & go with the majority. The charges were all established, and his party were excluded. Finding that he was not as kindly received by the churches after his exclusion as he expected, (having said that the charges would not affect him in any way, and that he should not pay any attention to them,) he devised a plan which he supposed would reinstate him in the confidence of the people and churches; of which plan we think the whole party concerned must be ashamed, if they have the passions common to human nature. To effect this plan he selected several of his brethren, such as he knew would act according to his will, being of kindred spirit; he laid his case before this committee (as they were called) and they justified him, and consequently condemned the church. This we have heard from good authors, the church not having been informed of the intention of the meeting, altho' it was held not more than two miles from the church. Was such a circumstance ever before heard of,

for a committee to be called upon to investigate a matter, and settle a difficulty, between an excluded member and a church, & not to call on the church for her charges, nor even inform any of the members, the object of the meeting; but to have the charges brought forward by the excluded member, he himself the only witness, when it was known that one of the charges against him and for which he was excluded, was falsehood, and from his own tale to justify him, and appoint a committee out of that committee to publish the same. O shame! where is thy blush!

We have been expecting to see the report of the aforesaid committee, but it has not yet been published; perhaps it may not, as they must expect it to be refuted, which would make the truth of the matter more publicly known. We have seen a piece in the Minutes of the Alabama Association, representing elder Jeremiah Reeves as the pastor of Concord church, and that charges had been alleged against him prejudicial to him as a man, and as a Christian; that he had passed through them as gold through fire, unhurt, and only brightened and endeared to his brethren thereby. (We write from memory, not having the piece at hand.)

In answer to the above we will say, that he never was pastor of Concord church; although we believe his refractory party called him so after their separation from us. Nor has he passed through the charges alleged against him; but remains under them justly condemned, nor can the mock trials of his party exonerate him therefrom. As to his being as gold purified, we think he needs a process very different, to give lustre to his character, or gain the affections of any, but those who make falsehood their uniting point.

The author of all this ado, was once a member among us, highly esteemed and much confided in; but alas, what has the love of money done? The scripture says: "The love of money is the root of all evil." In him, the truth of that expression appears to be verified. Ask the missionary board of the Bethel Association, if the love of money did not cause him to sell to them his services in the ministry. Ask the members & citizens about Concord, if he did not shamefully sacrifice truth at the shrine of monied institutions. Our feelings are pained at the recital of these things. He has gone into error, but not unlamented; our sympathies follow him, and our prayers are,

that he may be brought to see his error and turn from the evil.

It is a common report among the missionaries, that Reeves did agree to submit to the majority of the church and remain with us, if we would remain an independent body, or join an orderly Association; that he did remain with us, until we joined the Ebenezer Association: then he withdrew from us, which was in strict accordance with what he had said; and that our charge of falsehood against him, was unfounded. This is only a subterfuge to evade the truth; for it can be established by many, who are not members of Concord church, that his denying what he had said, and declaring himself and his party to be Concord church, &c. was on Saturday, & that no move was made to join any Association until the Monday following; at which time the church resolved to petition for membership to the Ebenezer Association. These are facts which cannot be denied, for our conferences were not held in secret, but in the presence of missionaries and open to the world. In the above there is no intention to extenuate, nor aught in malice written; but facts, calculated to bear investigation.

The above was read to the church and was approved, and ordered to be sent to the Editors of the Primitive Baptist for publication. March 14th, 1840.

ENOCH BELL, Ch. Clk.

We the undersigned committee, (by order of the church) request you to publish the within in the Primitive Baptist. Your brethren in the bonds of the gospel.

<i>William W. Walker,</i>	} Committee.
<i>Isaac R. McElroy,</i>	
<i>Ira Meador,</i>	
<i>John B. Jones,</i>	
<i>Enoch Bell,</i>	

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Butts county, }
15th March, 1840. }*

DEAR BRETHREN: I have taken my pen in hand to let you know, how things and matters of religion stand in this part of God's moral vineyard. We are as a church at Bethel, Butts county, Ga. in peace at this time, having got rid of all the institution and middle ground professors. We seem to go on tolerably smooth, though pure religion seems to be at a very low ebb at this time. We have had the gospel

preached the year that is past and gone by brother Francis Douglass, and I hope that it has been to the building up of the dear church of God. I hope it will be as bread cast on the water, that may be gathered many days hence.

The New School folks in this part of the world, appear not to believe like they did some months back. It appears like their god has fallen asleep, and I do not wonder at it; for you remember, brethren, that Elijah told such characters that they would have to cry louder, for he said in the 18th chap. of first Kings, and at the 27th verse: And it came to pass at noon, that Elijah mocked them and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.

Brethren, I believe that midday is past, and the close of the day as at hand; for brethren, I believe that God's children have & will come out from among the institutions. For they have cried to their god (to wit:) money until every person can begin to see their craft. I will leave this part of my subject, and attend to that which is of more importance. I think the time is now come, when all the dear children of God should be like Elijah was, when these characters were worshiping their idols; for the time is come in my opinion, that the people are worshiping some hing similar. Brethren, I wish the time would come when Zion would arise over all opposition that can be thrown upon her, and shine as a city set on a hill that cannot be hidden. I believe God has set a time to favor Zion, and that time is just at hand; for when I read the communications from the brethren in the Primitive, they all agree so in their desires, that God would visit them once more. And the reason I believe that he will is, that he said in his word that where there are two or three agree as touching any one thing, it shall be granted. And I believe there are that number that agree, that write in the Primitive.

Brethren, when I reflect over my troubles and afflictions, I am made to cry out with one of old and say, I fear one day or other I shall fall by the hand of Saul. But, brethren, when I read the Primitive I find that there are so many more precious brethren far better by practice than I am, that have the same firey trials to plunge thro', that it comforts my soul. Brethren, ought not Christ to have suffered these things

to enter into glory? Then if Christ suffered these things, should we as sinners that he has redeemed out of the world, refuse to suffer to go and be where he is? God forbid that it should be the case.

A word to my ministering brethren. Should you not be as much like Elijah as you can; be continually engaged to God, that he might enable you to overturn all the molten images, or golden calves, in this our present time of troubles? Brethren, the Lord has made it your business to do so, & feed the sheep of his; for I remember the evangelist John, in the last chapter which is the 21st, and commencing at the 15th verse: So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord, thou knowest that I love thee. Then he said unto him, feed my lambs. And so he continued the question down to the last of the seventeenth verse, where he still saith; feed my sheep. Then I want my Old School brethren, to go and preach the everlasting love of God and his Christ, without money and price to a dying and lost world of sinners. And so I close by subscribing myself your unworthy brother as I hope in Christ.

HENRY BARRON.

THE PRIMITIVE BAPTIST.

SATURDAY, JUNE 27, 1840.

I may be expected on Saturday, 1st August, at Mearn's Chapel, Nash: on Sunday, 2nd, at Reedy Creek, Warren: the 3rd August, at Brown's: 4th, at Tar River, Granville: 5th, at Flat River, Person:—Thence the brethren will arrange so as to bring me to Bush Arbor, 2nd Saturday and Sunday in August—Thence so as to bring me to the session of the Country Line Association, and thence to that of Abbot's Creek Union.

MARK BENNETT.

Edgecombe, N. C. June, 1840.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Wayne county, 2
April 25th, 1840. }

DEAR BRETHREN EDITORS: By the mercy of my heavenly Father, I am blest with an opportunity of writing a few lines for the Primitive Baptist. I will in the first place inform you, my dear brethren, something of my feelings respecting the ministry. That all-important subject of preaching Christ's gospel, is a subject that has for some considerable time borne with great weight upon my

mind, and it appears that I cannot get rid of it. I have some few times tried to speak in public, but I have made it out so badly, that I think some times I will never try again.

But, dear brethren, I sometimes think how it was with me while under conviction for my sins, (if I ever was;) for sometimes I wanted to be with the dear children of God, and to talk with them about the goodness of God and his sending his only begotten Son in this world, to be crowned with a crown of thorns, and to be reared on Mount Calvary and nailed to the cross for his elect. And again, dear brethren, it would seem that I did not want to be in company with any of God's people at all, nor did not want to talk on the subject of religion neither. And so it appears that I am in most such a situation now, with regard to preaching; for sometimes it appears that I have such a burden on my mind, that I cannot rest. And sometimes when reading the scriptures, there will some passages arrest my mind with such force, that I cannot get rid of it in some time; but after a while it wears off and I am brought to fear, and that greatly too, that I am deceived. My dear brethren in the ministry, how was it with you?

At our last meeting (on Sabbath) we had brother D. Phillips to preach for us; and after he was done he said, brethren, will any of you conclude? There were present two or three brethren that had often done the like. But I sat still and did not attempt to conclude worship, and at the time I was almost restless with this text of scripture on my mind: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. 1 ch. 30 v. I thought a while before brother Phillips was done preaching, that if he asked me to conclude I would do so, (or at least I would try to conclude, and make some remarks from the above named text.) But it seemed that because he did not call me by name, that I sat still.

Dear brethren, as I have before remarked, I awfully fear that I am deceived in myself, and that there is no such thing as my being called to the ministry. But again, when I am so burdened with this all-important subject of being called of God to preach his everlasting gospel to fallen men and women, I am brought to believe like the prophet of old said, the burden of the Lord is upon me. And, dear brethren, I think I have received the red, and that well too, for not concluding meeting at the before mentioned time.

Dear brethren, I have been a member of the Baptist church six years last October, and it has been about two years since, that I have been impressed with these things, and it may be that I am deceived; but if I am, I pray God to right me and convince me of my errors and right me

wherein I am wrong, and earnestly request all my brethren to pray for me. St. James says, 5th chapter part of the 16th verse: The effectual fervent prayer of the righteous man availeth much. In the 15th verse of the same chapter he says: And the prayer of faith (which is the gift of God) shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Dear brethren, as I have quoted that passage of scripture, in Paul's first epistle to the church at Corinth, I will endeavor to make some remarks from it. In the first of this chapter 2d v. he says: Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus. Not that they may be sanctified, if they would do thus or so; but to them that are sanctified—in the past tense—in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Not only the church at Corinth were called to be saints in Christ Jesus, but the church at Ephesus, and also the church at Rome. He (Paul) comes on down to the 11th v. and says: For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Now, dear brethren, I have experienced something like the last thing named for the last twelve or eighteen months in the church at Cross Roads; for there has been a great striving about words to no profit. Now after Paul was done telling them of their contentions, he tells them Christ sent him to preach the gospel, and that too without wisdom of words, &c. and declares that the preaching of the cross is to them that perish foolishness, but to them that are saved it is the power of God. He (Paul) says, he (God) will destroy the wisdom of the wise, &c. and that the world by wisdom know not God; it pleased God by the foolishness of preaching to save them that believe—and comes on and says, the wisdom of God is stronger than men, &c. and tells his brethren that God hath chosen the foolish things of the world to confound the wise, &c. and comes on down to the 30th v. and declares to the church that they are in Christ Jesus, who God has made wisdom, &c. And in this same chapter he tells his brethren, that they see their calling, &c. Read the chapter.

As my sheet is full I will come to a close by subscribing myself, yours in tribulation. Dear brethren, pray for me. *JAS. H. SASSER.*

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Buncombe county, 7
April 11th, 1840. 5*

DEAR BRETHREN EDITORS: And all the Old

Fashioned Baptists that are scattered abroad. I now take my pen in hand to inform you of my sudden joy. I yesterday received my papers the Primitive, for the first time in two months and a half; which I do believe gave me as great joy as it gave the father to see the prodigal son return. I sometimes had a thought of coming all the way to Tarborough, to know the reason of their delay, not knowing what might take place, as I do know that I am surrounded in this country by wolves and dragons of the pit. The papers I have just received were printed the 14th of March, and have come to me from Tennessee, being directed to Lapland, Buncombe county, Tennessee; which there is no such county in that State. Dear brethren, I do not believe that you directed my papers to Tennessee, for this reason, you know that I always directed my communications from North Carolina, Buncombe county. Not only so, but I believe you to be true friends to the Lord God of the Hebrews; yea, the God that rules and governs the armies of Israel.

Dear brethren, I am a poor man in property; but I thank God I am truly able to pay for my little winged messenger, the Primitive paper, that comes flying over the lofty hills and mountains, bringing me good tidings of great joy. Yes, brethren, great joy indeed to hear from my dear scattered brethren all over the United States, all crying out in the language of heaven, saying, COME OUT OF HER, MY PEOPLE. Yes, my dear brethren, here is my heart and hand to stand by you, even to the gloomy shades of death.

I discover some of the brethren think some of us are too hard in our communications. But I will say, my dear brother or brethren, think for a moment if you please, and see whether you think shallow grubbing is as good as deep grubbing, where all the roots are taken out of the ground, or not. No, brethren, I think the deeper we dig around the roots of iniquity, the sooner it will fall. My dear brethren, you might as well preach to the rocks in the mountains, and you would melt them as soon with soft words, as you would a man's heart that was given over to strong delusion. I consider the most good that we can do now-a-days is, to warn them that are not yet taken in their dead falls, to beware of their triggers and their bait; neither touch the trigger nor taste of the bait, on the peril of your lives. Recollect the saying of the wise man: The lips of the strange woman drop as the honey comb; her words are smoother than oil; many strong men have been slain by her; her house is the way to hell, leading down to the chambers of death.

O, brethren, you certainly know this woman in the spiritual sense is the false church, and how many strong, worldly wise men do we see in the

antichristian church; dead, yea, dead to the righteousness of God in Christ. Shall we yet speak soft words to turn away the envy and strife of those that God has sent strong delusion to believe a lie, that they may be damned? No, brethren, we might as well try to stop the wind from blowing, or the sea from her roaring, as to turn those kind of people by either hard or soft words. My object is, to try as an instrument in the hand of God to keep out those that have not yet got into their dead falls.

My dear brethren and sisters in the Lord, oftentimes is my heart with you, though mountains and waters separate our bodies hundreds of miles between us; often do I think of you away beyond the blue mountains, and sometimes when on those high mountains in Buncombe, as I travel to my appointments, I think and wish, O that I had a voice that my distant brethren could only hear poor unworthy Tillery's voice, how I should take a delight in preaching to you. For certain I am there are many of you that are able to bear strong meat, and I have thought and yet think, that I am better calculated to feed old sheep than lambs; yet it is right to feed both, and may the Lord enable me to do so a few more days or years at most, for I have not long to stay in this world of trouble, even should I die with old age. And thanks be to God, that I am born to die.

Dear brethren, take courage; a few more campaigns and we shall lay down the weapons of our warfare at the feet of Jesus, and receive the promised inheritance in them bright eternal worlds above the starry plains. My dear brethren in tribulation, if I never see you here, I hope in God my Saviour to meet you there. Yes, my dear old brother Rice of Alabama, I have a hope that I shall meet you in that world of joy and peace; not only so, but I hope to meet all my dear and precious brethren and sisters, where we shall spend a never ending eternity together. O, ye dear brethren that are scattered abroad, God Almighty bless you at home and abroad. Dear brethren, when I read your communications in my little Primitive paper, it is to me like the oil that ran down Aaron's beard even to the skirts of his garment. Dear brethren, stand fast and do not give one inch of ground to our enemies; for as sure as God is in heaven they are wrong, if the scriptures are the truth. And dear preaching brethren you in particular, cry aloud against error and support truth; prove your doctrine by the standard, the word of eternal truth, which liveth and abideth forevermore, and fear not the armies or the legions of men nor devils. So I conclude by saying, may God enable me to stand for his cause through time and a never-ending eternity, world without end. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

Fairfield district, S. C. }
May 12th, 1840. }

BELOVED BRETHREN EDITORS: It has again become my duty as agent to drop you a few lines, requesting a few more Nos. of your valuable paper called the Primitive Baptist, for new subscribers whose names are inserted below.

We the Primitive Baptist church at Crooked Run, have now 17 members, and still look for more. The division still goes on, and contention has risen to a considerable height. The Primitives are called every thing, but what is good and clever.

Dear brethren, knowing that persecution is a part of the Christian inheritance, and that tribulation worketh patience, and that these light afflictions which we endure, which is but for a season, is working for us a far more exceeding and eternal weight of glory; we can rejoice in tribulation. And I have the promise fulfilled, where Christ says, when they shall revile you and speak all manner of evil against you falsely for my sake, rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted their fathers the prophets. Yea, I have seen the promise verified where it is said, as thy days are so shall their strength be; and if God be for us, who can be against us.

Dear brethren, seeing we experience such things, what manner of persons ought we to be in all holy conversation and godliness? We should at all times be on our watchtower, having on the whole armor of God, our loins being girt with truth, and our feet shod with the preparation of the gospel of peace. And above all, take the sword of the spirit which is the word of God, whereby we shall be able to quench all the fiery darts of the wicked. And when we have done all to stand—stand firm, steadfast, immovable, always abounding in the work of the Lord.

Dear brethren, I will come to a close by saying, my heart's desire and prayer to God for Israel is, that they may be saved. Brethren, pray for us.

MARSHAL MCGRAW.

TO EDITORS PRIMITIVE BAPTIST.

Kentucky, Clay county, }
May 10th, 1840. }

BELOVED BRETHREN OF THE OLD SCHOOL ORDER: I say, grace be to you and

peace from God our Father, and from our Lord Jesus Christ, who comforteth us in all our tribulations.

Beloved brethren, I hope you will continue steadfast in the faith, rejoicing in God our Saviour, knowing his promises are sure, and that his elect shall be saved with an everlasting salvation. The world, the flesh, the missionary craft, nor the devil, never were, nor never will be, able to frustrate the mind of God; for he is of one mind, and who can turn him. Therefore, let us put our trust in him, looking unto him to be the author and finisher of our faith.

Dear brethren, I am unshaken in this opinion, that is, that all the children of the free woman are of the same mind; and they will inherit an equal portion in the kingdom of glory, in spite of all the Ishmaelites that satan ever had, or ever can muster, or ever can send out to cheat them. Our blessed Captain says: Fear not, little flock, it is your Father's good pleasure to give you the kingdom. The devil can boast of his great benevolent schemes, of his mission societies, his schools, his great men of talents, and of their great success in making Christians; and that if he only had money enough, he would bring on the millenium right off.

Brethren, sa'an with all his religious trash is no more than stubble; our God can say, get thee hence, and he will have to flee with all his followers in a moment. Let us then, my brethren, pray to God that he may deliver us from our enemies, and teach us to walk the good and narrow way, which is marked out by his blood. Ye ministers of God, cease not to blow the gospel trumpet; declare the whole counsel of God, fear God alone, and none else. Brethren deacons, turn the key of your church doors against all men-pleasing and money-hunting preachers. Brethren laity, stand to your arms, assemble often together, pray with and for each other, and so much the more as ye see the evil day approaching. Be steadfast, not easily moved; notice the allurements of a crafty priesthood, be of one mind and one soul, speaking the language of Canaan saying: The Lord is our God, and we will follow him.

Dear brethren, although I have never seen your faces, I hope to join you to sing a song of free grace after our day of trial and afflictions shall be over on this earth. Then we shall see our blessed Redeemer,

and give him the glory in all things; but especially for the salvation of such poor sin-defiled creatures as we were. Although we were enemies, he brought us nigh unto him by the cleansing of our souls with his own blood; although we had sold ourselves for nought, he hath redeemed us by his blood, and made us heirs of God and joint heirs with our Lord Jesus Christ. Blessed be the name of the Lord, his mercy endureth forever and his love hath no bounds. He is able to adorn his bride, and keep her from all the power and bewitching snares of the devil, from the beginning to all eternity. O that I could tell of the goodness of God, that all the earth could hear. I must close for the present. Brethren, farewell. *LEVI B. HUNT.*

*Holmes county, Mississippi, }
May 24, 1840. }*

DEAR BRETHREN EDITORS: I have at last taken up my pen to give you a few of my thoughts. Since I have received the Primitive I can say, that I feel thankful to God to hear of the communications from all parts of the world. Before I saw the Primitive, I was almost in despair to see so many after the new fashioned religion, that the Old Primitives were not looked at only to be frowned at by the world. But when I reflect and think that, straight is the way and narrow is the gate that leads to life, I feel thankful that God has a little number all over the world.

Brethren, go on in the strength of the Lord. I bid you God speed, and when it goes well with you, remember me.

Yours, in the bonds of love.

NELSON CANTERBURY.

*Jefferson county, Florida, }
April 7th, 1840. }*

DEAR EDITORS: I have seen one or two of your papers, and am desirous that more of them should be sent to Florida. Send me six copies.

We have a strong soft side, or in other words, money beggars; but, thank the Lord, we have some of the Old Stamp that say, by grace ye are saved, and that not of yourselves, for it is the gift of God.

Your servant in respect.

JOHN F. HAGAN.

*Holmes county, Mississippi, }
March 10th, 1840. }*

BRETHREN EDITORS: Inasmuch as I have been a close observer of your Primitive

for about ten months, and am so well pleased with the doctrine exhibited in it, that I feel desirous to throw in my mite; not that I feel capable of writing for the public, as I never had three months schooling in life, but knowing what satisfaction it has been to me to hear from the brethren in different parts of the world, I know not but it may yield some comfort to them to hear from their brethren in North Mississippi.

Brethren, I never expect to see your faces in this life; but notwithstanding, I am sure of this one thing, that we are engaged in the same warfare; for that common foe missionism, has not escaped us, but has spread its baneful wings over this part of the world also. But thanks be to God, he has not given this part of the State up to idolatry, as far as it seems to have spread in the south, as far as my knowledge extends; and also from what bro. Ferguson states in the 2nd No. and volume the 5th, who lives in the south. I am sure he knows them, or he never could have described them so correctly.

Now these people with us are very artful, for it seems that they have got a face to suit all men, except them that have no money to give them; for when they are with predestinarians, then they will contend that they are predestinarians; & when with the opponents of that doctrine, then they will ridicule it and call it that old hard doctrine that destroys the life of religion, and if true (they say) it ought not to be preached, for it does more harm than good. But notwithstanding all their efforts and plans, the Old Primitive Baptists are gaining ground and I do believe that the missionaries will destroy themselves with their own weapons, like the Philistines did when they went against the Israelites; for they are in confusion among themselves and no wonder, for all they go for is for number. For at some of their protracted meetings they will baptise from forty to eighty, & then brag about it as tho' they had converted their souls; and throw reflections on the Old Baptists, and pretend to hold this forth as sufficient proof that God is well pleased with them on account of their efforts.

Now I wonder whether they do believe what they say. It does not seem like they can, if they pay any attention to the holy writings; for all men can see there, if they will only look, that the flock of Christ always was and always will be small, and a

very small minority at that. I need not to quote the scripture on this subject, for no Bible read man will dare to contradict it; for notwithstanding all the speculation that can be made by all the money hunters in the world, wisdom is and will be justified of her children; for all the children of God well know that the promise of the Lord standeth sure, having this seal, the Lord knoweth them that are his.

Then, dear brethren, let us not be guilty of that abominable sin of believing there is such weakness in the great God of heaven, as to stand in any need or even to accept of any of the men-invented schemes to help him out with his work; for the hand of Jesus Christ hath laid the foundation of his house, his hand also shall finish it. For we know that he has power to bring his children from the east and from the west, and north and south, and not only to set them down with Abraham, and Isaac, and Jacob, but also to have them prepared to sit there; and this he will do by the means which he has appointed and revealed by his servants the prophets. For God has said, he will do nothing but what he has revealed to his servants the prophets. Amos, 3 ch. 7 v.

Now we need not expect for God to work by any new plans, or institute any new thing, for he well knew what he had to do before he closed the canon of revelation; and men are only exposing their weakness in pretending to any thing more. They cannot do it from pure motives, but only from selfishness and for filthy lucre sake. But still God's chosen ones shall know the gospel of Christ, by the inward teaching of the Holy Spirit, as to embrace and cleave to the truth, and reject all heresies and hereties, while those who receive not the truth in the love of it, shall be left to stumble and fall, and be broken, and be snared and be taken. Isa. 8 ch. 15 v. And few in number those chosen ones are, who by the spirit of God are brought to close in with the gospel. They shall be taken special care of by him, who loved them with an everlasting love: and they also shall be his witness on earth. For the Lord will not leave the earth without a witness, nor yet without a seed to serve him. In all ages of the world, the Lord hath had a remnant according to the election of grace. Rom. 11th ch. 5 v. While others have been given over to seducing spirits and doctrines of devils and vain deceit; and others left to drink in what carnal religionists

called the gospel of Christ, when in reality it is but another gospel.

Now to those who are so strongly engaged in the new schemes of the day, hear what the Lord says to you: Your wisdom hath perverted you. Isaiah 17 ch. 10 v. And this is the wisdom which St. Paul declares God will destroy. 1st Cor. 1 ch. 19 v. And why doth our Lord set so low an estimate on the wisdom of those men is, I presume, because his kingdom in his sight appears to be much better advantaged under circumstances less gallant and showy; and also because those men with their natural acquirements, rather exalt themselves and human nature at large, than Christ and his most glorious gospel. And under this view of the subject we shall jeopardize by applying to those sort of gentry, Paul's pertinent questions: Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? 1st Cor. 1 ch. 20 v. Now surely those men with their carnal wisdom, learning and talents, and pretending to assist Almighty God in saving that world which Christ says he did not pray for, are against whom the Lord hath indignation forever. John, 17 ch. 9 v. Mal. 1 ch. 4 v. They may be said to be the people of whom St. Paul speaks, and concerning whom he asketh the above questions.

And not a few have we in this our day, who profess to be wise in the mysteries of the kingdom of Christ, and in the deep things of God; and in what way and when and by what means men are to be saved, and when the millennium with its glories will come on. And how many missionaries it will take to turn the whole world into church; and how much money is required to purchase carnal men and turn them into missionaries, and to hire them to go forth to convert the world into a church of graceless professors. And thus they by professing to be wise, they become fools. Rom. 1 ch. 22 v.

Now to all the men throughout the world, and whatever denomination they may belong to, know ye that the term missionary is so far from being offensive to us, that when it is viewed in connexion with the precious gospel of the Son of God, we consider there is every thing in and about it that is sweet to the Christian. But let not vain man presume to send out missionaries because our Lord has sent; for it is his prerogative

and his alone to send, and that without the help of man or any set of men. Well but, say the missionaries, we are sent of God. If so, why do you disgrace him so far as to go under the patronage of any convention, or society? Is not his mission sufficient? You say Paul was a missionary. Well agreed, but where did his mission come from? If you say he was just such an one as yourselves, pray where did the society meet, and who was the president of it, and where was the board that sent him? Now when he made his defence before the king, he there declared that he had received it of God, that called him between Jerusalem and Damascus; and when he was writing to the Galatians, he declared that he did not receive it of men, but by the revelation of Jesus Christ.

Now if we had no other sort of missionaries but such as St. Paul, we should have peace among the churches. But alas, instead of that, see what sorrow & grief these things have produced; they have caused more tears shed by the church, I have no doubt, than were shed in the revolutionary war. But, brethren, I do believe that Jesus has a bottle that will contain them all.

Some years ago I received a request from some of the old Baptists, (that about twenty years ago heard me preach statedly,) that I would come once more and preach in their hearing; (for, say they,) we want to know if you preach now as you did then. So last summer I paid them a visit and asked them, why they sent me such request? The answer I received was that the preaching they now heard was not like that they once heard. I asked them what kind of preaching they now heard? (why, say they,) one Sunday we have a missionary sermon; another, a Bible Society sermon; another, a Sunday School Union sermon; another, a Theological School discourse; and at the close of each a begging for money, and telling the people that souls are of more value than all their money. Now, say they, this is the sort of preaching we have now; and our preachers tell us, it is so all over the United States. And this, and the like of this, was the cause we sent for you; for we can now get together, and sit down and cry and mourn and say: O that it was now as it was in years past, for then we could hear Jesus Christ and him crucified preached. But now, alas, if we have no money, we are considered the offscouring of the world. The poor once had the

gospel preached unto them, but now they are ridiculed.

Brethren, do not conclude that this is the case with all the Baptists in the State of Mississippi; for there are three churches in Holmes county, and one in Attalla, and one lately constituted in Carroll, that have never been infested with them. Brethren, I did not expect to have written as much when I began, but many things came into my mind as I wrote, and I could tell many things more of the missionary Baptists, and not depart from the truth. For I have lived several years as it were by myself, and the missionaries proclaiming to me that the Baptist preachers were all gone and left me; and as they said, I was living behind the times, for the church emerged into new light and had left me behind the times. And I never knew any better, until I received the Primitive. Though just about that time bro. Simpson Parks came on from the north, and it was God's will to raise up bro. Scott, and then receiving the Primitive, I found there many faithful brethren, that were and had been all the while, contending for the faith that was once delivered to the saints.

Brethren, it may be that some of you can think, but I am sure none of you can tell, the joy and comfort it was to me. I tho't of the old proverb, that God had yet a reserved people, that had not bowed the knee to the image that missionaries had set up; I could not keep my eyes dry for some time. Brethren, I am an old man, nearly sixty years old, and forty of them I have lived in the Baptist church; and I can say, but to the praise of God be it spoken, I never had a charge exhibited against me before any church, yet I then expected to die an excommunicant, for the light that the missionaries boasted of, I considered total darkness.

I want you to continue sending the Primitive, though some call it a telltale; yet I do not believe it deserves that appellation, for though it holds forth news, yet I do hope it contains nothing malicious.

Brethren, pray for us. The grace of our Lord Jesus Christ be with you all. Amen.

NATHAN MORRIS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Conecuh county, }
May 26th, 1840. }*

DEAR BRETHREN EDITORS: I will try to write you a few lines, to let you know

how we Old Baptists are getting along here. We are but weak and few, to compare with the host that is around us.

The Bethlehem Association appears to be a large and flourishing Association; it has 36 churches of her body, 2093 members, has baptised last year 365, has excluded 140, which is a part of our feeble band, that is of the Primitive order. We have six small churches that have constituted a small Association near the middle of this body. Now you may see how we are surrounded by church and world; you may expect we do not receive much friendship from them. I pray the Lord that he would send some of his preachers amongst us, that would set us right wherein we may be wrong, and strengthen us in that faith that the Primitive editors contend so earnestly for.

I will tell you of a meeting that was at Pilgrim's Rest church, last Sunday. Our church is small, only 13 members, 3 of them did not come to meeting on Saturday. We felt very dull, and like we were almost forsaken; but on Sunday there came out I believe from 70 to 100 people. Brother Miller seemed to preach with warmth, much to the satisfaction of the church and people I believe. After preaching, our little church, with a brother deacon that visited us from Antioch church with brother Miller, say 12 in all, communed and washed one another's feet in the presence of the congregation, who deserve credit for their good behavior, all which caused me to feel glad. So no more, but my love.

ADAM McCREARY.

TO EDITORS PRIMITIVE BAPTIST.

*Campbell county, Georgia, }
May 28th, 1840. }*

BRETHREN EDITORS: "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God, which is given unto you by Jesus Christ; that in every thing ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you, so that you come behind in no gift waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ."

Contending for the principles of the gospel, for there are some that have departed,

and are preaching that which is contrary to the gospel of Christ. And Paul has said, or the Lord by the mouth of Paul, though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. And that if he sought to please men, he would not be the servant of Christ. From this I am ready to conclude, that there are numbers of preachers in this our day, that are not the servants of Christ; and the curse of God will fall upon them, for they are seeking the friendship of the world, and we are told by the apostle, that the friendship of the world is enmity with God.

Some in this section who are Baptists, so far as immersion is concerned, say they would rather be any thing than a sectarian; and I believe that there are but very few sectarians amongst them. For I understand a sectarian to signify, one of a particular sect, one who contends for a certain principle or faith; but some of our modern missionaries are very foreign from this, but will preach a doctrine that the world will swallow without chewing, preach with any denomination, and brother all professors. So they are every thing and any thing, and consequently nothing, no sectarian.

The Lord's people continue to come out from amongst these any sort of folks, which keeps up the struggle in some of the churches in this country. And the middle folks, as they call themselves, say, that they must be right; for say they, see how the Lord blesses the labors of our ministers. And truly it seems that they can have a revival wherever they want one; but I fear that their revival is too much like a sedge field on fire of a windy day, it flames and flashes, burns all the trash before it, is soon out, and nothing but smut left behind it.

So, dear brethren, I conclude, never expecting to see all of your faces in time; but if we are the children of God by faith in Christ, we shall meet by and by, where the wicked cease from troubling and the weary will be forever at rest. Yours in the bonds of Christian love.

JOSIAH GRESHAM.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*, James Sou-

therland, *Warrenton*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. [Benj. Bynum, *Speight's Bridge*. H. Avera, *Acrasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*.

SOUTH CAROLINA.—Wm. Hardy, *Saluda Hill*. James Hembree, Sen. *Anderson C. H.* Charles Carter, *Cambridge*. B. Lawrence, *Effingham*. James Burris, Sen. *Bold Spring*. William S. Shaw, *Rock Mills*. Levi Lee, *Blackville*. Andrew Westmoreland, *Cashville*. James J. Kirkland, *Four Mile Branch*. Ransom Hamilton, *Aiken*. John S. Rogers, *Crowsville*. Marshal McGraw, *Brown's*. John L. Simpson, *Cookham's*.

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"Come out of Her, my People."

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SATURDAY, JULY 11, 1840.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
11th June, 1840. }*

DEAR BRETHREN: Whom I love in truth. I have been silent for some time, and have been attending to the communications of my brethren from the different parts of these United States; the most of which I am well pleased with, and especially those parts that urge so seriously that we take the word of God as the man of our counsel, and rule, and guide, of our moral and religious conduct. And by so doing, be able always to present to the enquirer, a thus saith the Lord for all we do; and by abstaining from every thing forbidden, prove to a gainsaying world, that we have been with Jesus. Letting our light shine, that those that sit in darkness may see great light, &c. Thus proving by our conduct, the truth of our own pretensions, and the saying of the apostle, when he says: Do we make void the law through faith? God forbid. Yea, we establish the law, and thus become doers of the word, and not hearers, only deceiving ourselves.

But, dear brethren, while we profess to be Old School, or Primitive Baptists, and earnestly contend for the faith once delivered to the saints, too many of us in practice, both in a moral and religious point of view, fail to bear that heavenly fruit borne by the Primitive Christians, and by which we are alone to be known as Christians. For it is not every one that saith Lord, Lord, that shall enter into the kingdom; but he that doeth the will of my Father which is in heaven. And why call ye me Lord, Lord; and do not what I say?

And he that heareth these sayings of mine and doeth them, he it is that loveth me, and he shall be loved of my Father, &c. Again: He that heareth these sayings of mine and doeth them, I will liken him to a wise man, &c.; but he that heareth, and doeth not, was likened unto a foolish man. Again, if you love me, keep my commandments; and, if ye love me, ye will keep my sayings. By these, with a host of other passages, we are to learn something of what is meant when it is said, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And again: Work out your own salvation with fear and trembling, viz: we believe with the heart, confess with our mouths, and by our acts prove the truth of what we profess; by which we have the consolation, and others the evidence, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with our Lord Jesus Christ. By which we are laid under the most deep and lasting obligations to render our bodies and spirits a living sacrifice unto God; which is our reasonable service, thereby glorifying our heavenly Father in our bodies and spirits which are God's.

But oh, my brethren, how many that say, Lord, Lord, fail to comply with the express declaration of infallible truth. How many, when Jesus by precept and example, has urged the duty of prayer, private and public, never let their children hear a single supplication ascend a throne of God's grace, that he would be merciful to them and save their never-dying souls. May they not well say, my father professes to be a Christian, and I learn from the Bible that Christians pray; but I never hear him. He professes to have great concern for the worth and welfare of my

soul, but I never hear him carry my case to that Jesus, who alone can unstop the deaf ear, open the blind eye, cause the lame to leap like an hart, and the tongue of the dumb to sing. How many after declaring they wish to hear the gospel, which is the power of God, forsake the assembling of themselves together, contrary to the divine direction; and by so doing give an evil example to their children, their neighbors, their servants, and all by whom they are influenced, to not only to doubt the reality of our pretensions, but the necessity of being born again. Oh, brethren, remember it is said, ye are the light of the world.

Again: How many indulge in an unlawful use of spiritous liquors until their senses are deranged, reason dethroned, and they reduced beneath the dignity of a man, and for a time to a level with the brute. Oh, brethren, for the Lord's sake, for the sake of Zion, for the sake of your children, your neighbors, and last but not least, for the sake of their immortal souls; think what must be the reflection of thy son, thy daughter, the feelings of thy wife, thy brethren. Oh, just in your imagination take a view of yourself, staggering, vomiting, or acting in some other unbecoming manner, or down senseless and exposed. Brethren, if it was your last day you had to remain in time, would you spend it at a grog shop, or in drinking spirits, or in some other way? *If right, why not?* (Speak out.)

Again: How many of us indulge in unwarrantable language, which though not called swearing, is derived from more vulgar terms, such as, I'll be blamed, I'll be sinked, I'll be drot, fetch your heart, confound, dad blast, by dad, by the life, by the wars, I'll go to guinea, go to grass, I'll give you the devil, &c. &c. We say, the scriptures of the Old and New Testament are the word of God, and only rule of faith and practice; and I am sure it warrants no such language, for it says, let your conversation be yea, yea, and nay, nay; for whatsoever cometh more is of evil. And do we think the world does not notice it, or that our light is shining? Surely not.

And again: How many of us through pride and a stout heart, fail to go to our brethren and acknowledge our wrong in crimes committed against them, and for which we stand condemned by the word of God, and convicted at the bar of our

own conscience, when the word says: Confess your faults one to another, praying with and for one another.

Again: How many of us indulge our nature in covetousness, which is idolatry. This improper course is manifest in many ways, but perhaps in none more visible in this time of distress, than in that of exacting unlawful usury, by which we are guilty of a flagrant violation of the law of God and man; and that, that is contrary to the law of God and man, I know is morally wrong. That it is contrary to the law of the land I presume none will doubt, because that the law requires or admits, it will appropriate; and you all know that in this State, and all with which I am familiar, the law will not collect it. Hence while we are admonished to be subject to the higher powers, and to obey every ordinance of man, &c. we disregard the word, bid defiance to the law, and thus become a transgressor. But perhaps you are ready to excuse yourself by endeavoring to make it appear that others are transgressors; and this you attempt by saying, any thing is usury, if we take one cent it is usury; which will make it necessary for us to turn our attention to the best authority we can, as regards the import of the term. Mr. Taylor, the author of the Scriptural Dictionary and Concordance, says, (usury is most commonly taken for an unlawful profit, which a person makes off his money or goods.) By which we learn, if he uses either in an unlawful way, he is guilty of usury. Again: He says, the Hebrew word for usury signifies biting; and if the practice indulged in by many professed Christians in pinning upon the necessities of the poor and the needy is not biting and devouring their substance, I confess I am deceived.

Again: We try it by the first and great commandment: As ye would men should do to you, do ye also unto them; for upon this hang all the law and the prophets. And again: Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself. Now, brethren, if you was in distress, would you your neighbor should let you have money at 8 per cent., 12½, 16, 25? *Speak out.* Again: Let us see if the word forbids it. If it does, surely you that say it is the only rule of faith and practice, will not presume to practice contrary; if you do, will you not act like some the Saviour said drew near and honored him with

their tongue, while their heart was afar off? Will it not be saying, Lord, Lord, and yet not do what he says? To the law and to the testimony, which is the only infallible rule. Exodus, 22 c. 25 v.: If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. Deut. 23. 19: Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Neh. 5 c. 6, 7, 8: And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Read the 9, 10, 11, 12 and 13 verses. Jeremiah, 15. 10: Wo is me, my mother, that thou hast borne me a man of strife and contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me. By which we see the contempt the practice was held in, in the days of the prophet.

We now go to the 15th Psalm and 5th verse, and take a look at the inhabitant of Zion, as there described, and compare his conduct with many that seem to think they will never be moved. Now it comes: He that putteth not out his money to usury, nor taketh reward against the innocent; he that doeth these things shall never be moved. Usurers, do you think you favor him? Is your conduct like his? Jesus has said, follow me. Do you find any thing of the kind on his track? As ye receive Christ Jesus the Lord, so walk ye in him. Did you receive him in that way? Was there a disposition of that kind in your breast, at the time you saw by faith God reconciled through the death of his Son.

I will now give you fair play, by bringing forward all the arguments in favor of the practice I have ever heard, and answering them in turn. The first is: My money is my own, and I have a right to do with it as I please. I will grant you have, in one sense, but not in another, viz: your money is your own, and as a man you have a right to bet it upon a horse race; but if

you was to do it, would you say you was justifiable. I think not. Well, why not? It would not be a violation of the law of the land, and I will give you till Christmas to find as many places where horse racing is forbidden in so many words and unequivocal declarations as that of usury. You have a right to give your money for whiskey and get drunk; but would you not, in the exercise of that right, violate a positive command of God? If yea, then recollect that drunkenness and covetousness are classed together. 2nd, you say, to restrict me in the use of my money is taking away my liberty. And does not the word tell us, not to use our liberty for an occasion to the flesh?

3rd, You say, instead of my loaning at 16, 20, and 25, per cent. being an injury to my neighbor, it has done him good. Well, brother, by this argument you give us to understand your object is to do good; you are told to do good unto all men, and especially to the household of faith. Now, my brother, if your object is to do good, why not pursue the course calculated to do the most good; for surely of you benefited him by letting him have money at 12½, 16, or 25 per cent., you could have benefited him just that much more by letting him have it at 8; and if you had it to spare at 12½, 16, or 25, you had it to spare and could have taken 8. But you say your conscience has never smitten you for it. No, nor never will, till you are convicted of the wrong; for notwithstanding David was guilty of adultery and murder, we have no account of any distress on his part till the Prophet was sent to him. And so I thought there was no harm in retailing spirits till I saw the evil, but now I regret it the most of any act of mine since I made profession of the religion of Jesus.

But you say, I cannot see the difference between my loaning money at 25 per cent. and making 25 percent. in any other trade. Then, my brother, you cannot see the difference between violating a positive command of God, and not violating. But you will say, why has the Almighty restricted money and victuals, and not other things? Now if you will answer me one question then I will answer yours, viz: why did he have the anointing oil put upon the priest's right ear, & right thumb, & right great toe, & not on the left? You will say, because wisdom saw fit. And I, because he is God and none dare say, Jehovah, why

or what doest thou. But I would infer this; money, is the circulating medium of the countries, and victuals support life, and money procures it. But you will say, I had as well do it as others. By this you infer two things: 1st, that because others do wrong that tolerates you in doing wrong. 2nd, that you as a professor of religion are under no more obligation in a religious point of view than any other man; notwithstanding the Almighty told Israel not to do as the people amongst whom they should dwell, and has told us to come out, touch not, taste not, handle not, &c.

But you will say, many want it to speculate upon. But are you obliged to let them have it, and that on terms by which you disobey the command of God? But you say, the scripture says: Owe no man. Granted, but do you understand by that, that the owing of a just debt which you intend to pay and do pay, is a crime; and the contracting of it a transgression against God? If yea, pray tell me if you are not accessory to that crime by loaning one money at 25 per cent.; and by exacting 25 you cause him, according to your reasoning, to commit a greater crime than he would if you had let him have had it at 8. And I would say, displayed far less of that benevolent spirit that dwelt in the Redeemer. But you will say, they had no business to get in debt. Do you know that? have you in a few short years forgot the days of thy poverty? O that we could be more like old David, he never forgot the hole of the pit from whence he was digged. But I will admit, that people have gone in debt unnecessarily; but has that changed your relationship to them or your God, or altered his command, or made the man your enemy instead of brother and neighbor? Could his wife and children help it, and does that authorise you to pursue a course of conduct that is calculated to fetter him and them in poverty all their days? does it look like you loved him as yourself? I think not. What say you?

And again. Man had no business to sin, but he did. Now had Jesus have acted according to what you infer, or like you act, where would we all have been? The man that went from Jerusalem to Jericho had no business to go that I know of, but he did go. And the priest and Levite passed on either side, but when the good Samaritan came in his journey, he did not say, you had no business here; but he came to where he was, and poured in the oil and wine, and

bound up his wounds, and placed him on his own beast and brought him to the inn; and when he was about to depart, he did not make calculation and charge him 25 per cent., but took out two pence and gave the host and said, whatsoever he spendeth more when I come again I will repay thee. Did not this look mightily like a neighbor? Was not this conduct calculated to break the poor man down in gratitude, and convince him of the friendship of the other? I think it was much better calculated to do it, than if he had made a heavy charge. (What say you?) But you will say, that it is no worse than many others do. Granted, but in that you acknowledge both are wrong; and one wrong has never justified another. I admit I could do equally as bad, viz: if no other person had medicine but me, and it was a time of sickness and distress, and I would take advantage of the circumstance to raise the price of medicine above what I would have taken, if it had not been for the circumstances, the principle would be precisely the same.

Brethren, I object to the practice: 1st, because it is a violation of the law of the land. 2nd, it is a violation of the law of God. 3rd, it is taking the advantage of the condition of the brother, or neighbor. 4th, it brings reproach upon religion, for I have often heard the world make remarks disrespectful of professors on that ground. 5th, it is not letting our light shine. 6th, it arises from covetousness, which is said to be idolatry. 7th, it is tending to aristocracy. 8th, it is nowhere wanted in the scriptures, nor by the usages of Christ and his apostles.

O, brethren, we profess to be Primitive Baptists, and to square our conduct by the word; if we go back to Primitive principles, do let us go back to Primitive practice also; and you know usury was not found in the practice of the apostles nor among brethren forty years ago. Do think of the great responsibility we are under to God, to our children, our neighbors and all; & let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus who is the author and finisher of our faith. Your unworthy brother in tribulation.

WILLIAM MOSELEY.

Franklin county, Tennessee, }
May 22nd, 1840. }

DEAR BRETHREN EDITORS: Thro' the

mercy of a kind Redeemer, I am permitted to write a few lines for the Primitive; not because I can write so well, but I wish the cause or principle well, and have to write for some more copies.

I am glad to hear in the Prim. that the old brethren are gaining ground in many places—truth is mighty and must prevail. I believe in a God that has all power in heaven and in earth, and that works all things after the counsel of his own will. Therefore, I have no doubt but all the elect will be regenerated, and be brought home to glory. I conclude by saying, as did the poet:

May I be there that sight to see,
And join in praise to Jesus' name—
All glory in the highest strains.

I subscribe myself your unworthy brother in tribulation.

WM. S. SMITH.

TO EDITORS PRIMITIVE BAPTIST.

*Pittsylvania county, Virginia, }
April 2d, 1840. }*

DEAR BRETHREN: And beloved of the Lord, as I hope—may the God of all grace, truth and mercy bless us with the understanding of truth, which no other can do; for he is the giver of every good and perfect gift. Then, brethren, let us look to him and pray unto him, for good desires, for right thoughts, and for all things that he sees is good for us to have here; for he is God and there is none other, and he can work and none can hinder, and will carry on all his work, whether in life or eternity, and none can hinder him. This is the God that I wish to worship, and this is Israel's God.

But there are some Baptists here that seem to think, that God is trying by the Lord Jesus Christ to get all mankind. But they will not let him get them, and so make out that God is hindered; which is not the truth, for the word says: He works and none can hinder. So, my friends, you see that these work mongers are wrong, for what the Lord purposeth shall come to pass. And I believe, that the Lord did purpose the salvation of every soul that ever will be saved before the world was; and his purpose shall come to pass. And it is not, if you will nor if he can; but, shall come to pass. And again: It is written, thy people shall be a willing people in the day of thy power. See Isaiah, 45 ch. 1 verse. The Lord here is promising good

to his people, or to the church of Christ, which he gave to him in covenant before the world was. Here the Lord says by the mouth of his prophet: Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut.

Here, brethren, it is said that the Lord loosed the loins of the kings, to open before Cyrus. Then it was not the kings, nor Cyrus, that loosed the loins of the kings; but it was the Lord that had the gates opened, and he says, they shall not be shut. And it did not depend on Cyrus to keep the gates open, for the Lord said, they shall not be shut; and as the Lord did keep the gates open for his Cyrus, so he will keep the way of salvation open for all his people, and will save them with an everlasting salvation. And so you, my brethren, if renewed by grace, the gate is opened to you and shall not be shut. So you cannot fall from grace, for you are kept by the power of God through faith unto salvation, and not by your own strength; for it was not Cyrus that kept the gate open, for the Lord said, they shall not be shut. And so it shall be again.

See the 9th verse: Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Here we may understand that the things of the earth may contend with the things of the earth, but not with their maker; like many of the Baptists do in this day of error, and all the Ishmaelites do when they deny that God has a right to choose his creatures. But I say he has, and will have his chosen people in spite of all that men and devils can do or say. And I do not believe that any one, but one who is a co-worker with the devil, will object to God's choosing his own people. Again: Shall the clay say to him that fashioneth it, what makest thou or thy works, he hath no hands.

See the 10th verse: Wo unto him that saith unto his father, what begettest thou? or to the woman, what hast thou brought forth? Here, brethren, we find that the prophet was showing that the potters or mechanics had a right to contend with each other on the earth, but the thing formed by them had no right to find fault of him who formed it. So no man should say to their creator, what or why hath thou framed me thus, or so; for has not

the smith a right to make what he will out of his own iron? He has, and the thing formed has no right to say to him, what hast thou made? So it is written: Wo to that man that contends with his maker. Then God has a right to do what he will, and we as his creatures have no right to say he is unjust, as many do; but it is for the lack of understanding, and that must come from God, and cannot be got at the theological schools. No, it is the gift of God, for it is written: These things are hid from the wise and prudent, and revealed unto babes. So God has a right to hide, and a right to reveal. We should say: Lord, do thy pleasure on earth, as thou doth in heaven.

See the 22d verse: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. This is one text that the Arminians claim, and say, that the Lord calls all the world to look to him; which is not the truth, for he does not call the middle of the world to look to him; no, it is the ends of the world. Well, some say, what is the ends of the world? I say, it is them that the Lord has given sight to see their lost and condemned situation; and then they will go to work and try every plan that the world, the flesh, and the devil can invent, for their justification, and only get worse and worse. And when they have done all they can, and have worked out of the world, then it is that this text will do for them, when they are brought to say: Lord save, or I perish—for they have no more to do. Then it is the time that the words, look unto me all ye ends of the world, will be thankfully received with joy that is inexpressible and full of glory. And these are they that are at the end of the world, for I have been there. I know when I had done all I could do, or think to do, I saw nothing but death and damnation for me, and I was done work, and all I could say was, Lord, have mercy. When every thing became dark, as it were, and I was oppressed as if I must sink in a moment. Then and there I hope I learned the meaning of this text, for when it did seem to me that I was at the end of the world, and one more step would get me out of it, I heard the word: Look unto me, and be ye saved, &c.—and then I had light, joy, peace, and comfort.

My sheet is full, or I would say more. So farewell. As ever your brother.

RUDOLPH RORER.

TO EDITORS PRIMITIVE BAPTIST.

—
S. Carolina, Anderson dist. }
25th May, 1840. }

DEAR BRETHREN: Having had an occasion to write to our friend, Mr. Howard, I felt desirous of closing with a few remarks to you. Our little church, which was re-established about a year ago, has doubled its number; for which we feel desirous to thank God, and not man. For I assure you that every let and hindrance that the wicked one could devise, and that could be wielded by fanaticism and blind zeal, has been brought to bear upon us in this our determined march through these low grounds of sin and sorrow; where we will take nothing for the rule of our faith and practice, but the revealed word of God; and are determined to know nothing among our brethren but Jesus Christ and him crucified. Professing as we do, to believe in a revealed word and a revealed religion, such as our master meant when he said: "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Believing in the entire necessity of the work of the Holy Spirit upon the sinner's heart; and Jonah-like, that salvation is of the Lord: For by grace ye are saved thro' faith, and that not of yourselves, it is the gift of God—we are often brought in contact with the missionists of our day. But when they approach us, we hold out the old Book at them, and enquire for a thus saith the Lord. This for a while proved quite sufficient, but with the help of that old arch demon, they have jumbled up what they call an answer, by retorting upon us to show a thus saith for building meeting houses.

Now, my brethren, we are taught by daily experience to know, that the means for building houses and other conveniences, are procured by labor. Now how long would it take a man at hard work to earn the means that it would take to save a single soul? We are likewise taught that money will command all sublunary things, but we are led to discover a very serious mistake, when applied to spiritual affairs, as in the case of Simon Magus. And when we reflect that nothing short of the blood of Jesus Christ can ever cleanse a soul and make it free from sin, such is the contrast, or rather monstrous presumption, that I feel inclined to spare even those who

have made the remark the humiliating reflection. I leave this part of their system, and come to another point that I think deserves a passing notice.

I was asked by one of their divines, if I did not think, that in this our great day of improvement, that the sinner's heart was more susceptible of religious impressions than in years that have past, or even in the days of the apostles? I thought not. He contended that they were, and urged the teachableness of the human mind, interspersed with a quotation or two of scripture, which he tortured so as to make it answer his purpose.

A very slight examination will show where such a plan as this is will run: If a sinner gets a little better and a little better, without the assistance of regenerating grace, of course they will after a while arrive at perfection. Thus nullifying the whole plan of salvation, as laid down by God himself. But, my brethren, this like all the rest of their mess that they are attempting to cram down the throats of the Old Regular Baptists, is nothing but wild gourds, by trying to teach us, that we are not dependent on God for none of the ordinances of his church, much less for the gift of his holy spirit and a preached gospel.

But brethren, whatever may be the opinions of others on these matters, I feel that if Jesus Christ did not live a life of complete righteousness, and that for me—if he did not die on Calvary for my sins, if he did not arise from the dead for my justification, and if he is not now seated on the right hand of the majesty on high as my intercessor, I am gone, forever gone. For nothing short of the all restraining power of Jehovah himself, could keep me from falling. And finally, if my eternal salvation depended upon any of my good does, or if there was one single iota for me to do in the work of regeneration, I have never done it, and must sink down to interminable woe. Yet, my brethren, I have a hope that it has pleased God to reveal himself through his Son to my heart, at which time I do think that I rejoiced with joy unspeakable and full of glory; and that to God too, and not to man. And I believe, dear brethren, so sure as God lives and has pardoned our sins, so sure shall we meet in the paradise of rest, where the anthems of the happyfied saints will for ever be grace, grace, all conquering grace. There will be no discordant sounds in heaven, no

deluded soul will ever be permitted to enter the pearly gates of the New Jerusalem, who would fain sing a few praises to God for redeeming grace and dying love, and a short hymn to himself for his admirable ability in working out his own salvation. So thinks and acts to the best of his feeble abilities, a lay member of old Mountain Creek church, and yours as ever in the bonds of love. *WM. S. SHAW.*

TO EDITORS PRIMITIVE BAPTIST.

*Hickory Grove, Bibb county, Ga. }
24th May, 1840. }*

DEARLY BELOVED IN THE LORD: I have been silent for a considerable time, in order to give place to my brethren; for I have been well pleased with their communications, until No. 7, 5th vol. commencing under page 98, which the brother calls a true exposition of Bethesda. Now, I must beg leave to differ from the brother. The evangelist John says: There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches, &c. Now I believe there was such a pool in the days of our Saviour, and I believe if there had been no such pool, John would not have said there was. We find that John wrote his gospel last of all, and being divinely inspired by the Holy Ghost, as the other three, and seeing that they had left out a number of passages which would be profitable for the church of Christ, was moved on in like manner by the Holy Ghost to write his gospel.

Now, my dear brethren, I would just as soon believe that there was no marriage in Cana of Galilee, where Jesus turned the water to wine, as I would believe there was no pool near the sheep market at Jerusalem, called Bethesda. Or, I would as soon believe that Nicodemus never went to Jesus by night, or that Jacob's well was not in Sychar, a city of Samaria, where Jesus conversed with the woman of Samaria, or that he never washed his disciples' feet after supper, as I would believe there literally never was such a pool near Jerusalem as Bethesda. Again: I would just as soon believe that Peter and John, (the same John) never healed the lame man at the beautiful gate of the temple, as to believe Jesus did not heal the impotent man at the pool of Bethesda, near the sheep market at Jerusalem.

Now, brethren, let us hear our brother's reasons for not believing such a pool really

did exist in the days of our Saviour. He has reference to all the builders, re-builders and topographers cotemporary with Solomon, Ezra, Nehemiah, Zerubbabel, and Herod. He seems to think that their silence on the subject proves the fact, that there was no such pool near Jerusalem. Now I think his testimony comes far short of proving the point at issue, for they have none of them said there was no such a pool at Jerusalem.

Now, my dear brother, your believing there was such a pool as Bethesda at Jerusalem, would not make any thing against your explanation of the subject at all; but I think it would far more abundantly tend to strengthen your explanation of the subject, and give it more weight on the minds of your readers. Brethren, does not the apostle Jude tell us to earnestly contend for the scriptures once delivered to the saints? O no, the faith. Right. But is not the scriptures the foundation of our faith? O yes. Well then, why not earnestly contend for both? For if we sap the foundation, the building must fall; or, if we cut out one link of the chain, then the chain is broken. We ought to be very careful and cautious how we hand out our new ideas, my brethren; we ought to examine them close, and weigh them well in the balances, lest they should be found wanting.

Now, brethren, I am like an old brother once said. When he was asked to give his opinion on a certain text of scripture, for answer he said, he believed just as Fuller did. Now, brethren, I believe just as John said; for John says: Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. Now I believe, that in these five porches lay a multitude of candidates for healing; and I believe, that an angel went down at a certain season in the pool and troubled the water; and I believe, that the first that stepped in then was healed of whatsoever disease he had; and I believe, this impotent man had been in that case for thirty and eight years. But I do not undertake to say, that he had been lying at the pool all the time; but this much we know he had been there long enough to have his bed there. Now it appears that this man's case was rather different from the rest, for he could not get in as soon as some of the rest; for he had no man to put him in when the water was troubled, and perhaps the rest had.

Now, brethren, I believe that God in the economy of his word, has been pleased to hold up to our view spiritual things by temporal things; & I believe in the pool being a lively figure of the gospel; & this impotent man appears to have had no man to help him into the pool, while some of the rest perhaps were provided with men to help them, and thereby obtained a cure more quick and easy. Now Jeremiah says: From the prophet to the priest they deal falsely, for they have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace.

Now to the law and to the testimony, to the vine and the branches me now come. I am the true vine and my Father is the husbandman; every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now we are told, that by their fruit we are to know them; do men gather grapes of thorns, or figs of thistles. Those healed slightly by getting into the pool so easy, they appear not to be united to the vine by a living faith, and their fruit appears not to be the true grapes of Canaan, but wild gourds; they do not abide in Christ's commandments, but in manism, therefore they are cast forth as branches to wither.

Not so with the impotent man at the pool, for his case was beyond the reach of manism, and he had to lie there till Jesus passed by. And this is the case with every truly convicted soul. I mean till Jesus passed by in his word and says: Son, or daughter, be of good cheer, thy sins be forgiven thee.

Now having answered my part, and given you my opinion, I shall leave the subject, hoping, trusting, and praying, that the Lord may guide and direct us by his holy and divine spirit into all truth. I shall next offer you a few lines of poetry which I have tried to compose on the swiftness of time, at the close of the last & the commencement of the present year.

Now eighteen thirty-nine is past,
And eighteen forty come at last;
So time like Jehu drives a head
And rolls along and leaves us dead.

Time like a spring that never fails,
Or like a ship that onward sails;
Time like the eagle swiftly goes,
And drives us to our long repose.

Time like a river moves along,
Its current swift and ever strong;

Till we are moved on its wave,
And carried swiftly to the grave.

Time like a bridge we mortals pass;
And travel to the end so fast;
But O beware, how time is spent,
And look to Jesus and repent.

Time like a road, we mortals go
To joys on high, or endless woe;
We onward moving like the wave,
And end our journey in the grave.

Time like a reaper moves along,
And mows down all both weak and strong;
And so the strongest time must kill,
And we are hurried onward still.

Time like the wind that blows along,
And bears us on its wings so strong;
Till we on Jordan's banks shall stand,
And there to view, the promis'd land.

This promis'd land a chosen spot,
Was Israel's fair and happy lot;
But over Jordan we must go,
The land where milk and honey flow.

We must not, cannot, should not, stay,
In all the plains that's on the way.
But we must onward moving go,
To heavenly joys, or endless woe.

But when the trumpet sounds aloud,
We'll meet King Jesus in the cloud;
And there we'll join the happy throng,
And praise our Jesus in our song.

And now, my dear brethren, may God Almighty of his abundant goodness, be pleased to govern us and guard us, rule us and guide us by his holy and divine spirit into all truth, is my prayer for the Redeemer's sake.

BENJAMIN MAY.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 11, 1840.

FOR THE PRIMITIVE BAPTIST.

I may be expected on Saturday, 1st August, at Mearn's Chapel, Nash: on Sunday, 2nd, at Reedy Creek, Warren: the 3rd August, at Brown's: 4th, at Tar River, Granville: 5th, at Flat River, Person:—Thence the brethren will arrange so as to bring me to Bush Arbor, 2nd Saturday and Sunday in August—Thence so as to bring me to the session of the Country Line Association, and thence to that of Abbot's Creek Union.

MARK BENNETT,

Edgecombe, N. C. June, 1840.

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, N. C. }
1st June, 1840. }

Well, George, the publisher, and Old School Editors, I have not troubled any of you much with my writings lately; for I

feel like an old man sitting in the shade, and rejoicing to see his sons at work, taking the labor off his hands. So do the writers in the Primitive feel to me, in the cause for which I have suffered so much. Well done, boys; lay on, keep at it until the night of death comes, and you will do a good days work of life. And I say, boys, all of you do what you can. Surely, some of you are older and stronger than others, yet the smaller should do some, or what they can, in God's vineyard. I invite the pen of M. Bennett, a Moseley, Patman, Paxton, Hyman, Hassell, Temple, J. Biggs, C. T. Echols, and all the writers of the Primitive, and other Old School Baptists, to fill up the pages of the Primitive with their several gifts, for diversity sake and the support of so good and so great a cause as that of the Old School Baptists. For it is the cause of God, I know, by the Book and my own heart's evidence.

Yet like an old man who has set in the shade and rested himself, I pick up my old stump of a hoe and help you, boys, what I can; cut down a few weeds, if I can do no more. For I see some yonder, that if let alone will make the plants sickly, cumber the ground, and should they go to seed, I know their nature; they are as poisonous as hypocrisy, as deadly as division among brethren, as painful as the sting of discord, and non-fellowship, and disunion; as bad as the blast of the east wind to the fruits of the tree of life, and as cursed as the serpent who goes on or for the belly; more painful than the points of thistles, and worse than the sting of nettles; as dangerous as the berries of night shade, and as distressing as war in a nation; as parching as drought on the plants of grace, as miserable as the famine of Egypt, or as locusts which eateth up every green herb, and ravage a whole country for hire. Such are my thoughts and worse, of a hired missionary.

To the churches composing the Kehukee Association. Dear and beloved brethren, by candle light, the clock strikes eleven, and although you may be buried in sleep, yet my heart feels for you in such a manner, that I lay not my gray head to rest. While I see danger as a watchman on the walls of Zion, that will fall on you, I must cry aloud and spare not; even you whom I love in the Lord to wake up, gird on every man his sword, for the thief cometh to steal and scatter the flock.

I know, my dear and beloved brethren, that you must believe that God made me the instrument to begin and carry on with all your assistance, the work of the Association separating from the missionaries and schemes of the day. For after fifteen years of observing their conduct and the bad fruits of argument, division, disunion, discord and strife, and non-fellowship, and backbiting, and evil surmising, and whispering, with every evil work, that destroyed the peace and happiness of the churches composing the Kehukee Association. For such are the bad fruits of the new schemes of the day, through all the States, as you may see by reading the Primitive; that they have been a worse curse to the Baptist society than all other things that have befallen them since the organization of the Philadelphia Association, the first in the United States. On seeing and observing these things for fifteen years, my heart and head by the Book of God was in motion day and night, in the loss of hundreds of candles, sleep, and paper, and money, to find out some way to restore peace and union to the churches. Nor could I help it, from the pain I felt on the account thereof. And had the churches adopted the piece I wrote, called the Declaration, just as I wrote it, which was presented to the Association at Skewarkey, but must needs be softened down by William Clark, at Little Creek Association, it would have saved me the trouble of writing this piece.

After all the motion of heart and head, and consulting the word of God, I began to write what I have heretofore written, and am of the same opinion to this day. And I sometimes read my own writings, and did not know that ever such thoughts entered my head; yet, after many years, still I am of the same opinion, do not wish to alter a word in my writings concerning the new schemes of the day. After all my meditations to restore peace and union to the churches, this was the best plan I could fall upon. Now, said I, if all the churches composing this Association, have been in peace and union for fifty years, and the Baptist church in peace and union and oneness of sentiment from Georgia to Maine, surely their old principles gave it to them. And the disturbance, division, disunion and strife, have arisen from the introduction of the new schemes of the day. Then said I, by night to myself, the only way to get peace and union again among the churches,

is to get back to old Baptist ground. This will give it to them, as it has our forefathers before the new schemes were introduced. And so the Kehukee Association have found it, and all churches that have tried it, and will try it, will find it so; for the spirit of the new schemes of the day is a hypocritical, lying, money-making, deceitful, and Christian-union and peace-destroying spirit, if I am a judge, after observing its effects for twenty odd years. Thus, in full belief of this fact, I commenced my opposition in preaching and writing; and this night, when nearly forty years old in the ministry, I am more fully assured of the truth of my position, nor have ought to repent of in my opposition to the schemes of the day.

Now, my dear brethren, it is well known that the new scheme clan either want to break the peace and harmony of the Kehukee Association, or else they want to get money in its bounds, under the color for the love of our souls; when it is well known that many have been hired to go into the bounds of the Kehukee Association to preach, who are and do profess to be the new schemers of the day, under the pay of from two to three hundred dollars a year, from their confidants for pay, instead of Jesus Christ. I ask the churches, do you want such men to preach to you who are hirelings? If you do, God help you. But you will say, we have no preacher, and are glad to hear any sort. Why do you not take the direction of Jesus Christ, to pray the Lord of the harvest to send you one? No, you are too prayerless, proud and stiff to do this; and would rather put up with an hireling to fleece you, than pray him to send you one to feed you with the sincere milk of the word. Do not be mad, for it is the good of the churches I seek, while the clock strikes 2.

In the Declaration I wrote, some of the brethren remember that there was a clause, to shut our pulpits against these hirelings; and although Clark modified and softened that clause, yet the churches must come to it, or the last error will be worse than the first. For the children of Hagar and Sarah cannot live in peace, the Isaacs must and will be mocked by the Ishmaelites until cast out; then let the churches out with them, the sooner the better, if you will take my advice.

My beloved brethren, have you not felt, have you not seen, have you not heard, and have you not read enough yet to con-

vince you of the church-dividing and peace-destroying spirit of the new schemes of the day to satisfy you, that that conduct or spirit, or new inventions that break the peace and union of the children of God, cannot be of God? For God by his spirit has called all his children, be they great or small, to peace, union, and love. Of this you cannot doubt, for your hearts witness the fact, if you be a child of God. How then, can the new schemes of the day be of God, which in the Baptist churches have had such contrary effect? Answer me. The clock strikes 3, and I must lay my hoary locks to rest, not forgetting the welfare of the churches.

It is reported to me, by high authority, that several men are and have been touring about among our churches. I ask you, what is the design of such men? They must know that the churches composing the Kehukee Association have put her veto on the new schemes of the day. Yet these men will in one place say they are not missionaries, in others that they are, in others that they are favorable to the begging system, in other places that they have been missionaries but now are not, yet are in favor of the scheme. Lying and begging have long been the trade of some missionaries, I know, accompanied with Arminian doctrines. If the churches want lies preached to them, why get a missionary preacher; or if you want your peace and unity destroyed, and fellowship broken, why open your pulpit doors to missionary preachers and you will soon have your fill of these things and worse, I assure the churches. I refer you to the Primitive to there see the cursed and painful effects on the churches and Associations in the different States, that missions have had in rending churches and Associations, and destroying the peace, union and fellowship of the children of God.

I tell the churches once more, that the spirit of the schemes of the day is a spirit to get money, a spirit of lying hypocrisy, a spirit of false doctrines, a peace-destroying and lazy spirit, that wishes to live without work on the labor of others. And the churches composing the Kehukee Association may admit as many missionary preachers into their pulpits as they see cause to do, as my opinion is that every church is an independent body; but I assure all the churches they will repent it in the end, for what has been may be again. Your peace and union will be destroyed thereby.

The better way to do, and the safest for the peace and union of the churches, is, in the first

place, not to publish any missionary appointment in the second place, not to go to hear them; in the third place, shut your pulpits against them. For John says: If they bring not this doctrine receive them not into your houses, (he means preaching houses,) nor bid them God speed. For the churches do know, that missionaries do not bring our doctrine. In the fourth place, give them no money; but let the Chowan Association and others pay these hirelings, who send them in among us to disaffect and make inroads and disturbance among the churches. This has been my determination and act ever since I took my decided stand; nor have I aught of guilt in conscience for so doing, to withstand those hirelings and church and family peace destroyers. For they have been a curse to the Baptist churches throughout the States, is my testimony, as well as in South America. Read the history thereof, and the Primitive, for proof of this fact.

Who is he that does not know, that has paid attention to missions, that John Rynald, Reynold Hogg, William Cary, John Sutcliff, and Andrew Fuller, were the late originators of missions in England, to send missionaries to India? And I say, the better to conquer that country. For it is well known that England has ripped up the bowels of nations for plunder, and soaked the fields in blood for conquest of gold and territory. This is her character I say, in my opinion, after having perused her character in history for many years.

In 1811, Doctor Cary wrote from India to Doctor Rogers of Philadelphia. Here Doctor Staughton and Doctor Baldwin, the D. D.'s, got hold of missions. And from here Elder Martin Ross gets hold of this golden cup of the whore, and drinks deep in it; and introduces missions into the Kehukee Association, at Parker's meeting house on Meherrin river, near a town called Murfreesborough. I was there a delegate at the time. And the spirit of missions was the same then in its beginning as it is now, a hypocritical, plausible, overbearing, moneyed, and Christian dividing spirit. So says old Lawrence, after observing its motion for many years, and its effect on the churches. Had the good old minister, Elder Ross, have seen what that query on missions would have produced in the Kehukee Association, and the Baptist churches throughout the States, I believe he would as soon have had his hair plucked from the crown of his head, as to have introduced the query; which query you can see in my writings, or in the History of the Kehukee Association.

But big men as well as little ones are fond of new things, and this was new and very plausible to many; but my heart revolted at it, on its first introduction. But as it came from the above doc-

tofs, who dare say nay? But my heart said nay, although being a child among these elders, I opened not my lips. Then Doctor Baldwin, or Staughton, my memory does not serve me which, endeavored to impose their pamphlets written on missions at Daniel's meeting house, on the members and churches of the Kehukee Association; which I saw would in the course of the year amount to about a thousand dollars. Here I got my gorge of missions. I saw plainly it was a religious money making spirit, and I detested and confronted it. But the churches declined taking his mission pamphlets, and the devil take them all for me, since they break the peace and union of the children of God.

Next at the same Association came up the General Meeting; the hobby of the elders, to be tho't great things of by being delegates to some other great General Meeting in Virginia, or elsewhere. But behold, when I listened and paid attention to these worthy elders and their talk, Elder William Hyman, a none-such, in my opinion, and myself soon found out, they were poking their hands into the Association fund at a dollar per day, to pay the delegates to this great General Meeting; we put our shoulders to the wheel, and overturned the whole fabric. Thus died this monster of unscriptural name, the General Meeting.

At the Association at Kehukee meeting house, the churches gave the harlot missions a drubbing, and drove her out of the company of the churches; but like a whore as she is, for gain she wants to renew her intimacy. Brethren, beware of her; for she has disunion, division, non-fellowship, and destroyed Christian peace and happiness in her train, with a curse of variety to the churches. Therefore, shun her and her preachers, if peace and union are desired by you.

And I feel assured, dear and beloved brethren, that missionism has been and now is, one of the main roots that sprouted into abolition, and promises fair, without some compromise on the part of the Northern States, to divide this union. For the spirit of the Southern people cannot, nor will not, bear to see a woolly-headed negro leading his daughter about by the arm. And further, the God of nature has put up barriers that cannot be mistaken by those fanatics of the North, if they would reflect for a moment in the heat of their ill-tempered zeal. And first, that of their black skin forbids conjugal ties; secondly, that of their strong scent is contrary to the whites, and forbids intermarriage; thirdly, their woolly heads, and features in the main, show distinction should be kept up; fourthly, their fondness for mulattoes, or a white wife, shows that they look on the whites as exalted above themselves. In a word, from a piece I have lately read from an abolitionist paper,

if the ladies of the North are sunk into such a state of degradation as that piece represents, God help them to their black husbands if they want them. The feeling of the ladies of the South has not sunk to this zero yet; and death will be in the pot, I feel assured, before it comes to this. And for one, I am ready; for to abolish slavery is the key-stone to intermarriage.

Now, my dear and beloved brethren, I am not so sure that the missionaries have not done more harm in the Indian nations, in exciting them to hostility and preventing their emigration, than they ever done good. And I believe, although I have no data, that they are at the bottom of some things going on between the Indians and our government. Search the History of America, and see whether the missionaries have ever done any good among the Indians, from the Mohawks to this day. I mean real good to the Indians, or to our nation, out of not less than one hundred and sixty tribes now extinct, the Seminoles not excepted as much better. Read the History of South America, to see what they done there.

With regard to missions to India, of which there has been so much writing and talking, who does not know that missions is one of the weapons of England? For the British government has carried fire and sword against the natives of that happy country, until they have amassed hundreds of thousands of square miles of their territory, and brought the natives into degradation and submission, and now enjoy the emolument arising from it, as well as the East India Company. Is this the missionary plan, to enslave a nation and get their wealth to make them Christians? Is this the mild, the benevolent religion of Jesus Christ? If it is, God help old Lawrence to see better. The clock strikes 2, the second night, I must go to rest.

My brethren, if you want your peace and union broken, if you want strife and discord to exist in any church composing the Kehukee Association, or, if you want to be disunited from the Kehukee Association, why admit these hirelings to your pulpits and it can and will be soon effected. For do you not know that in every State in the Union, that these new schemers have and now are breaking and destroying the peace and union and fellowship of the churches and Associations throughout the States? Of this you cannot be ignorant, if you have read the Primitive. That brings you information, almost in every number. And I tell you, my brethren, this work of division in the Baptist churches will go on, in spite of men or hell's legions; and hundreds of churches, I mean missionary churches and missionary Associations, that now think they are in peace and all is well with them as to fellowship and union, I tell you,

my brethren, they must, they will foment, and spew out the filth of the new schemes of the day and Arminian merchants, that are making merchandize of the saints of God, or else God has not spoken to the world and churches by my pen.

And, brethren, you know I have years past said this before, in my writings to you; and by reading the Primitive you can see the work of separation of the Old School and New School is still going on in the different States; and will go on, for there must and there will be war between the house of David and the house of Saul, until the David's are brought to the throne. Hell, and schemers to make money by their religion, may rage and foam, and vent their spite and reproach, and bite their lips in all their spleen of anger at old Lawrence, he is still here in Corn Neck, and cares no more for what the new schemers can say of him, than the bellowing of so many bull frogs. And I wish it understood, that I feel independent of every missionary and new schemer between sky and earth, in the declaration of God's truth and the support of the Philadelphia Association Baptist creed.

To the Baptist churches throughout the United States, Dear brethren of the Old School faith in all those churches, to you as my beloved brethren let me speak a few words. I know of many churches which are called missionary churches, that have in them a number of members that cannot swallow the new schemes of the day, and are distressed and sorrowful, oppressed and bowed down by the majority of that church being missionary Baptists, carrying things over their heads by force. And you will say, what shall we do? My advice to you is, if there be but three or five of you, come out from among them and be you separate from the harlot of missions, for she is a whore for money, and form yourselves into a church; and if you have no preacher but an hireling schemer, unite in prayer to Almighty God to send you one, or to raise you up one. For you cannot think Christ intended to deceive his church when he said, pray ye the Lord of the harvest, &c.—to send hirelings to fleece you? no, but Peters, to feed his flock. When you know, dear brethren, what he said about hirelings, and you know that neither the prophets, John the Baptist, Christ nor his apostles were hirelings, nor the ministers of his gospel after them for several centuries after. Hireling preachers will fit like shoe and foot for corrupt churches, but not for a pure gospel church; they never have, nor never will, fit the true church of God. I would then advise all the members of missionary churches that are oppressed and distressed with the devilish trumpery of missions, to come out from among them and be separate; for the mission spirit is an overbearing and an oppres-

sive spirit, I well know from my own heart's pain in days gone by, when sometimes three or four of their bullies would jump on me at once to convert me to missions. But I found in wielding the scriptures, I was more than a match for these bulls of Bashan, so that they were glad to sneak off and let me alone, lest I should expose their craft of getting money more abundantly.

C. B. Hassell will see by this piece that I had anticipated his wishes, being written before his came to hand in No. 10; and I hope brother Hassell will not let his double-barrel gun rust out, for he might as well wear her out as to rust out.

Brother James Osbourn's letter, &c. will be attended to as soon as my complicated duties will admit.

I am so well pleased with the poetry in the 10th No. and some that has gone before, I wish those brethren and others that have the talents, would blow their horns again.

Now in conclusion, may the love of God fill the hearts of all my Old School brethren throughout the States, to bind them together in love, peace, union, and the strongest bands of Christian fellowship, to bear each other's burdens and live in peace and harmony, and contend earnestly for the faith once delivered to the saints, throughout all the churches; and let there be no controversy between Old School brethren in our paper, for it will gender strife and chill Christian affection, I am sure. And may the true church of God be enabled, by the all-powerful grace of God, to trample under foot the whole catalogue of the new inventions of the day, not found written in the New Testament. And if the missionaries are right in all their train of their new inventions, and I am wrong, God prosper their course. For I go for the truth, and nothing but the truth, and the peace, love, union, and prosperity of the churches. But to believe they are right I never shall, until I get another and a new Testament from heaven stamped with divine authority. The clock strikes 2, the third night. Farewell, until you hear from me again.

JOSHUA LAWRENCE.

N. B. An enquiry of George the Publisher, and Old School Editors. If any of you know what has become of those tourists for money, you will do me a favor to communicate it in the next Primitive, where they are and what doing; for as these men have passed me in their routes without calling on me, I want to give them an invitation. My barns have not been empty in forty years, their horses can be fed when hungry and fatigued, they themselves shall be heartily welcome to the best luck the pot affords, with additional supplies. And I wish them and others, of like stamp, not to think me au cunin because they may differ with me in opinion, whether in religion or politics; for

that man is worse than a fool who thinks every man must see out of his neighbor's eyes, or be compelled to think as he thinks; for the evidence which appears fully satisfactory to one mind, may not appear so to another. Yet I would as soon believe Judas was a minister of God, when a devil from the beginning, as to believe that a missionary hireling is a gospel minister of Christ. For with all four of my eyes, for my life, I cannot see the difference between selling master for thirty pieces of silver, and selling master's gospel for the highest price.

If the brethren want old Tim's stump of a hoe again to cut some more weeds, they must signify the same, as he wants to give full room to his brave boys.

J. L.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Russell county, }
March 5th. 1840. }*

DEAR BRETHREN EDITORS: Through the persuasions of some of my dear Primitive brethren, and for the want of your paper continued to us, that is much despised by the Ashdod crew or the mocking Ishmaelites, I for the first time sit down to write you a few lines. Dear brethren, I have been taking your paper nearly one year, and I like it so well that I want you to send me six copies.

And now, my dear brethren, I should like to let you know a little of the times in our country. We have got a great many more children of the bond woman, than we have of the free woman; and they are so wise too, they have found out that Noah's ark that God commanded him to make, and gave him the size of it in every shape, was plenty large enough to hold all the people in the world then; and that Noah begged and plead for them to come in the ark, and they would not; and God begged and plead with them to come in, and notwithstanding all this, they would not come into the ark. And God sent the rain on the earth, and destroyed them all. And now they have got the ark of the covenant plenty large to save all the heathen in the different parts of this world, but they must have plenty of money before they can save one. And here they are begging money, and have not started the mission that will save one poor soul. Poor, Simon Magus believing souls, to think that the power of God is too weak to save; it must take a large treasury of money, and by the time they get enough, all the heathen will be gone.

Now, my dear beloved brethren, hold up your heads and be at your posts, and let every corner be guarded; though they may outnumber and compass the church of Christ about, they cannot overcome us who are the called of God. For, my dear brethren, notwithstanding all the man-made and money-making institutions, and saving of the heathen, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. They were his from the foundation of the world, and he gave them to his Son in a covenant agreement, that his Son should redeem them by his own blood. And now, we hear him saying: All that the Father gave me shall come unto me, and I will raise them up at the last day. And he calls them his sheep, saying: My sheep hear my voice, and I know them, and I gave unto them eternal life; and they, the sheep, shall never perish. So it is not of the inventions of man, nor of so much money, nor of the power of man, but of God, that showeth mercy.

So, my dear brethren, we need not be surprised so much at all this, for I do believe they are the very people that St. John saw while he was in the isle of Patmos. God was pleased to show John what should come to pass in the latter days, that people should worship the beast and his image. And these very people are worshipping their own inventions, which are of the earth. And God has said, through the mouth of his apostle, that all the world should wonder after the beast, whose names are not written in the Lamb's book of life, from the foundation of the world. Now for fear somebody should find fault of these words, I will put them down as they stand in the word of God: 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—these have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is lord of lords, and king of kings, and they that are with him are called, and chosen, and faithful. And John heard another voice from heaven, saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues.

Then, dear brethren, the same lord and king, and the same power that called and chose the church, is engaged in keeping

her, and will defend her, and will raise her at the last day. For thou art Peter—as much as to say, thou, man—and upon this rock, Christ, I, Christ, will build my church, and the gates of hell shall not prevail against it. And again: I in you and you in me, and I in the Father. So, dear brethren, ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory. Wherefore, my dear brethren, your inheritance is beyond the reach of harm; and all that the enemy can do is, to harrass and buffet you here. But hold fast the faith once delivered to the saints, and you will have it to say, when all your sufferings are over, I have fought a good fight, I have kept the faith—and you will go to receive a crown of glory.

So I will say in conclusion, my dear brethren, look to God, live at the feet of Jesus, live as you would wish to die; and when at a throne of God's grace, remember me and the Providence church, where my membership belongs.

Dear brethren Editors, please send the papers, for I do love to read the communications of my dear brethren throughout the United States. So I come to a close by saying, I am yours in the bonds of love.

JOHN BROWN.

Georgia, Dooly county, }
May 17, 1840. }

DEAR BRETHREN EDITORS: I luckily got hold of one of your papers the Primitive Baptist, and it pleased me well, and I want you to send it to me. I think it is the best paper I ever saw, it seems to fit me so well; and I wish they could be circulated throughout the United States, because I think they will benefit my dear brethren.

We have had bad times in this country, the worst I ever saw; it is too bad to talk about; the missionary has had a great root in this part of the country, but thanks be to God I hope it is pretty near dug up. Our Associations and our churches have all split, and we now have some peace. Yours in the bonds of love.

BLAKE B. RUTLAND.

AGENTS,

FOR THE PRIMITIVE BAPTIST:

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. W. Mizell, *Ply-*

mouth. Jacob Swindell, *Washington*, James Southerland, *Warrenton*. Charles Mason, *Roxboor*. James Wilder, *Anderson's Store*. (Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.* Geo. W. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*, Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Lapland*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*.

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

MASSACHUSETTS.—James Osbourn, *Woburn.*

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William Powell, \$8	R. B. Mann, \$10
Obediah Overby, 1	Daniel Gafford, 1
Wm. Hendrickson, 1	Jesse Lec, 6
Wm. Hunt, 2	John A. Battle, 1
Dennis Bennett, 1	M. E. Bush, 1

TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA.

"Come out of Her, my People."

VOL. 5.

SATURDAY, JULY 25, 1840.

No. 14.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

A MISSIONARY LIE, AN ARTIFICE. A STRATAGEM IN AGGREGATE.

*Sumpter county, Alabama, }
June, 1840. }*

BELOVED BRETHREN EDITORS: Enclosed you have the original proceedings of, and a letter annexed, emanating from a missionary junto in an extra conference assembled for the delightful, anticipated, express, nefarious purpose, and in order more effectually to blacken and defame certain peculiar noted ones. It speaks aloud its own native birth and origin, in appropriate expressive terms, needing no previous additional comment. They have most carefully and ingeniously fabricated a notoriously known wilful, palpable falsehood; with an ocular, malicious view of giving apparent seeming propriety and laudableness to confer and write, including many in this section, in order to make fully known, under sanction of church authority, and to vent their defamatory notorious spleen and virulence; and giving the writer at the same time, a fair desirous opportunity of displaying his peculiar, delightful, singular talent in letter composition, &c. &c.

The Baptist church at Pilgrim's Rest, Monroe County, Mi. Extra conference 11th of March, 1840.

Whereas, Mr. Jeremiah Pearsell has, (without permission of the said P. R. Church) appointed to preach in the same on the fifth Sabbath of the present month; and whereas it appears from the Minutes

of the Union Association, as also from the personal knowledge of certain of this church, that he the said Jeremiah Pearsell is in disorder; having been excluded from the Friendship church, Greene Co. Alabama, *as a Factionist*: and whereas the said Jeremiah now stands prominent in the nonfellowship faction that rent off from the Union Association. And whereas to receive the said Jeremiah into our pulpit would be likely to produce discord in the said church; also to lay said church liable to the censure of the Columbus Association, and also to produce difficulties between the Columbus and Union Associations: Therefore Resolved; that we deem it not only inexpedient; but inconsistent with the purity and dignity of a gospel Church to admit such character to occupy her pulpit. Resolved, that brethren Hudson and McGraw be instructed to write to the said J. Pearsell informing him of this decision, and request him to desist from the intrusion until he shall have returned and given satisfaction to the said church and Association from which he was excluded. Done in conference the day and year above written. M. BENNETT, Moderator.

Jas. McGraw, Clk pro tem.

Dear Sir: From the above you will perceive the stand that our church has taken. We do most cordially invite all ministers who are of good standing to visit our church. Our own personal knowledge of the confusion produced by the new requisition system, and the blighting influence it has produced in all the churches which have fallen under the same, causes us to view it with sensations of horror. To see Baptist church doors barred against such noble and long tried servants as Holcombe, Dawsey, Crow, Hartwell, Manning, and in

a word, against all the most ancient, pious and talented ministers of our denomination, constrains us to exclaim in the language of an eminent apostle, 'Brethren, these things ought not so to be.' We would, sir most affectionately entreat you, and all our brethren, to pause for a moment, and take a view of the mischief done to your churches by such rash and unscriptural measures. We would entreat you, as consistent predestinarians to hearken to the counsel of Gamaliel, 'If this work be of men, it will come to nought, but if it be of God, ye cannot withstand it.'

We hope, sir, that you will excuse plainness of language as such is most suitable for all things relative to church matters. May the time shortly arrive when the refractory shall be reclaimed, all discord done away, and all the babbling tongues of the earth have God's word to read, and an opportunity to hear the Gospel preached, and feel the benign influence of the same, is our sincere prayer.

Yours with due regard.

JAMES M'GRAW,
WD. HUDSON.

Mr. Jeremiah Pearsell.

Tis somewhat diverting and lamentable too, to reflect what a fearful panic; that the little, poor, obscure No. Ca. bro. should so frustrate such a formidable mighty host, and cause them to have cogitating and appalling revolving thoughts, and so prodigiously frustrate and discommode their concerted intended money &c. making schemes and the frequent loss of some of their ill and fraudulently gotten flock. Remember, gentlemen, that he as an under, an accountable shepherd, had a prior right; they, therefore, are wisely revolting from the god of missions, &c. It is presumed, with all submission, that it is an incumbent duty on him and others in connection of the under shepherds to unite, to band, and to fold them together. This is their devolving imperious duty, and they will eventually effect it too. A true shepherd will feed, nourish, and foster, and guard, and protect, and that too in despite of the devil and all his combined force. What pray may be expected from the opposite (missionary) wolves in sheep's clothing, devils incarnate? They ask and crave all they fleece. The devil may take the residue, and welcome. Tis impossible for such to feed and comfort sheep, they can very well feed goats and swine. O bad

cause and worse men still! Go to work for an honest livelihood, and probably you may finally be blessed in the deed, and receive an ample competency, &c.

O rejoice, greedy, hungry, devouring, insatiable dogs of notoriety; how long will thou pervert the right, the inflexible easy way of the Lord, and oppress the staple sheep and tender endearing lambs? I would reason awhile, tis unnecessary however, the measure of your awful iniquity is not yet come. Wo, wo is certain. I refer you to the good Book, there you may see your inevitable doom represented, and that too in colors not to be mistaken. Howl, ye sons of misery!

For heaven's and your peculiar country's sake, and for every thing most sacred and endearing, 'Don't give up the ship;' luff her up and keep her close to the wind of never-failing all-prevailing sacred truth, and her deck clear and fully prepared, ready at all times for immediate close action and repel the boarders, the tyrannical usurpers and infernal pirates, and she will conduct us into the haven of desirable long-sought for rest. Nothing tis presumed is more certain. Urge on, beloved brethren, in your pious, laudable, interesting conflict.

I would here offer and now introduce, and with pleasure too, being a devolving imperious duty; a complimentary, consoling, applicable and animating toast to the much celebrated, renowned, distinguished, idolized god of missions, and his numerous accomplices and ardent beloved votaries. Hear it, gent. of the money-effort fraternity, in full perfection too, devoid of the least imperfection and contaminated alloy. Take it as it is, tis verbatim, tis certain; and do not, for goodness sake, as heretofore, grumble, repine, and reflect tis the best and most applicable that can be at the present offered. Tis real, no doubt, existing and is from the fountain, source, and head, the blessed chart; that is to say, 109 Psalm inclusive. Please to read the whole chapter of the 109 Psalm, for which no doubt you will in return bestow on me many hearty blessings, and studied unfounded applications, and good words, and favorable thoughts; for which in return they have my best wishes. Not like unto the Rev'd D. D. Mr. C*****, who sincerely wished, (no doubt existing,) that the worthy printer "Mr. Geo. Howard, of Tarboro', ought to be burnt." Ha! ha! this is a little sample of the good spirit

now existing among us, at the present. If the present times were like the former, i. e. the martyrs Rogers and Bunyan, &c. &c. we should soon wofully experience the like tragical diabolical fate. Adequate power is lamentably wanting. Praise the Lord, O my soul, for his goodness and extended mercy.

O, ye sacred heralds, persevere, you will eventually triumph. Their contemptuous sayings is your rich bequest and unalterable legacy. Do not fear them, but pity them, their doom is fixed. "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." 112 ch. 10 vs. Psalms.

We are confident, and it is reduced to an infallible certainty, that they never heard no such report; for it is evident, that Pearsall, and others of his peculiar noted stamp, could not have been induced by no means whatever, to have exercised their peculiar gifts, among noted, declared and avowed enemies; no, indeed, far from it. What pray would it have availed? it would be like casting pearls before swine, &c. unless indeed a reform had taken place from appearance of conduct, &c. There is but little or no hope as yet among their blind leaders, no, not even a suggestion from or by no person or persons whatever tis certain, beyond the admission of a solitary, a particle of plausible truth of doubt.

Twas imaginary, a fearful suggestion of their own perverse diabolical brain, proceeding from a natural malignant artifice, more effectually to answer their premeditated, seemingly plausible, anticipated nefarious views of exposition, &c. &c. Tis obvious and evidently clear to the honest, the upright and impartial of the alluded section, that all leading interesting circumstances speak aloud for itself, so that it must be inevitably a known, wilful, concerted, a malicious lie in the gross, devolving on comparatively a few individuals alone, to answer their sinister premeditated diabolical views of infamy, &c. &c.

There is here uncommon exertions to mutilate and effectually to kill in public estimation, a few preachers, noted ones. I will mention a few that the perverse notorious enemy is assiduously endeavoring and doing their best to effectuate their infamy, &c. i. e. Y*****, P****, C***, S*****, A****, P*****, W*****, J*****, &c. they all unitedly and individually stand firm, and I hope ever will

oppose the craft of missions, and cry aloud in opposition to the perverse schemes of the day. They have their assigned, designated and separate parts to act in their sphere in the conspicuous drama; may they acquit themselves as heretofore. I may say with propriety, that they are a formidable host in the camp. May they continue determinate and inflexible, not giving way a particle to the perverse enemy, in violation to the sacred compact, the blessed criterion, the holy Book.

There was a meeting at Clinton, and Pearsall was there for three days, as an observer of their proceedings; and at the time of their recess, two of the missionary preachers came to him and introduced themselves to him, and observed, that they had pointed him out among the strange congregation as a Christian, and asked him the reason why he did not take a seat with them? His reply was: Birds of a feather flock together, and I am not of your feather. They then asked him to take a walk with them, which he agreed to do; and after they had got off they observed that their hearts bled for him to come in with them; replied he, that never can be, unless you quit preaching your Arminian doctrine. Then discovering they were about to get into an argument, observed, let us pray, and called on Pearsall to pray; to which he replied, bro. S. I expect you feel more like praying than I do. After prayer, and on returning to the house, they asked him if he did not feel more like taking a seat with them; to which he replied, he did not. Then they observed, we have discovered that you have been a strict observer of every thing that has been said and done since you have been here; and if you will not go in and partake with us, we have one request to make of you, and that is this, if you should see or hear any thing among us that does not agree with the word of God, do not expose us; to which he replied, I have heard preaching long enough to make the necessary allowances for mistakes.

Permit me, dear brethren, with all deference in conclusion merely to suggest, the above in collection is rough, tis true; but no rougher than consistently applicably true. Words were made for use and for purposes, and good purposes too; there is no impropriety in them, tis presumed, unless erroneously inapplicably, and improperly applied. There is the best authority for their immoderate use in certain cases of

conveyance and representation, &c. When I see an objection tis painful, it creates suspicion and fearful doubts; tis an immediate weapon placed in the hands of the enemy. As an individual I can say for myself, I have seen nothing as yet too harsh. Remember, you are yonder and we are here; you know your grievances, and we ought to know ours; and we are but little, comparatively acquainted with each others. Do not let us, for goodness sake, place a dagger in the implacable enemy's hand. Tis weakening to the united compact, tis certain.

Tis often and painfully remarked, that some of us are too rough, &c.; permit me for a moment and with all submission to remark, by way of simile and representation, if old Andrew while making every preparation to save his beloved injured country from impending inevitable danger, an officer injudiciously was to remark, observing to the General, you are too particular, too severe, &c. what would he have thought, pray, at that juncture? And while in close action and bloody carnage, another was to observe, General, you are too severe entirely, suspend your cannonading, tis too appalling and destructive, &c. &c. let us make use of small arms and gentle means, &c. what would he have thought at the moment? would not an arrest have taken place from suspicion, or would not he have sheathed his sword in his vitals and consigned him to oblivion? Certainly.

Old father James Yarborough, of Marengo county, a man about 70 years old and has been preaching 40 years and the rise, gives his opinion that the churches should be careful indeed when receiving members to examine them minutely on their faith, &c.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said:
You who unto Jesus for refuge have fled.

Fear not, I am with thee, O be not dismay'd,
I, I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,

Uphold by my righteous omnipotent hand.

When through fire trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee, I only design,
Thy dross to consume and thy gold to refine.

The soul that on Jesus hath lean'd for repose,
I will not, I will not desert to his foes;
That soul tho' all hell should endeavor to shake,
I'll never, no never, no never forsake.

Beloved Editors, yours as formerly,
A. KEATON.

*Carroll county, Georgia, }
March 19th, 1840. }*

DEAR BRETHREN: I do believe the Primitive has done and is doing much good in this section, tho' there be but few that have the use of them in the bounds of the Tallapoosa Association; for it has been the policy of the craftsmen to give the Primitive a bad name, so as to keep the brethren from the true facts as they did exist as regards the way they were making merchandise of the church of Christ.

And now, brethren, if all liars are to have their portion in that lake that burns with fire and brimstone, methinks that by the time this generation passes away, if they do not repent, there will be a large portion of the lake filled. For, dear brethren, the time has been when the churches of this Association were in peace; but is it so now? It is not. For the apostle tells us, that there are some that creep into houses and lead captive. And they have crept into the churches here, and with soft words and fair speeches; telling the brethren that they were no missionaries, that they were opposed to the institutions of the day as much as they were, and they wanted to live in peace. And in this way they have played the part of the child of their father the devil, and you know that he was a liar from the beginning; and as every spirit begets its likeness, you do know his children will try to establish their father's kingdom, for they want to get to be kings and priests of the same. And you know it is the disposition of God's people, when influenced from his spirit, to believe what professed brethren tell them; and these creepers would tell them, that the people in Carroll county were so poor, the institution folks would not pester them.

And the Baptists were so charitable in their feelings they, notwithstanding all that Jesus and his apostles had told them about these deceivers, were deceived by them until their last Association. And at that time they met, and it did seem that any person that had ever read the New Testament and had seen goats, might have known there were institution folks a plenty, or goats, or deceivers a plenty there. And the unsuspecting were deceived, for they worked in a way so as to split the Association, of which I have not got time and place to write particular now; but will say, that three churches drew their membership from that body, of which number Hopewell church was one, where my

membership is. And brother J. Holcombe's also, a very worthy preacher, and they marked him in their Minutes with the laity—lying craft.

The Hopewell church has gone into the non-fellowship question, and declared non-fellowship, non-union, and non-communication with the institutions of the day, benevolent falsely so called; and all professed Baptists who preach, practice, or support any of them, the institutions.

Dear brethren, time, place, and inability to write, all admonish me to quit my scribble. I am no preacher. These filthy dreamers call me hard head, hickory jacket, and many other things; but I have waded through many afflictions, trying to trust in God's promised grace, and none of these things move me. The good old Book says, resist the devil and he will flee from you; and I have found that where the churches and brethren of the Primitive faith do act faithful and come out from among them, and do not receive them into their houses, the children of the old serpent will flee from them. But they will spout out falsehood against the Primitives, but as it is behind their backs it only bruises the heel and not the head; for Jesus is their head, and they cannot bruise him.

Farewell. May Israel's God direct you all in the way of truth.

R. S. HAMRICK.

TO EDITORS PRIMITIVE BAPTIST.

*Claiborne county, East Tennessee, }
June 2nd, 1840. }*

DEAR BRETHREN EDITORS: I have once more taken my pen in hand to give you a short detail of the condition of the Baptist denomination of people in this section of country. I flattered myself some time past, that we were almost or quite rid of the missionaries; and I believe that if money does not shortly get more plentiful, they will surely fall, as that appears to be the god they worship, or at least it appears they cannot carry on the worship of God without it.

There appears to be a sect in this country, who call themselves Baptists and deny being missionaries, who can fellowship any thing and every thing, and cannot bear to hear the missionaries hard spoken of, and say they are taking a middle shoot. They will tell you that they are no missionaries, and perhaps in less than ten minutes will advocate the cause of missions

with every degree of talent they are master of. I visited a church on the fourth Saturday of May last, that had perhaps a majority of these kind of people among them; and after spending a good part of the day, the church excluded them. I suppose they are the kind of folks that brother Tillery calls fence straddlers, and I believe with the old brother, that they are doing more harm among the churches than they who have joined the societies of the day. For I believe the sheep may be scattered for a little season, and cause the true follower of Christ to mourn for a season.

Dear brethren, distress and discord appear to be among our churches at present, or at least a great number of them; there is no ingathering among the churches in my acquaintance.

Dear brethren, I want to give my brethren of North Carolina a short account of a certain John Robertson, who removed from that State to this, some years past. And sometime after he came, he joined one of the Baptist churches in my acquaintance, and commenced preaching. And when the missionary cause made its appearance, he appeared to be strongly opposed to it, and in his preaching warned the people against it. And in a short time I heard he was turned upside down, and had become a missionary. He remained a missionary a short time, and he got turned over again to the old side; and in this time the church became divided, and at our next Association she appointed a committee to enquire into the standing of said church, and I was appointed one of said committee. When we met, the church agreed to read her records for the past year. I there discovered I believe seven charges against said Robertson, and some of them of rather a dark dye. He was then professing to be one of the Old School order, and on the next day withdrew from the missionary part of said church, and remained in that situation not exceeding one month, I do not think; and I heard from him, and he had got back with the missionaries again. He had changed his garment so often, that neither side wanted him, as I heard. I am informed he has again removed to the North State, where he came from, and perhaps has been trying to change his coat again. Dear brethren, I have not made these remarks thro' any design of injuring said Robertson; but that you may be on your guard should he attempt to creep in among you.

Dear brethren, I have latterly been meditating and wondering how long the Baptist denomination would remain in their present situation; but in reading my Bible I find, that perilous times are there spoken of, before that great and terrible day of the Lord. And I also find that the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

Dear brethren, I must come to a close. And may the Lord direct us in that way that seemeth most to his honor and glory, is the prayer of your unworthy brother.

WM. McBEE.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Jones county, }
Feb. 4th, 1839. }*

DEAR EDITORS: I herewith send you another scrap of my ignorance, to be published in the Primitive Baptist. Knowing so well as I do, my inability to write any thing worth publishing in said paper, I had almost or quite concluded to quit writing and give way to more able pens. The circumstance that led to my giving you this piece is briefly this: I being asked by a man who was not a member of the church, how can you hold on to election and fault man for what he does? I proceeded to answer his inquiry in a short way. Several members of the church being present, one of whom after I had gotten through asked me this question: Then, says he, I suppose you think man was made able to stand, yet liable to fall? I answered him in the affirmative. These questions, and his reply to my answer, have drawn from me the following views, which I want to publish in your paper.

Nothing more, but with high esteem your humble servant.

Thos. Jefferson Bazemore.

VIEWS ON THE FALL OF MAN, BY T. J. BAZEMORE.

It should be remembered, that the Lord the eternal God made man, and had a mind to rule or govern him with a holy and righteous law, wherein peace and joy, life and immortality, are the rewards for his obedience; but for disobedience, tribulation and wrath, pain and death. "And therefore the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shall

not eat of it, for in the day thou eatest thereof thou shall surely die." *Gen. 2 ch. 14, 16 vs.*

This command being given the man when he was placed in the garden, it might be proper to notice what sort of a creature he was at the time. "And God said, let us make man in our image, after our likeness. *Gen. 1. 26.* Then we will set it down, that it was after the likeness of Christ's human soul. In proof of which read the following scriptures, (without *Cor. v.*) "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is now in heaven." "I have glorified thy name on earth, I have finished the work thou gavest me to do, and now, O Father, glorify thou me with thine ownself, with the glory I had with thee before the world was." "This is the bread which came down from heaven, and by him (Christ) the worlds were made, for, in the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt amongst us, &c." "And God saw every thing that he had made, and behold it was very good, and the evening and morning was the sixth day."

So man being made and pronounced good by his Maker, who placed him in the paradistical Eden, there to enjoy himself and exult and rejoice in his creation with great delight, being capable of holding sweet communion with his God, in his nature and mind perfectly happy, and stood opposite or opposed to all evil. Now God having made man thus, was pleased to withdraw from him; and not placing his almighty power to protect him any further, as he had so constitutionally created him able to take care of himself, provided he should will or choose to do so. And in case he should obey the command of his God, being made able to stand, provided he should will to stand; and if he should will to stand, able to stand yet liable to fall, because only that he might choose to fall. And now to suppose that God had not made man and placed him in a condition able to stand, if he should choose or will to stand; and that he had not given him the ability to stand, but that he must and should fall, would be making God the author of man's fall by positive decree, and therefore the author of sin, (which I shall never admit nor give into the idea, as long as I live; it was only a decree by an all-wise permission.)

Now to show more fully that it was man's own fault, I shall now set in to search for and find out why he did fall. I shall therefore in the first place take up the (6 verse of 1 ch. to Hebrews,) which reads thus: "When he bringeth in the first begotten into the world he saith, now all ye angels of God fall down and worship him." This command being given by God the Father, when in his wisdom he was pleased to make known in the courts of heaven (by the introduction of Christ in human form) his design in relation to sending his Son into the world; and they, the angels, a part of them, could not comprehend this great mystery, and therefore would not do as they were commanded. "They being as they thought the most resplendent, the most noble of all God's creation. Such resplendent beings as we, fall down and do homage to this human form, this body of flesh and blood; no, we cannot, nor will not, belittle ourselves so much." We see then a positive refusal on the part of these angels, to comply with or do the commands of God; which is law for all his creatures, whether in heaven or earth. Then it was sin, for the transgression of law is sin, and God being of purer eyes than to behold iniquity, or look upon sin with the least allowance, cast them down from heaven to hell; and so from angels, they became devils. "The angels which kept not their first estate, were cast down to hell," &c.

"And the Lord said unto satan, from whence comest thou? And satan answered the Lord and said, from going to and fro in the earth, and walking up and down in it." (Job, 1 c. 7 v.) Now while the devil was wandering about in the earth, for this appears to have been his occupation, seeking whom he might devour, he found Adam and Eve in the garden of Eden, perfectly happy; and knowing by his own wretched experience, that they must continue to be happy so long as they continued to obey the command of God, fell to devising a lie and trying to get the woman to believe it. Now it might be asked, why he did not go to the man and try to get him to disobey? Because he, Adam, had received the command from the mouth of God, and was so created that he would reject the proposition with disdain. No, he chose to go to the woman, as she had only received the law in man, and he therefore tho't that there would be more probability of his succeeding; and no doubt he tho't,

if he could get the woman to disobey, that the man would do so likewise, and he therefore addresses the woman to this effect—(it might be asked, from whence the devil got all this knowledge? this answer perhaps will suffice: Paul, I know; and Jesus, I know)—"Yea, hath God said, ye shall not eat of every tree of the garden? And the woman answered the serpent and said, we may eat of the fruit of the trees of the garden: but of the fruit of the tree that is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. (Now listen at the lie of the devil:) 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 that 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." (Gens. 3 c. 1 to 6 v.)

Now Adam seeing what his companion had done, and knowing that God would not change nor turn from his word, and knowing a separation would certainly ensue between him and Eve in case he did not eat, he resolved to make her fate his fate, and partook of the fruit wilfully and knowingly, with all the lights before him. For says the apostle: "Adam was not deceived, but, the woman being deceived was in the transgression." (1 Tim. 2 c. 14 v.)

Having, I think, proven that man alone is to blame, because he would not do the commands of God when he was able to do so, provided he had chose to have done it, (and because he did not and fell, is no argument that he could not, if so, why punish any man who is compos mentis for the violation of the laws of the land?) I shall now proceed to speak a little on the foreknowledge of God. For though he had made man thus, foreseeing (for he the Lord is infinite wisdom, for "known unto God are all his works from the beginning") that man would disobey his command and fall, and would greatly stand in need of divine assistance; for by partaking of the fruit he and his posterity (for all fell in Adam, Romans, 5. c. 12, 18, 19 vs.) died both morally and I will say spiritually too. But by his transgressing has lost all knowledge of his creator, dead in trespasses and sins, his foolish heart involved in tenfold

darkness as to the ways of God; for the natural man receives not of the things of the spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned. And it now being totally out of man's power to return unto his original righteousness, or make satisfaction to divine justice; God foreseeing all this, was pleased to provide a plan whereby he might again be reinstated in the favor of his creator. This plan was Christ. This plan was devised by infinite wisdom, before the world was framed or man made; for by him (Christ) the world was made, and without him nothing was made which was made. "For the Lord possessed him in the beginning of his way, before his works of old; then I was by him as one brought up with him; I was daily his delight, rejoicing always before him, and rejoicing in the habitable parts of his earth, and my delights were with the sons of men." (Speaking of Christ.) This was love indeed, that God so loved the world, that he gave his only begotten Son that whosoever believed on him might not perish, but have everlasting life. For he was made sin for us who knew no sin, that we might be made the righteousness of God in him. We like sheep have all gone astray, "and the Father has lain upon him the iniquity of us all, then help was laid upon one that was mighty and able to save unto the uttermost all that come unto God through him. And this is the name whereby he shall be called, the Lord our righteousness, and his name shall be called wonderful counsellor, the mighty God, the everlasting Father, and prince of peace."

God was under no obligations to man, but provided this plan of his mere grace and mercy, to save some out of this fallen mass of mankind; and elected a certain particular and a definite number, out of every nation, kindred and tongue, to be redeemed by Christ and saved only by his righteousness being imputed to them, and received by the creature by faith alone. "For by grace you are saved through faith, and that not of yourselves, it is the gift of God." Not of works, lest any man should boast. Without faith it is impossible to please God, and faith is begotten in the soul by the working of and sanctifying influence of the Holy Spirit. All the work of the Lord from beginning to end. For says he, my reward is with me, and my work before me; thy people shall be will-

ing in the day of thy power; and says Christ, all power in heaven and earth is given into my hands; no man can come unto me except the Father which sent me draw him, and I will raise him up at the last day. And no man can come unto the Father but by me; I am the door; by me if any man enter he shall be saved, and go in and out and find pasture. I am the way, the truth, and the life; (then come unto Christ, for it is alone in him that we must hope for salvation, and reject every other method or plan of saving sinners,) whom of God is made unto us wisdom, righteousness, sanctification and redemption.

And all was given us in Christ Jesus from before the foundation of the world; for they are a chosen generation, a holy nation, a royal priesthood, and a peculiar people. And says the apostle to his Ephesian brethren: "According as he has chosen us in him from the foundation of the world, that we might be holy and without blame before him in love."

And now he that has Christ the hope of glory formed in him, and who walks not after the flesh but after the spirit; who has the spirit of adoption and in whose spirit the Holy Spirit bears witness, peace, love and mercy from God the Father and his and our Lord Jesus Christ, and union of the Holy Spirit be with you all. Amen.

THE PRIMITIVE BAPTIST.

SATURDAY, JULY 25, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Edgecombe county, N. C. July, 1840.

DEAR BRETHREN: This morning No. 13, vol. 5 of the Primitive came to hand. Being too unwell to go to meeting, I employ my pen for a few minutes. I was well pleased on reading Elder Moseley's piece on usury, &c. and am happy to say, that there is not a case abounding to my knowledge in the Kehukee Association, of usury. If there is, I beg such brethren in the name of Jesus Christ and their soul's good, to desist from such an abominable practice, as that of making gain out of the necessity of others. It shows very plainly such a man goes for his own gain, and possesses a very hard and unfeeling heart, and that he wants brotherly kindness and charity towards his brother or neighbor; for do to others as you would be done by, is the whole law, &c.

As for the other crimes of neglect of prayer, of not assembling, spiritous liquors, unwarrantable language, stoutness of heart, to acknowledge our

crimes—but too often have I seen men strive to hide them even when called before a church, as if our brethren were callous of heart and had not the spirit of forgiveness in their bosoms. Alas, how often have I seen such turnings and twistings, and even lying before conferences to hide crimes, to the grief of a whole church; at other times I have seen brethren come forward with open, free, and honest confession and penitence; fill a whole church with tears, bind up all bruises and heal all wounds in a few minutes, and be restored to the fellowship and bosom of the church in a few minutes, as though nothing had happened. Yea, I have seen them better beloved than before, the churches being more confirmed than ever in their religion. This is the way, walk ye in it. How easy to do right, but hard and rough the path to the church, when the stout-hearted, twisting, turning professor is cited before her bar, and to him equally rough. As for the other crimes, it is to be feared they abound throughout North Carolina in all the churches, more or less, as well as Georgia; and have from the church of Corinth to this day, and will in a greater or less degree, notwithstanding the rebuke of Paul and others, with Moseley in his day. But ministers, being Christ's witnesses, should constantly in all ages of the church, bear a faithful testimony against vice in all its deformed shapes, whether they succeed in reclaiming or not.

If I have any gifts in the ministry, it is to defend the truth, defend the flock, and feed the sheep. I have often said to my colleague, Elder Hyman, it takes us both to make a sort of complete preacher. Let me go before and preach doctrinal religion, and he come after and preach practical religion. I thought we could make a tolerable sermon out of both. I see brother Moseley has the gift of watching the flock, and guarding them in the right paths homeward, and preaching practical religion also. I therefore hope, that Elders Hyman and Moseley, who have these gifts, for I have not got got them, will often be found in the Primitive, blowing their trumpets in Zion, and sounding an alarm in God's holy mountain, pointing their finger of rebuke directly to the place, saying, yonder goes a stray sheep in a wrong path, turn him into the king's highway of holiness, that he may go homeward where wandering will be no more, but one fold & one shepherd.

When our Editor resigned, I was ready to despond and give up the ship; but thought we would try a new experiment one year. For twelve months my mind would rise and fall alternately, whether the paper in its present shape was doing good or harm. I now am convinced of its value, although we have no special Editor; yet I had much rather have an Editor, to guard and fight in

our rear; for without it, there are no Parthian arrows shot behind at our enemy; all is front, and it has become a very formidable one too. Our enemies are scattered, and God's people are gathering to themselves like the Jews, to stand for their lives against the new schemes of the day. And so it will go on until God's Jews are conquerors of their enemies, be sure of it, my brethren.

The paper is valuable to me in its present form. It brings the views, ideas, and doctrine of my brethren, whom I never saw in my house; it carries mine to them; it brings me news from my brethren in the different States, how things go on; it is here, brethren, you can preach one short sermon to more hearers, than you will perhaps in your life beside; it is here your doctrine and ideas can live when you are dead; it is here you can defend yourself or brethren against the common enemy; it is here you can meet and converse with your brethren throughout the States; it is here let your testimony be known in behalf of God's truth, throughout the world, and live for ages to come; it is here both ourselves and brethren help each other, it is here we console and strengthen each other in the good cause of warfare, &c. &c. &c.

Alas, my dear brethren, when I stood all alone looking on missionary conduct for fifteen years, had I have had knowledge of but one man in the world of my opinion, how it would have comforted my poor sorrowful soul against missionary purse plunderers, that oppressed my heart with their cursed inventions. Could I have then seen this event, or had the assistance this paper offers, why I could have fought a mountain, or all the giants of North America fearlessly. But at length I found that one man, Elder Hyman. You do not know, nor I cannot tell you, the joy and strength it afforded me; nor will you ever know. I immediately girded on my sword and entered the field of battle, and on the ground unconquered I stand this day, beholding my enemies fleeing in every direction. Come to the fight, fear not nor be dismayed; for God is here on our side, he will fight our battles for us; and if nothing else will do, he will send hail storms and hot thunder bolts to discomfit our enemies. You see, brethren, as I write my confidence and assurance increases; what have I to fear, if God is on my side? I say, come to the fight.

There is one thing in this No. 13 I do not like; and that is, I see where one lamb just shook his head with I think no intention to fight, yet I see another lamb butt him down, which shows intention to fight the weakly. This I do not like. For I have noticed that when old rams or lambs fight, it is to themselves and not in the middle of the flock. Then if any brother advances ideas or doctrine in his writings in the Primitive, that another

does not believe, nor cannot swallow, I say no fighting among the flock, get to yourselves. I mean, write a private letter to that brother, stating your objections to his ideas or doctrine, and thus to yourselves butt it out. This is my advice to my brethren. I see objectionable things in the butter's remarks. Peace in Israel, none is perfect nor all-wise; the strong should bear the infirmities of the weak, not please himself nor expect always to be pleased with his brother's remarks; for yours may be equally offensive to other brethren, although they bear it and say nothing. When Priscilla and Aquilla had heard Apollus, they took him to themselves and expounded to him the way of God more perfectly. Jesus says, between thyself and him alone. For if the Primitive is to blazon abroad the infirmities and errors of the weak or strong, or be the paper to support controversy among brethren, I will for one abandon it or any other for ever. Let all the brethren write just what they think right, neither the publisher nor the paper is to blame because it is wrong, nor any other Old School writer, and the reason is obvious, because every writer is his own editor; and second, because the writer's name is affixed to it and stands for itself; whether false or true, he alone has the error he advances affixed to his own name, so we know whose it is. Whether false or true is not for the publisher to determine, for he neither claims nor even pretends to be a judge of doctrine, but only to correct the spelling & grammatical errors, and publish such pieces for us as are sent to him. And upon the whole I believe it is the best plan that ever a paper was conducted upon. Here is no dressing the writings of other men in editorial clothes, every man appears in his own garb, tow cloth or silk or broad cloth, every man's dress is his own. Much more, but not now.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

Let us who are of the day, be sober. Let us watch and be sober.—1 Thess. v. 8. 6.

Our beloved brethren, Moseley and Paxton, having set us a good example by abstaining from the use of ardent spirits, and having manifested their regard for Christian order, and testified their kind affection for their brethren, I have thought good to testify, in like manner, the love and devotion which I have, or think I have, for the upright walk and comfort of the brethren of our Lord, and the honor of that dear name.

The beautiful ornaments at the head of this article, taken from the scriptures, present to us very safe, easy, and gracious, guides in our very feeble and dangerous journey through life,—*Watchfulness*, to regulate our meditations, reflections, reso-

lutions and designs, and to guard us against the sly and hurtful attacks from our ourselves and from others; and *Soberness*, to withhold us from excess, and clothe all our acts and habits with moderation.

When we think of the number and strength of the external enemies of the church of Christ, of their malice, assiduity, and craftiness; and of the weakness, unguardedness, and forgetfulness of the saints, we see the utmost cause to watch. But when we recollect that there lurks within us an enemy more sly and artful than all the rest put together, we shall not think strange that he who *knew what was in man* should so repeatedly warn the people of his flock to watch.

The saints of God, though born of the spirit, and blest with grace, are yet frail; and often act under the influence of pride, prejudice, ambition, or anger; indeed they almost live under the power of passion and appetite. How necessary, then, constantly, and cautiously, and solemnly to attend to the sacred line, *let us who are of the day, be sober.*

We should be careful in tampering with our appetites, and applying to them what is not really essential to subsistence and health: for they are apt to become, if indulged, excessive and clamorous. Hence, the constant use of spiritous liquors places a Christian in a delicate and even a critical situation. I believe it is admitted that ardent spirits was introduced for pleasure, or as a luxury, and not as a necessary article of diet. If so, mankind can do as well without it. To say they cannot, is only to say, in other words, that they have formed a habit which they are not willing to reform or break, or which they cannot abandon. And if I have formed a habit of eating or drinking what the real comfort and support of animal life does not require, until I acknowledge I cannot forsake said habit, then I must confess at the same time that appetite in that particular case has taken the reins of government from reason. I am ready to admit that spirits has done some real good. But most of the good claimed for it is only fancied, or for pleasure more than profit. The very pleasant taste and sensation produced by drinking brandy, make a lasting impression—they are not forgotten, they make us wish to taste again. And the universal idea is, that if a little renders my feelings pleasant, a larger quantity will increase my pleasure. Use prepares the system to bear a little more, and a little more, until long use or habit and the quantity borne, make us forget how much we are able to bear; and the next we know we have been partly intoxicated. We begin to think, "this will not do, I must take better care the next time;" not once thinking to quit; for habit is so completely established, we cannot do well without spirits, as we say. We in a short time,

(hearing nothing said about the first error,) go to the same degree, and are partly drunk again. We again reflect, "I must moderate; some person will take notice of me:" farther yet from thinking about forsaking the use of it; for every day is taking somewhat from our fortitude and resolutions, and adding strength to appetite. Our conscience meanwhile is becoming less tender, and our chief care is now getting to be that of concealing our intemperance. We begin to think it is time to reform, and we will taper off. But tapering off such a practice almost always proves in the end to be tapering on. We are next cited to appear before the church. We there may feel too much shame to confess our fault, and if we have been long trying to conceal our sins, we shall be as apt as not, in the absence of testimony, to deny our offence. But if we are aware there is sufficient evidence against us, we acknowledge reluctantly; and are ready to promise the church, if we cannot drink without drinking too much, we will not drink any more. Perhaps we are affected at the time, even to tears; but they are extorted by the thought of our having been found out and called publicly to account. For if we could weep before the church for our sins alone, we should do so in secret, and be apt to quit the practice. Or perhaps we are angry with the brother who reported us, and try to pick some flaw in his character, and to charge some crime to his account as bad as ours. The church, however, bears with us. But at no distant period the summon to come to conference is repeated. We either attend and confess and promise again; or else we neglect the notice, and send them word to take-off our names from the church book; and, feeling now no longer any religious scruples or constraint, we yield ourselves up to drunkenness, forget all respect for the name of Christ, cease our acquaintance with almost all that is passing around us, know but little of what we say or do, and sinking thoughtlessly to the grave, leave our friends and brethren weeping, not for their loss, but for our unhappy end.

The above picture is sometimes realized, and you may have seen it acted in part or in whole. And I am of opinion, my brethren, that, generally, those who are in the habit of drinking constantly, for a term of years, drink, at times, too much. And I am equally of opinion, that no man who drinks ardent spirits constantly or habitually is capable of seeing fully and of judging well the danger he is in. I judge from the circumstance that they almost universally plead the benefit of it. They argue that it was sent for a blessing. I would rather say as before, it was used as a luxury, and that its benefits are incidental to habit. I judge from experience also.

Brethren, how many members have you known

to be withdrawn from in church fellowship? And what proportion would you say were excluded for immoderate use of spirits? I do not go from the church to inquire what proportion of all the indictments before our courts of justice, or what of the disturbed peace of families, of divorces, of murders, of suicides, of untimely deaths, &c. owe their origin to this practice; there is enough in the church to think about.

We think we are braced against the evil. But how many have propped themselves with the same braces, and you have seen them and their braces all fall together. Members who have stood high for good sense, for sound hearts, and firm resolutions, have split upon this rock, and you have seen them sunk into reproach or disgrace! You have seen him whose sacred office was to *warn every man, to feed the flock of God*, and minister in holy things, who was as strong to endure, and as good to be on his guard as you, my brother,—you have seen him buried in intemperance, and past recovery!

Brethren, the heart that dictates these lines aches on two or three accounts. I fear my brethren will think hard of me for writing thus. I also fear they will not pay sufficient respect to what is herein written, or rather, to the scriptures. I fear likewise, that many of our brethren will yet drink ardent spirits to excess, and thereby do much hurt.

My brethren, how many cases of lasting reform did you ever know? If you can designate any, it will not take you long to count them. The man, member of church or not, who has gone astray in this practice, is gone to return no more. The kind persuasions of a mother, the tender entreaties of a wife or her silent tears, the gentle admonitions of the church and the forbearance of brethren, the promises and resolutions of the drinker himself, are all too weak to curb the headlong appetite, and resist its cravings. Having been trained by habit, it is importunate, teasing, and clamorous; and if reflection stops or parleys one moment, it seizes the opportunity to gratify itself; and if it cannot bring reflection to a halt or a parley, it is apt to stifle it by saying I will drink this or this time, and then quit. And if it ever does quit, it limits the term of time for quitting, and when the term is out, it then indulges to full excess. Some perhaps, will ascribe their intemperance to trouble. This is wrong. They ought to ascribe trouble to intemperance: this is rational, and demonstrable. They know it is wrong, reproachful, and ruinous, are ready to offer any apology. For as many or more cases of habitual drunkenness, attend prosperity than do adversity. And too many such cases are formed before the subject himself is acquainted with trouble.

Spirits have a pleasant taste, and produce for a moment an agreeable sensation. They charm, deceive, bewilder and ruin. And as they are not generally a necessary article of health nor comfort, but endanger both health and comfort, and all else that is dearly prized, the friends of Zion ought to take heed of them.

Brethren in the ministry, set the example, and do not consider it necessary to use spirits, unless you do know they are necessary. Your pleading their necessity will lead others to plead it. If stimulants are needed, seek safer ones. Brethren, universally, if habit only has rendered them needful, quit it altogether, for the sake of example, of influence, and of posterity; of good order, of Christian comfort, and of God's glory.

The grace of our Lord Jesus Christ be with you all.

MARK BENNETT,

Edgecombe, N. C. July, 1840.

FOR THE PRIMITIVE BAPTIST:

*Neshoba county, Mississippi, }
June 1st, 1840. }*

To the Primitive Baptist brethren scattered over the United States: Can two walk together except they be agreed? Amos, 3rd and 3rd. They must be agreed in heart, in affection, in will, in their inclinations and pursuits, or they cannot walk together in any mutual confidence and comfortable communion. What communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? 2nd Cor. 6th, 15th. We cannot walk with Jesus without a living union with him, a hearty love to him, and a holy delight in him; nor can he walk with us, on any other principles. We cannot walk with each other without mutual love. A living union with Jesus, cemented and sealed by his holy spirit, is the only bond of union and agreement between Christians, whereby they can walk together, to the honor of God and their own benefit. Alas, how much it is to be lamented that those who through grace are thus united, should be so visibly shy of each other, because they differ in lesser matters. O, my dear Saviour, help me to be agreed with thee, and to walk more closely with thee, and in more real affection and love with all those who are really thine, to the praise and glory of thy grace.

Though there is cause for our disagreeing, and that cause is, because there are so many new sorts of people got into the churches, and the whole cry is, give us mo-

ney enough and we will convert the heathen. And they say that there are thousands of souls in hell that might have been in heaven, if we had have given our money to the missionaries. They say that Christ is not here on earth personally, so he needs human aid to assist him in sending the gospel. What folly! when Christ says, without me you can do nothing. They say, read papers, some from Georgia and some from Tennessee; but I say, read the scriptures, and contend for the faith delivered to the saints.

I have had the pleasure of reading some of the papers in your own State. I have moved to the State of Mississippi, where there are some of the heathen and there is but little preaching; and that little there is, it is not of the Old North Carolina sort, therefore I want to take your paper.

Nothing more at present, only I remain your brother in the bonds of peace. May the Lord direct you in all peace, truth and harmony.

PETEGREW MOORE.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Dekalb county, }
June 5th, 1840. }*

DEAR BRETHREN: I have been reading your noble paper for twelve months, and I am well pleased with it, and wish to continue to take it as long as it affords my soul that nourishing food that it has hitherto done. But knowing my inability to write, I have never undertaken it till now. I shall offer you a few observations to publish, if you see proper; if not, throw them away, and you will no doubt do me justice, as I have but little education and am now sixty-six years old; though I have been in my simple manner trying to preach the gospel twenty-five years the three first years in Georgia, then in Mississippi one year, the rest of my time again in many parts of Georgia. I was acquainted with many of the old Baptist ministers, viz: Silas Mercer, Jesse's father, A. Marshall, sen. Joseph Baker, Robert McGinty, Elijah Moseley, bro. William's father, and many others gone to rest; who all contended for the doctrine of particular election by grace, as the only foundation of the salvation of God's peculiar people, thro' his Son Jesus Christ. And not for worth or merit, seen in them, but according to God's own purpose and grace given them in Christ Jesus before the world began. And tho' old,

I have need of some one to teach me before I am worthy to write in your valuable paper.

But, when I look back to that precious time in which they lived, and compare it with the present, I am made to mourn and say, O, that it was now, with the church of God, as it was then; for then, my dear brethren, the church of Christ was in peace and of one mind, all joined in heart and hand in giving all the glory to God for the riches of his grace, made known to them through his Son Jesus Christ, their mediator and advocate with the Father. But now, in a short time after the fore mentioned faithful servants of God had finished their work and ascended to glory, the seed of discord has been sown in the church, which has caused so much confusion and distress till it has rent the church all to pieces, to the wounding of its cause, and great distress of its own members, and brought gloomy darkness over the whole church.

Well, what is the cause of this sad change? is it God's love towards his people that has changed? No, not so; for he is the same and changes not. What then? Is it the missionaries? Not in the first instance. What then? O, lamentable to tell, God's people have sinned in the first instance, as the church of Rome did about 300 years after the death of our Saviour & the apostles, under the reign of the Christian emperor Constantine; and through him was influenced to open the door of the church so wide, that designing men with all their pride & covetousness came into the church; and then they held the line of discipline so slack, that they remained in the church till they had made shipwreck of the faith, and thereby raised such distress and confusion, that the humble followers of the meek and lowly Lamb could not longer live with them, and had to come out and declare against them and all their money-hunting schemes. Which so enraged those money-hunters, and lovers of pleasure more than lovers of God, that they raised all their wicked Haman-like envy against them to destroy them, that the devil could invent; and by death and persecution almost or quite destroyed the light of the gospel of Christ in that country, and filled it with antichristian darkness. And being clothed with power from beneath and not from on high as they say, carried their point.

And now, my dear brethren of the Old School, I assure you that I awfully fear that before this generation passes away that

the same just judgment will fall upon our once happy, but now guilty land, as did on the Romans. For it appears to me that we have sinned in like manner with them, and the same cause must and will bring the same effect. For we his house keepers, have opened the door so much wider than we should have done, that we have let in men possessed of the same spirit, which has caused the people of God to mourn and obey his command in coming out from amongst them; which causes them to show more abundantly the Roman persecuting spirit than ever. For some of them say, that the Predestinarian doctrine should not be preached, and that that man, that will dare oppose the benevolent institutions of the day, as they call them, is not fit to live. And as there have been many threats, and some attempts to whip, for preaching in opposition to them; and as they are petitioning the Legislature of almost every State for power to carry their speculating schemes into operation; and their doctrines contrary to grace, and being so agreeable to nature, I firmly believe they will carry their point, without preventing grace.

And here, my dear brethren, I would exhort that we all confess our sins before God, try to do so no more, kiss his rod and acknowledge the stroke already laid just, and pray that God would sanctify our affliction for sin, to the glory of his grace and our immortal good.

I must come to a close, as I have wrote much more than I expected. And tho' I never expect to see many of you in this life, I hope to meet you in a better, where the wicked will not trouble, and the weary will be forever at rest. So as unworthy as I am, suffer me to sign myself your unworthy brother in tribulation.

ISAIAH PARKER.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Pickens county, }
June 27th, 1840. }

BRETHREN EDITORS: Through the tender mercy of our God I am permitted to address a few lines to my brethren, and especially to my beloved and esteemed brother in the Lord, Simpson Parks, of Holmes county, Mississippi.

Brethren, I feel to rejoice that I am in tolerable health, and hope this may find all well. Brethren, I see in No. 9 of the Primitive, a request from brother Parks,

which I feel now to answer. The fall session of the Pilgrim's Rest Association of Old School United Baptists, will be held with the Bethlehem church, Greene county, Ala., to commence Friday preceeding the first Sabbath in October. As to the place where the session of the Buttahatchie will be held, I will say to brother Parks, I am not prepared to say, (not having a Minute of that Association.) And I will further say to brother Parks, that if he will give us the pleasure of his company at our Association in October, I will accompany him to the Buttahatchie, which comes on one week after ours.

I feel much gratified, brother Parks, to see and hear from many places in our country, and find a few of us defending the truth and are I hope Baptists indeed; while on the other hand, we have a people among us who call themselves Baptists, that are not so, only by profession of the lips. Viewing these matters as they are, brother Parks, I feel rejoiced to say the brethren would gladly receive you and corresponding message in our Association, should I and the brethren have the honor of your company, which you must give us without fail.

Brother Parks, may the Lord of his infinite mercy continue his blessings towards us, and all the brethren. May he keep us from the errors and scisms of the day, and enable us to defend the important truths of the scriptures is my prayer.

Adieu.

HENRY PETTY.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Macon county, }
April 1st, 1840. }*

DEAR BRETHREN EDITORS: I have never written to you before; the reason why, the Houston Association to which I belonged, agreed last October two years ago not to correspond with neither party of the Ebenezer which had split, and try to live in peace. But at the next meeting, the three preachers that were in favor of the mission cause, over the head of our solemn agreement, tried to push a correspondence with the mission party, and continued to do all they could to gain their point, till the last meeting of that body, when their unchristian conduct forced a number of churches to withdraw. Therefore, I feel at liberty to write my sentiments, as one that does not believe in religious speculation.

Christ, when he rode into Jerusalem in his triumph as king of Zion, he went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, it is written, my house shall be called the house of prayer, but ye have made it a den of thieves. Matthew, 21 ch. 12 and 13 verses. The temple was the house of God literally, and the church is the house of God spiritually. Money changers were such as at certain rates of profit gave lesser pieces of money for greater, or greater for lesser. These went into the house of God with their traffic, instead of worshipping God in the way he had prescribed. Doves were the appointed oblations of the poor in that country. Many had houses for them to raise in, and at times many raised them for profit, and went into the temple with their traffic; these Christ twice drove from their stations, which they had taken in the courts of the temple, in the house of God spiritually.

Is not the same traffic carried on? Do we not see the money changers with their tables in the house of God? See them rise in the pulpit and instead of preaching the gospel, preach a money begging discourse, and then the hats go round for money? And when that is got, the next comes the ladies jewelry, gold watches, rings and breast pins; and one, when he had got the money, watches, rings and breast pins, he told the woman to knit socks and sell them for money for the missionaries. Another, when he begged a poor widow for money, she told him she had none; he said, cotton hanks would do, and took some. As the poor had to buy doves to offer in sacrifice to God, the dove sellers had their seats in the temple for advantage. Do we not find dove sellers in the church, selling offices, magazines, tracts, and after getting money from the Bible societies to print Bibles for the poor, and then selling them to the poor, may we not look for Christ to drive them from their stations?

How crafty is the missionary! He makes the cotemporaries of the apostles say, we need all your wealth. Did the apostles of Christ, like bishops and priests of the pope, cry money, money, and pretend that money was necessary to convert and save the heathen? Did Christ tell them to beg of every person they met in his name for money? If he did, then these men are

justifiable, and can bring precept and example to authorize their proceedings. But if Christ never gave such directions, these men are mere pretenders, who obtain money on false pretences. Christ told his disciples, provide neither gold nor silver, nor brass in your purses, &c. Matt. 10. 7. Evidently meaning that the progress of his gospel was altogether independent of these helps. Modern pretended disciples are continually crying money, money; like the two daughters of the horse leech crying give, give—the heathen are going to hell for the want of money, give us money or the heathen will be damned. With these men money is the great concern. They are the most shameless beggars the world ever produced, but we venture to predict that their reign of falsehood and imposition and shameful begging is drawing to a close. They are an excrescence which the good sense of the honest part of the community will soon lop off, and gladden the hearts of the widow and the fatherless with the enormous sums which would otherwise be carried off by these religious gormandizers. Yours, respectfully,

JOHN McKENZIE, Sen'r.

TO EDITORS PRIMITIVE BAPTIST.

So. Ca. Fairfield district, }
May 26th, 1840. }

BELOVED BRETHREN EDITORS: Having wrote so often and so recently, I thought I would write no more for a while; but finding it my duty as agent, having obtained more new subscribers (whose names are inserted below) for your very valuable and much esteemed paper by some, though very much reviled by others, I feel it my duty from the word of God and my own conscience to do all I can in favor of it; and I hope I ever shall, while it carries the truth as I think it does now, regardless of expense. So I say no more, but remain yours as ever in deepest tribulation. Brethren, pray for us.

MARSHAL McGRAW.

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James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cravensville*. William Welch, *Abbot's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr., *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplant*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Bear Creek, Henry county, Ga. }
June 23rd, 1840. }*

DEAR BRETHREN: Having been impressed for years with the subject of washing the saints' feet, in 1827 I wrote the enclosed essay. Finding some of my brethren anxious to hear something on that subject, and being always willing to serve to the best of my abilities, I have revised it and hereby request you to give it a place in the Primitive Baptist; and if it will not be an intrusion, I should be glad for it to appear in one.

WILLIAM MOSELEY.

AN ESSAY

On the subject of Washing the Saints' Feet.

BY WM. MOSELEY.

Designed to benefit those that wish to know and do their Master's will.

“If ye love me, keep my Commandments.”

“If I then, your Lord and Master, have washed your feet, ye also, ought to wash one another's feet.”—John 13 c. xiv. v.

DEAR BRETHREN: Being afflicted in body and unable to do any thing else, I have thought proper to employ a few hours in communicating to you some of my scattered ideas on the above subject.

I shall, in the first place, notice what the Redeemer intended by the words under consideration.

2d. Whether an ordinance or not.

3d. The proper time to attend to it if proven to be an ordinance.

4th. In what capacity it should be attended to.

5th. The consequences arising from attending to it.

6th. The unhappy consequences arising from a non-attendance, &c.

In the first place, I propose to notice what the Redeemer intended by the words under consideration. Certain it is, that the Redeemer never spake idly, or to no profit. In all his admonitions to his disciples, he evidently intended them for their good in this world; hence the necessity of attending to all the commands and admonitions of the Great King of Zion. To suppose that Christ, in the words under consideration, designed that they should be attended to by the Apostles only, would be to suppose, that he intended them to enjoy a degree of happiness in the performance of a certain duty, which he did not intend that other Ministers and Christians should enjoy, although under the same dispensation; for he says expressly, in verse 17—“If you know these things, happy are ye if you do them.” And we might as well suppose that Baptism was not to be attended to by any but the Apostles, because the command was given to them. To suppose this to be a non-essential, would be to charge the Redeemer with folly—witti giving an example and command, which was not necessary for them to imitate and obey. Should any deny the example and command, I would cite them to verses 4th, 5th, 14th, and 15th, of the same chapter.

In as much then, as Christ gave both the example and command, which were recorded by St. John, (according to the best account) after his return from banishment,

at the request of the Churches of Asia Minor; and as St. John was inspired to write the Gospel for the instruction of mankind—for the instruction both of ministers and members, living under the same dispensation—and as the same Gospel has been preserved for ages, and handed down to us in its purity,—to me it is evident beyond doubt that our Lord and Master intended, the example should be imitated by all his followers, to the latest generation. In the discharge of this duty, as in the discharge of all others incumbent on us, a command is obeyed, and we, as his subjects, have a conscience void of offence.

I proposed in the 2d place, to consider whether the subject of feet washing be an ordinance or not—I acknowledge, my brethren, though many have endeavored to show that this is not an ordinance, but a Christian duty, they have always left me in the dark. I understand an ordinance to be something ordained by the Almighty, or by some superior power, and suppose the meaning of the word to be a rule—appointment—law—holy rite, &c. The questions to be answered under this head which will decide the point, are the following: 1st. Did or did not Christ when he washed the feet of the disciples, give them, and us, an example which we should imitate, and thereby perform the humiliating work that was worthy of a God? 2nd. Did he not appoint both the work and the persons who were to perform that work, when he says, “If I, your Lord and master, have washed your feet, ye also ought to wash one another’s feet?” thereby pointing to the work just performed, which was to be continued by them and their successors throughout a Gospel dispensation; and appointing them and us their successors, as the proper persons to attend to it? 3d. Is a command emanating from any proper authority, with a requisition to perform or not, with a penalty also annexed for performing contrary to said requisition, a law—yea or nay? Answer—It is. Is not then the judge of all the earth, the most proper authority that can be found? Answer—He is. Did He not make a requisition when he said, you ought to wash, &c.? for I have given you an example that you should do as I have done to you; not that you may do it, or let it alone, or perform this way, or that, contrary to example, and omit contrary to my command; but that you should perform according to command and example. And he says, “If ye know these things, happy

are ye if you do them;” while we are brought to discover at once, the penalty arising from a non-compliance—which is barrenness of soul, or the rod of affliction in some other way, as the portion justly due the disobedient subject. If the Redeemer was holy, and introduced this Christian rite, of course then it may be termed *Holy Rite*, as it was performed by the Holy One of Israel; and is to be imitated only by those holy brethren of whom the Apostle Paul speaks in Hebrews, 3 c. 1 v.

I would not only urge that feet-washing is an ordinance from the above considerations, but also from the following:—It is admitted that Baptism is an ordinance, and why? Because Christ set the example in Jordan and Christ gave the command to his Holy Apostles; and Christ appointed the administrators. If these are reasons why Baptism is an ordinance, I ask in the name of common sense, if the same character did not set the example, give the command and appoint them (the apostles, who were evidently the Gospel Church,) and us, the ministers and members, administrators in succession of the same? I answer, he did. But it is contended that Baptism and the Lord’s Supper are ordinances: because they are significant. Whilst that of feet washing is only a stoop of humility, which originated from a Jewish custom. Yet strange to tell, the disciples who were Jews, did not know any thing about the custom so common among them: for we hear Jesus saying—John 13, vii. “What I do thou knowest not now, but thou shalt know hereafter.” With reference to the teachings which immediately follow. I am far, my brethren, from believing that in this example we only have a stoop of humility; for I know of no instance that we have on record, of an example set by the Saviour, which does not point to him in some degree. If we turn our attention to Baptism, it points to Christ—to the Lord’s Supper, we have an evidence of his love to us, poor sinners, which John speaks of in his first Ep. 3, i.—“In the breaking of his body, and spilling of his blood.” If we turn our attention to prayer, he sat the example and gave the command; and it is unto him we look as possessing all we need: every thing he introduced to be observed by his followers, was figurative. So, my brethren, in case of feet washing, in as much as we view him in the Lord’s Supper, as bleeding until the last remaining drop drained from his precious side—(which was evidence

by water mingling therein,) in which we discover blood to atone, and water to cleanse: and while we represent the atoning flood, as the water came with the remaining drops, so let us come to one another's feet in token of his condescension to bleed for us poor sinners. And as we yet sin in some degree—as our feet are daily defiled and need cleansing, so let us look through that ordinance to him who is exalted as a Prince and a Saviour, to give repentance to Israel and the remission of sins. As brethren, begotten of the same Father, and brought forth by the same Spiritual Mother, let us not esteem ourselves, one above another, but as equal; like our Father's servants, condescending, meek and humble—deeming it our highest privilege, our greatest honor, & our bounden duty, to imitate the deed that was worthy of a God.

Dear Jesus! ever keep me low,
That I may in thy footsteps go,
And never scorn to act the part,
That e'er was found within thy heart.

I would not fail to notice another objection to this institution as being an ordinance. It is stated that we have no account, by which we can understand, that Christ ever appointed a woman as an administrator. Now, if the subject of feet-washing be an ordinance to be administered to and by one another, of course the women become administrators of this ordinance. To say that it is not an ordinance, because women must become administrators, would be denying the power and authority of Christ, in appointing whom he might please to appoint as an administrator; or, it would be to deprive them of privileges in the Church, to which all agree, they are entitled. I have never yet learned that there was a woman at the table at the time Christ introduced the Sacrament, or Lord's Supper; but as the Church was there, I believe that every member is entitled to partake. As the command to wash feet was given to the Church, and the members being appointed administrators one of another, so in like manner, I believe the command is equally binding on each individual that composes one of the number of our Church—on the woman as well as the man. As to the administrators of baptism, &c. the Apostles and their successors, were the particular persons; but as to that of feet washing, each member receives his appointment from the same authority: hence I am obliged to hold it forth as an ordinance, and would here remark, that I do not think there would be so much controversy among

brethren whether it be an ordinance, or not, were it not for pride and the effect which would be produced (relative to the time and place) by acknowledging it to be an ordinance. Are Christians ashamed to own Jesus before men? I am made to fear when I see members of the Baptist denomination so backward in attending to this service, which Jesus condescended to perform; that if they were to see him in his poverty, in every garb he wore while here below in order to embrace the poorest wretch on earth; that like the Jews, they would say with doubt and contempt, "This is not the Messiah:" for I hear him saying, "If ye love me, keep my commandments, as an evidence of that love." O! then, let Christians be found discharging every duty incumbent on them, thereby letting their lights shine before men. And as God, in his infinite wisdom, has connected the means with the plan whereby he intends to accomplish his ends, may we his servants be found watching with our pride slain by the victory of the cross and recommending the glorious Redeemer in the ordinance of feet washing.

I shall now attend to the 3d proposition—the time to attend to this ordinance, as I conceive it to be. In viewing it under this head, it will be proper to notice the time that Christ introduced the Lord's Supper, and then compare the Evangelists together. Notice the order in which they have written, and answer various objections to its following the Lord's Supper.

As to the introduction of the Lord's Supper, it is evident that it took place on the evening of the 14th day of the first month, under the Jewish economy—*Exod.* 12, vi. That the washing of feet took place at supper time is evident—and it is worthy of remark, that the passover at which Christ introduced the Lord's Supper, was eaten the evening before, and the feast of unleavened bread, which commenced the next morning and continued seven days, was an appendage to the passover—verse 15. But I apprehended no objections to the time in which the scene was introduced by our Saviour. We discover, that Matthew, Mark and Luke, have written concerning the supper in Bethany; and that some are inclined to believe their doctrines clash. *Matthew* states, when commencing the account: "Ye know that after two days is the feast of the passover," &c.—26 c. ii v. *Mark* 14, i—"After two days was the feast of the passover and of unleavened bread," &c. *Luke* 22, i—"Now the feast of unleavened bread drew nigh, which is called the

passover." *John* 12, i--"Then Jesus, six days before the passover, came to Bethany." &c. Now, from this comparison it does not appear that the evangelists differ. The result of this matter is this, that Jesus came to Bethany six days before the passover; and two days before they made him a supper in the house of Simon the Leper. We discover that all the evangelists agree respecting the transactions at Bethany, and that John only makes mention of feet washing. After he has gone thro' with the transactions at Bethany, and closed the 12th chapter with different subjects from that of the supper in Bethany, are we to suppose that St. John would have gone on to the 13th chap. to finish the account of what was done in Bethany? I think not. The inspired man of God did not write thus scattering; he rehearsed things in rotation. Because the other evangelists did not mention feet washing, shall we understand that the record of John is not true? No. In what way then, shall we account for this seeming indifference? I answer—the evangelists all wrote sacredly true, but St. John wrote more fully than the others, as you may discover by attending to the records. You will find several things contained in the 12th chap. of St. John, which are not recorded by the other evangelists; and from the 13th to the end of the 14th, when he again strikes with the rest, with respect to their going out to the Mount of Olives. From the best historical accounts that I can obtain, it is certain, that St. John wrote after the other evangelists, and even after the epistles of Paul were written; and at the request of the churches of Asia Minor, for the purpose of penning what had not been written by the others; for the benefit and consolation of the Church of Christ throughout all ages. Some may object to this idea. Why say they, "is it not casting contempt on the others? But let it be remembered, that you must admit it or deny part of John's Gospel; because he tells us in the 21st chap. and 25th verse—"And there are many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." From which it is evident that even after he, the beloved disciple, and the only one that had the resolution to stand and see his Lord expire, had written, that there remained many things not written. I infer that the others omitted to record feet washing, & that

as John wrote after them, he brings it in proper order as following the Lord's Supper. To establish which idea, I shall proceed to the order in which they all wrote, viz: They all commenced with the birth of Christ, his baptism, ministry and miracles, & then proceeded to the supper in Bethany: at which time Mary broke the box of ointment, &c.; and then Matthew, Mark and Luke, proceeded to the account of the preparations and passover; introduced the bread & wine, &c.; they then go on to give an account of his going out into the Mount of Olives; the betraying him, &c. Shall we conclude because St. John wrote more fully than the others, that he did not pursue the same order? By no means. The order of their writing is the same. St. John gives the account of the transactions in Bethany more fully than the rest; and then proceeds to the account of his going to Jerusalem, for the purpose of attending to the passover. But it is contested that the words now before us, used in the 13th chap. have special reference to Bethany. This is impossible; which you may discover by reading *John* 12th chap. 12th, 13th and 27th verses—which agree with *Matthew* 26th and 39th. My duty, therefore, is to place things in order according to scripture, so that we can understand what the evangelist means when he commences by saying: Now before the feast of the passover, &c. which I will try to do by remarking, that the term feast of the passover does not imply the passover itself, but a feast; related to, connected with. And to prove this last position, I call your attention to the following passages of scripture. Exodus 12th c. 11 v: It is the Lord's passover; (not feast of the passover, but passover.) Leviticus, 23. 5: In the fourteenth day of the first month at even is the Lord's passover; (not feast of, but passover.) Num. 9. 5: And kept the passover, &c. Joshua, 5. 10: And the children of Israel encamped in Gilgal and kept the passover. From all these passages it is evident, that in the introduction of the Jewish ceremonies, that the passover was not called nor known by the term feast of the passover. But I now proceed to show you what was. Ex. 12. 15: Seven days shall ye eat unleavened bread, even the first day shall ye put away leaven out of your houses. Leviticus, 23. 6: And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days must ye eat unleavened bread.

Num. 28. 17: And in the fifteenth day of this month is the feast. Seven days shall unleavened bread be eaten. Joshua 5. 11: And they did eat the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self same day. I think it must now be clear to every unprejudiced mind, that the passover was eaten on the fourteenth day of the first month, and the next morning the feast of unleavened bread commenced and continued seven days; and was related to the passover, because it was introduced in commemoration of the speedy departure of the children of Israel from Egypt, before the bread in the kneading troughs had time to leaven after the passing over of the destroying angel. This feast was connected with it, 1st, because it grew out of the same circumstance; 2nd, the passover was eaten with unleavened cakes. And hence this seven days' feast is called the feast of the passover. Hence St. John says: Now before the feast of the passover, &c. The Lord's Supper being introduced at the time of the eating the paschal lamb or passover, and being ended Jesus riseth from supper, &c. You will observe, all this took place before the feast of the passover, or of unleavened bread, and John says, now before, because it was before.—Hence it is evident, that if the supper mentioned in the 13th chap. from which Christ arose, and began to wash his disciples' feet is not the Lord's Supper, John does not mention it at all. But it is contended that it must have reference to Bethany. Why? Because John tells us that the devil having now put it into the heart of Judas to betray him. Let that individual who feels disposed to raise this objection, remember, that in order to perpetrate a crime the act intended must first be conceived, then an opportunity to perform or commit the act thus conceived, then the devil enters the heart with all that malignity which causes individuals to commit such horrid crimes. And this was the case with Judas, as you may see—*Luke 22d, 3, 4, 5 & 6*—Having conceived in his heart to betray his Lord, he sought opportunity to do it in the absence of the multitude; for he knew from reason that Jesus would not stay that night in the city, but retire to his favorite place, the Mount of Olives. The devil tells him, to night will be the time. After he had been distinguished, at the special request of the disciples, (which originated in consequence of the words of our Sa-

viour to them all) by the sop, &c. he proceeded to perpetrate the deed. Perhaps you will say, why did not the disciples understand, when Jesus said, "What thou doest, do quickly." Some of them thought that he meant to give something to the poor. Others, to buy those things which they had need of against the feast; which say they, was the feast of the passover. But I would here remark, that the feast of unleavened bread, continued seven days; and it is highly probably, they had it to buy; hence the conclusion of some of them, that it was to prepare for the feast, not the passover, but the feast of unleavened bread. It is certain that John gives no account of Jesus' rising from the table, when he sat down for the purpose of teaching them respecting washing of the feet, until after Judas went out, which was in the night; and he tells Peter before the cock crow twice, thou shalt deny me thrice. Does it not appear impossible for this to have been two days before the passover? And does it not seem reasonable to believe it to have taken place on the same night? John tell us of the teachings and admonitions of the Redeemer to his disciples, which took place at the table, and which continued there—When he comes down to the 14th chap. he agrees with the rest, with the respect to their going from the place at which they eat the passover to the Mount of Olives. From these considerations, I take it for granted that Christ introduced the washing of the saints' feet immediately after the Lord's Supper. He says to us expressly, "as I have done to you, do ye also one to another." Not at some other time and in some other way; but, if he introduced it after the supper, follow the example. If it is not necessary to attend to it at that time, (notwithstanding the Redeemer did it then) where is the necessity of attending to the supper in a Church capacity? The command, with respect to feet washing, is equally binding and the example equally plain; and I will here remark, that we should attend to every duty, according to the precept and example of the Redeemer, as nearly as possible; for if we begin to deviate from the rule laid down, nature will be pleased with that course, and I know not where we might stop.

I shall now take notice of the fourth proposition, viz: In what capacity it should be attended to. Having nothing better than the example of the Saviour, I shall notice that and take it for a criterion. if we turn our at-

tention to the sacred volume, we will discover that the Church was there at the time it was performed, for he said to Peter, "Ye are clean, but not all;" for knew who should betray him. But it is asked by our opponents, "if this is to be performed in a Church capacity, what is the reason we have not an example in all the acts of the apostles and the epistles of Paul? But in all this we have it mentioned but once, and that so closely connected with the entertainment of strangers, that we are bound to believe, that private houses are the proper places; and we hear in the Acts of the Apostles, of the administration of the supper, and not one word of feet washing. We wait for your answer. I shall answer in part, by asking another question. Answer thou me, and then will I tell you; otherwise I shall leave some my former ideas to answer. If this ordinance is to be practised in private houses, what is the reason we have no account in the Acts of the Apostles and their epistles? We hear of their entering into houses & staying there from day to day, and not one word is said of this act as being performed. But it is contended that because the apostle brings it in so closely connected with the entertainment of strangers, that a private time is the proper time. We might as well conclude, that because the apostle takes into view certain characteristics, (some of which were of a private nature) that the ordination of deacons must take place in private. It is evident that those widows "indeed," according to the Apostle's charge to Timothy, were to be maintained at the expence of the church—1 *Tim.* 5, 8, 9, 10 and 16. Hence it was necessary that they should not be disorderly persons; but well reported of, &c. Among other duties he brings in feet washing, which shows that the Apostle intended it should be kept up under a gospel dispensation. I will offer one or two more reasons in favor of this ordinance being performed in a church capacity. It is certain that the Redeemer tells us to "let our light so shine before other men", &c. and St. John discovered the seven golden candlesticks, which represented the church; and no man lighteth a candle to put under a bushel, but on a candlestick; & it is to be lamented that those who pretend that it should be performed in private, put the light of this ordinance under the bushel, either by neglecting it entirely, or by waiting until the family has nearly or quite fallen asleep. But the former is more frequent.

Again—the world, and our nature, and every other denomination, say, "in private." If you do it at the church you will be laughed at. What! a man or woman of your distinction to come down in the sight of all the people of a great congregation, and perform that menial service? It will never do. I will go in private, and there perform this stoop of humility, neglect it entirely or perform it reluctantly, as I do my prayers. O! my brethren, remember that Jesus did it, and has said, "If any man will be my disciple, let him deny himself take up his cross, and follow me." Our pride may cause us to believe things, when we little believe it. I commonly think, that the more I cross nature, in the discharge of my duty, the nearer I approach the path of rectitude. May the Lord grant to enable you and me to cross our natures more, & neglect our duties less.

I shall now take into consideration the 5th proposition and point out some of the consequences which arise from attending to this ordinance. It is certain, that the happiness received from any ordinance or duty arises from the performance of it; and not from the neglect of it. Hence we hear the Prophet: "Say ye to the righteous it shall go well with them, for they shall eat the fruits of their doings," &c. It is in the performance of this duty of feet washing in church, that I have often seen the Lord condescend to come among his children, and bless them with his presence—when neither the broken body, nor spilt blood seemed to move them. When they began to stoop to one another's feet, it appeared so much like the condescension of Jesus, that it burst the hard heart, and caused the briny tears to roll down the cheek—thus glowing with that sacred fire, which alone binds Christian hearts together. Nor is this all. At these scenes I have seen the proud, the stubborn and the hard-hearted sinner, humbled down in the vale of contrition. I recollect the case of brother Joseph Smith and sister Flournoy; both of whom went to see the ignorance of the Baptists. But instead of being diverted as they expected, Jesus appeared in his ordinance by his spirit, while his children were performing it—roused them to a sense of their lost condition; from which they were not relieved until Christ made an application of his blood to their souls. Then were they willing indeed to follow him in all his ordinances.

I now proceed to the 6th and last consideration.—Are you a child of grace, and do you neglect this ordinance? If you do, permit me to relate some of your feelings. When you cast your eye on the 13th chap. of John, and in fact whenever you think of it; there is something within, which says, “all is not right.” Do you attend to that ordinance and the other, and neglect this, which is equally binding? If so, why strive to do it away? Have you ever neglected to pray? What was the result? Although you tried to do it away, did that ease your mind? I imagine not, but far otherwise. You went with a guilty conscience, with shame and confusion, until you took it up again. What is the reason of all this? Because the example and command are laid down in the word of God, and you felt the obligation, and knew it was duty to follow and obey. O then, let Christians be found at one another’s feet, walking in obedience to the command of Christ—and may the God of love and peace be with you all.

1. Disrob’d of all his heavenly dress
The Saviour came to earth,
Clothed in a robe of mortal flesh
And bow’d his head in death.
2. That awful night in which betrayed,
He introduced the feast,
Which we my friends have seen display’d
When each has been a guest.
3. The solemn scene about to close,
To make the whole complete,
He meekly from Communion rose,
And wash’d his servants feet.
4. To each he said let others do.
As I your Lord have done,
The heav’nly pattern still pursue,
In form as I have shown.
5. Since Christ has the example set,
And left it on record,
We’ll humbly wash each others feet,
Obedient to his word.
6. Give me thy Spirit, O my God,
Then I can well all trials meet;
Deny myself and all my pride,
And wash thy weakest servants feet.
7. Give me thy spirit, O my God,
Then I shall all thy footsteps trace
And show to all that read thy word,
That I’m indeed renewed by grace.
8. Give me thy Spirit, O my God,
Then through my few remaining days,
I’ll yield obedience to thy words,
And as I go, I’ll sing thy praise.

*Alabama, Henry county, }
June 12, 1840. }*

BRETHREN EDITORS: This is to inform you that some of the missionaries have

threatened my papers, and are trying to keep them from being read in this country, by interfering with them in some way or other; they take all advantages they can. The missionaries hate the Primitive Baptists as they do the devil, and would do them more harm than they would the devil, in the institutions, if they were to see him.

One thing I wish to correct on page 17, No. 2. vol. 5, where it says the brethren from Georgia came over and preached—it should read thus—the gospel so pure that it was received like the Egyptian corn and it *not* weavel eaten.

The Primitive is gaining a little in this quarter of the vineyard. We have but little of gospel preaching in this country. I wish to write on doctrine, but I know my learning is so limited, that I forbear to undertake it. I wish I was able to give my views on the plan of redemption. I may at some time or another. I am called a preacher, and when I commenced I could not read my hymn without blunders, and now I am a poor ignorant creature at best.

This will inform all the brethren, that there is nothing of importance at present, only some of the fence riders have sat astraddle of the fence till they are about to starve to death for the lack of the old corn doctrine. And the missionaries’ protracted meetings have lost their virtue—they preach, they strive, but all in vain, for nothing scarcely do they gain.

So I desist by subscribing myself yours in love.

JOHN W. PELLUM.

TO EDITORS PRIMITIVE BAPTIST.

*Anderson district, South Carolina, }
July 9th, 1840. }*

BELOVED BRETHREN: I have had many anxious desires to write to you once more, but old age, and dimness of sight, forbid me. I was eighty-one years old the 27th day of March past, and I have been trying to preach the gospel, the rise of forty years. And the Lord that spirit, that opened my understanding, to understand the scriptures, and bid me go, and preach the gospel to every creature, and to feed the flock: he has never taught me but one doctrine, one Lord, one faith, and one baptism, &c. But since these innovations, and doctrines of men, have been brought into the Baptist churches: causing divisions, strife, and angry debates: I have been greatly distressed, and grieved, to see

brethren who, once appeared to love each other, but now a shyness, evil speaking, and if come into conversation, it commonly ends in angry feelings, some for God and some for mammon. So there is no agreement betwixt truth and error, therefore, I do rejoice and thank God, for the separation, that has, and is, taking place among the churches. For it is very evident, that there are two different sorts of people called Baptists, among us, (if no more,) and how can two walk together except they be agreed. And as it is my joy, and consolation, to hear of the dear saints of God, coming out of her, from all parts of the United States, believing, that my brethren would be glad to hear from old Salem church, of which I am a member: I feel compelled, at last, to give you a true statement of our standing.

In the year 1802, Salem church was constituted on Primitive Baptist principles, of the gospel of Christ, and has stood firm, and unshaken, through all these times of apostacy: still contending for the true faith of the gospel. But, brethren, we have had our trials, and conflicts; for some five or six years ago, two of our members took the society fever, and gospel medicine had no effect on them; they still grew worse, till finally we gave them letters to go where they might enjoy themselves better, and two more went with them. And now we enjoy peace again, and we do believe that the church of Christ can never enjoy real peace, whilst any of those society men are among them; therefore, in the fear of God, we have declared non-fellowship with the missionary moneyed system, and all its kindred institutions: as the inventions of men, and contrary to the scriptures of truth. Thus we stand fast in the liberty wherewith Christ has made us free. We are the first church, as I know of, in South Carolina, that has come fully out.

There is another small church, called Mountain Creek, which was constituted last May was a year, on the same plan and principles, 10 in number; they now number 22. There is also a small Association, in the bounds of Anderson and Greenville districts, called the Fork Shoal, who have dropped all correspondence with the new schemes of the day, but have not declared non-fellowship. We are waiting on them, for we find no middle ground to occupy.

The churches in this country, as far as my knowledge extends, are all divided in

sentiment, but not yet separated; but our little Primitive is doing great things of late. See the agents for South Carolina, they have but lately heard of the thousands of God's Israel whom he hath reserved to himself; and many are crying out, the Lord he is the God; the Lord, he is the God.

But alas! just while our encouraging prospects were brightening, what a damp is thrown on our Primitive! How alarming, for a man of talents, professing to be a Primitive Baptist, to deny the scripture, and tell us, this important stuff was revealed to him. What! the Holy Spirit reveal something contrary to the word of God? God forbid. Now I refer you to bro Paxton's communication, No. 7, vol. 5, Primitive Baptist, where he denies there ever being such a pool as Bethesda, and irreverently insinuates, that if St. John told the truth, that Nehemiah's account must be false. Now, my brethren, read the first part of the 5th chapter of John's gospel, and the 3rd chapter of Nehemiah; compare them, and try if you can find any contradiction. Nehemiah says, there was a pool, named Siloah, the same as Siloam, in the New Testament. He says, there was another pool made, and gave it no name; it may be Bethesda, for aught bro. Paxton knows. Now read St. John, he is positive: Now there is at Jerusalem, by the sheep—(mind, the word *market* is in italics, not in the original)—a pool, which is called in the Hebrew tongue Bethesda, having five porches, &c. and a certain man was there which had an infirmity thirty and eight years. He might not have been at the pool one month, for any thing we know; but there Jesus found him, and there he healed him. Now if there was no such pool there, then no such impotent man, then Jesus worked no miracle in healing on the Sabbath day, nor did the Jews persecute Jesus.

O Lord! what shall we say, when one part of the Baptists are perverting the scriptures? One of our own order has denied a positive fact, of our Saviour's miracle at the pool Bethesda; supposing so many negatives would prove against one positive, as if a hundred blacks would make one white.

I will try to taper off. I have kept my feelings cramped, lest I should say too much. I have not wrote in a way of controversy, no, I am opposed to that; and if bro. Paxton, or any other brother, thinks I have erred, they need not write on it; the

least said the better, let all die away as quick as possible. I am very zealous for the word of God, and as a dying brother give a caution: for I do assure you, brethren, that very few more such revelations as bro. Paxton's, will destroy our little Primitive. The brethren in this country that read the Primitive Baptist are all complaining. The first thing when I meet them, is bro. Paxton's denying there being such a place as Bethesda. Beloved brethren, do not suffer our Primitive to run in itself. And I would beseech brethren that are favored with great talents, to use them for the edification of the body of Christ, and study to be useful, rather than to be great.

I trust you will take the hint. I want the Primitive Baptist to live when I am gone hence. Perhaps you will never hear from me again, although I have strong desires to write to my brethren, if I was capable; but I am crawling about on my staff, can scarcely see my way before me, hardly ever hear a Primitive Baptist preach. O, my ministering brethren, won't some of you come and see us before I die? If not, I hope to meet you in a better world, where we shall know as we are known, and forever be with the Lord.

The grace of our Lord Jesus Christ be with you all. Amen.

JAMES HEMREE, Sen'r.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 25, 1840.

On issuing proposals for publishing the Primitive Baptist, some doubts were entertained if sufficient patronage would be procured to justify commencing its publication; and in consequence thereof, it was deemed advisable not to ask for payment in advance from subscribers, but wait until they received the first number. It has been since repeatedly suggested, that this mode subjects our Agents to unnecessary inconvenience, as they have the double trouble of first collecting subscribers, and afterwards the contributions from each of them. To remedy this difficulty, it has been determined to adopt the usual method of such publications hereafter, and receive payment in advance from subscribers; accordingly, the terms are altered to correspond thereto. But should any of our Agents prefer the former method, they can act accordingly.

TERMS.

The Primitive Baptist is published on the sec-

ond 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."

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, N. C. August, 1840.

DEAR BRETHREN: I send you a few lines for insertion, tho' I never wrote one word for the press before; and should not now have done it, had not the conduct of the missionaries required somebody to detect them. For I hear they are going about among our churches, saying, they are no missionaries, and at the same time are trying to make divisions among us by crying down our Association, and saying, we have departed from the ground on which the Kehukee Association was founded; which is a lie of their own. For some of these gospel speculators are unprincipled men, and do not care what they say to gain their own ends; therefore, I regard them as wolves in sheep's clothing, to scatter the flock and not feed them; and for one should be glad if these Yankee divines, as they are termed, would keep from North Carolina, with their educated religion, and quit trading and trafficking in religion among us. Their old cry is, give us money, and we will do wonders; and they have been at this for years, and done no good as I know of; but strife and division have followed their steps, wherever they have gone.

And I would advise all the brethren of the old order, to have nothing to do with them, and not countenance them as servants of the Most High God; for their conduct bespeaks them to be men of the world, seeking after worldly gain, & not after things that make for peace; but they try to keep up division and strife, and say, if old Lawrence was dead, and they could come among us with their steam religion, they could have a revival. Now such revivals as they make, I have no confidence in; for they are works of craft or delusion, to make gain by their craft. But thank God, old brother Lawrence is not dead yet, and his pen is found contending for the truth. But these gospel speculators want all who contend for the truth out of their way; like Baal's prophets, who wanted Elijah out of their way. But God's truth prevailed over them, and will over these traders in religion.

I drop my pen for the present, until I hear more from these peace-breakers; and conclude by saying, may grace abound in all the churches.

WM. HYMAN.

*Pasquotank county, N. C. }
June 13th, 1840. }*

BRETHREN EDITORS: We the members of Little Flatty Creek church, a few names of us, have been assembled together and separated from the monied institutions of the day for about six or seven years perhaps, and situated on the old apostolic platform called the Regular Baptists, and still remain so to this day, contending for the faith that was once delivered to the saints. There are five churches in this section of country of our faith and order, that have had but one preacher to attend us all except when one would come over and see us from some other part. Bro. Samuel Tatam attends us, and has all the while as our pastor, and we have a comfortable hope, that his labors have been blessed. For the Lord hath led us about and instructed us and kept us as the apple of his eye, and also he has granted us several members in addition to our churches.

Your valuable paper the Prim. has been circulating among us, and we understand that there are a great many able ministers in the world; we wonder why some of them do not come over and see us. This harvest truly is great, but the laborers are very few; but what is next? Pray ye the Lord of the harvest, that he send forth laborers into his harvest. So we wish to remember our duty, and pray the Lord that he will send some of our beloved brethren in the ministry over to see us, while at the same time we feel it our duty to give them a kind and loving invitation to come and visit us. We want to see you and hear you tell us one old thing over, which is, good news from a far country. Some of the people here like to hear one old thing told over and over, for every time they hear it, it seems new; while others are tired and want to hear something new.

The people have various opinions in matters of religion in this country, and it is our heart's desire and prayer to God, that the true gospel may flourish and run from the rivers to the ends of the earth, and cause error to fall and truth to be established through the world. This is no doubt the desire of all Christians, but we must resign and submit ourselves to the rules and commands of our God, believing that he works all things after the counsel of his own will. They that wait upon the Lord shall renew their strength, so we wish to wait the Lord's time and trust, that he will send some of our beloved brethren in the ministry to visit us in this lowland of difficulties and troubles, and enliven our drooping spirits more; and also lighten the burden of our dear brother Tatam, for he has a hard task, being some what infirm and getting in years, and but one to attend to so many churches.

We have a Union Meeting appointed with us

at our church to commence on Friday before the second Sunday in August next. We hope some of our brethren in the ministry will hear of it time enough to come and see us at that time, for we perceive there are many in this State even in Beaufort, Edgecombe, and several other counties in this State.

Our aim in writing at present is to inform the the brethren at a distance of our situation, and what a scarcity of preaching there is in this country. If our brethren Editors think it proper, we hope they will publish it as soon as possible. So we must close up, remaining yours affectionately.

Signed by order of conference, held June 13th.

SAMUEL TATAM, Moderator.

THOMAS MILLER Clerk Pro tem.

FOR THE PRIMITIVE BAPTIST.

Williamston, N. C. July 10, 1840.

DEAR BRETHREN: Martin Luther, than whom perhaps no other man was ever more highly extolled by the protestant world; and whose memory nearly all the denominations delight to honor; not only resisted the waves of popish abominations in general, but also gave in his evidence against the free will and human effort system. I propose to give a few specimens from his book, written in answer to the diatribe of Erasmus, on the subject of Free Will, as found in the American edition of that work, published by Elder James Osbourn. An occasional visit to you in this way, brethren, will, I trust serve to increase our friendship, strengthen our faith and confirm us in the doctrine of our Saviour God.

I remain your unworthy brother,

C. B. HASSELL.

A WITNESS of the 16th CENTURY.

Luther to Erasmus.

“In the last part of your preface, where you deter us from this kind of doctrine, you think your victory is almost gained.

You say, ‘What can be more useless than that this paradox should be proclaimed openly to the world—that whatever is done by us, is not done by free will but from mere necessity. And that of Augustine also, that God works in us both good and evil; that he rewards his good works in us and punishes his evil works in us.’ You are mightily copious here in giving or rather in expostulating concerning a reason. You say what a flood gate of iniquity would these things publicly proclaimed, open unto men! What bad man would amend

his life! who would believe that he was loved of God! Who would war against his flesh!

I wonder that, in so great vehemency and contending zeal, you did not remember our main subject, and say—where then would be found free will! My friend Erasmus! here again I also say, if you consider that these paradoxes are the inventions of men, why do you contend against them? why are you so enraged? against whom do you rail? Is there any man in the world at this day, who has inveighed more vehemently against the doctrines of men than Luther! This admonition of yours therefore, is nothing to me! But if you believe that those paradoxes are the words of God, where is your countenance? where is your shame, where is, I will not say your modesty, but that fear of and reverence which is due to the true God, when you say that nothing is more useless to be proclaimed than that word of God! What! shall your creator come to learn of you, his creature, what is useful and what not useful to be preached? What! did that foolish and unwise God know not what is necessary to be taught until you his instructor, prescribed to him the measure, according to which he should be wise and according to which he should command? What! did he not know before you told him, that that which you infer would be the consequence of this his paradox? If therefore God willed that such things should be spoken of and proclaimed abroad, without regarding what would follow, who art thou that forbiddest it?

The apostle Paul in his epistle to the Romans, discourses on the same things—not ‘in a corner,’ but in public & before the whole world, and that with a freely open mouth, nay in the harshest terms, saying, ‘whom he will he hardeneth.’ And again, God willing to show forth his wrath, &c. Rom. ix. What is more severe—that is to the flesh, than that word of Christ: Many are called, but few chosen?’ Matt. xxii. And again, ‘I know whom I have chosen?’ John xiii. According to your judgment then, all these things are such, than nothing can be more uselessly spoken; because that by these things impious men may fall into desperation, hatred and blasphemy. Here then, I see, you suppose that the truth and utility of the scripture are to be weighed and judged of according to the opinion of men; nay, of men the most impious; so that what pleases them or seems bearable,

should be deemed true, divine and wholesome; and what has the contrary effect upon them, should at once be deemed useless, false and pernicious. * * *

You say, who will endeavor to amend his life? I answer, no man! no man can. For your self-amenders, without the spirit, God regardeth not for they are hypocrites. But the elect, and those that fear God, will be amended by the Holy Spirit; the rest will perish unamended. * *

You say, ‘who will believe that he is loved of God?’ I answer, no man will believe it! no man can! But the elect shall believe it; the rest shall perish without believing it, filled with indignation and blaspheming as you here describe them. Therefore, there will be some who shall believe it.”

FOR THE PRIMITIVE BAPTIST.

MY DEAR BRETHERN: I returned home from Boston last evening very poorly, and so I am this morning; but I have been thinking about you all, and I wish I was with you beholding your order and the steadfastness of your faith in our Lord Jesus Christ. This Christ you know is altogether lovely, and he possesses all charms both human and divine, and in him the whole Godhead dwells and shines forth, and its shining forth is that which makes the church any way amiable and lovely; nor indeed is there any amiableness about her but just what she derives from him who is her beauty, glory, life, light, wisdom, strength and righteousness.

Christ is the exalted head and representative of the church, and in him she has a firm, yea an immutable standing; and by him she is fully and fairly represented before the eternal throne of heaven; and by the almighty Father she is accepted in this beloved and holy One; and through him as the great and only medium of communication, all spiritual gifts, graces, favors, mercies, and blessings, are to her conveyed from time to time; and in her estimation he stands pre-eminent; and by her, and in her divine anthems, he is highly extolled as her prophet, priest, king, and God, and as such she worships him, and in him, ere long she expects to be saved with an everlasting salvation.

This glorious Christ is said to have a name above every name, and before him every knee is to bow and to own him as the Supreme Lord of all. Also his throne

is from everlasting, and is to endure as the days of heaven, and the eternal covenant is to stand fast with him, and in him men are to be blessed and all nations to call him blessed. Also his glory is above the earth and heaven, and he is the king of glory—the Lord of glory and the fountain of glory, and people are to speak of the glory of his kingdom and to talk of his power: and what he is, & what his thoughts are, and what he hath done, and what he is now doing, and what in future he will do the divine oracles declare; and when we are engaged in taking into our minds the knowledge of Christ, from revelation made of him by the eternal Father in these divine oracles, we are most blessedly engaged. It would be best for us were we never to think, nor believe, nor speak of Christ but just agreeably with the record and testimony which God hath made, or given of him in the sacred pages: & then should we be saved from an abundance of carnal & unbelieving thoughts, which we are so very prone to entertain concerning Jesus Christ. Unless we know Christ and view him, and receive him into our minds just as he is revealed in the gospel, we certainly know him not as he to his true believing children makes himself known. Whatever notions, opinions, and ideas, we may have taken up and indulged in, aside from what he really is, are delusive, and as such they will appear in the end. And a difference also we should consider there is between a Saviour revealed in the letter of the word, which reaches the judgment and informs the mind, and a revelation of him to the soul by the Holy Spirit. Paul speaks of ‘Christ being revealed in him,’ i. e. to his soul, or heart and conscience, and not merely to his judgment or understanding, Gal. 1. 16.

Most certain it is, that nothing short of a spiritual or supernatural knowledge of Christ makes the difference between man and man. Christ says, ‘ye must be born again’; and those who indeed and in truth are thus born again are subjects suited to take in this experimental knowledge of the Lord Jesus; and in this kind of knowledge of him, is life everlasting: whereas a knowledge of him short of this, is *superficial*, instead of *supernatural*. Paul says, ‘I know whom I have believed,’ 2 Tim. 1. 12: that is to say, he knew Christ experimentally and by the inward teaching of the Holy Ghost, and not merely as he is revealed in the letter of truth; although

whatever the Spirit teaches in the soul, is sure to be in accordance with the outward letter. And hence we may conclude, that the life and glory of knowing Christ is by inward teaching of the eternal spirit; and highly honored is, and everlastingly happy in the end will that man be, who is taught to know Christ by the Holy Spirit, and by the same Spirit is led into the various departments of the glorious gospel of the Son of God.

In the gospel there is a large range for meditation and sweet reflections, and to be so employed is delightful work; nor is there scarcely any one thing beneath the sky worth talking about but Christ and his gospel, and yet these two grand points are not much talked of; and many who do speak of them, seem to know little or nothing of their internal glories, beauties, charms, and rich perfumes. To write or to talk of divine things to real edification, the person’s own soul must in a good measure be embalmed in the essence of the gospel; for if not, his speech and his arguments, and his subject altogether, will necessarily be flat and insipid, and instead of warming the heart it only provokes a carnal laugh and idle merriment.

God grant that we may know the truth in love and be enabled to distinguish between the letter and the spirit of the same; and that we may seek to creep into the bosom of our great High Priest and draw large draughts of consolation thence, that thereby we may grow and thrive in the divine life; and live to the honor and praise of him who remembered us in our low estate, and whose mercy endureth for ever.

I keep in my study pretty much from one month’s end to another, and I find my account in so doing, for the Lord is here and with him my soul communes. Here is a great deal of religion in this town; but as far as I have any knowledge of the same, it very ill deserves the name of religion; for to say the best of it that I in conscience can, is, that it is admirably adapted to answer two purposes, namely, to bewilder the minds—to misguide the judgments—to entangle the steps—to blind the eyes—to darken the understandings, and to starve the souls of the saints of God.

Secondly. It is also equally as well adapted to make hypocrites—to settle people down in a false peace—to beget in men a fallacious hope—to subvert the pure gospel—to disparage the Saviour of sinners, and to prejudice the carnal mind against

the eternal truths of God. And hence, error is advanced, and truth suppressed; false professors fed, and the faints left to suffer with hunger.

The religion of New England, in a general way, whether among Baptists or other denominations, is of the most spurious kind, and just about as far from the real genius of the gospel of Christ as is the church of Rome, and I have the same fellowship for one as for the other. Pride, popularity, empty show, and another gospel, are the characteristics of the religion of this land, and yet it is a truth that God reigneth and ruleth over all; and so far shall lies, and errors, and heresies, and delusions, and liars, and heretics, and deceivers, and the deceived, go, and no farther. And on the other hand, the Lord will have his own, and his foundation standeth sure, having this seal, the Lord knoweth them that are his. My love to all. Amen.

JAMES OSBOURN.

Woburn, Mass. June 20, 1840.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Beaufort district, }
July 13th, 1840. }*

DEAR EDITORS: having had placed in my hands one number of your Primitive paper, and read it with much delight and satisfaction and more of my dear brethren also with myself have been made to rejoice in finding a people that believe the gospel as we do and desiring to become more acquainted with your faith and practice, I request you to send me ten copies, one for each name under written.

No more, but remain yours in christian love.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Butler county, }
June 25th, 1840. }*

DEAR BRETHREN EDITORS: Through my affliction and the bustle of this world's affairs, my incapacity of writing as I wish, and preferring the reading of my dear brethren's writings to my own, I have omitted writing for a long time; and should not now write, but I am behind in transmitting my mite for the 5th vol. of the Primitive. I acknowledge I am wrong in the omission, for it is a general rule with me to pay the laborer his hire before the sun goes down on his head. It is an old saying: that it is never too late to do good.

I hardly know now how to begin to write, for I feel afflicted both in body and mind. I have been the most part of the present year confined to my house with rheumatism and other complaints, a part of the time to my bed and a part so that I could not turn myself in bed. I have for some time lost the burthen of the missionary Baptists, and only feel towards them as I do to other denominations of professed Christians and the world at large. And can only pray to God to convince them of their errors and pity their delusions. My mind is not afflicted particularly on account of the judgments of God that appear to be abroad in our land and nation, nor for my affliction of body; but iniquity appears to abound in our land, and the love of many appears to be waxing cold.

We appear to have a dark cloudy time in our churches, our ministers appear to have lost at least a part of their Sampson hair, our members appear in general, cold, barren and lifeless as to religious duties; no increase of consequence in our churches, our congregations small and very little attention paid to the preaching of the word apparently, even when we get opportunity of hearing it preached. And what comes still nearer home yet, I have to write experimentally on these things. I feel sometimes, brethren, to say with the good old prophet Jeremiah: Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain daughter of my people.

Oh, dear brethren, pray for us: pray for the outpouring of the spirit on our churches and ministers; pray the Lord to send more faithful laborers into his vineyard; and also pray for poor afflicted me, and my family. I believe God is a prayer-hearing; and a prayer-answering God, and that he is good and glorious, and when we pray with the spirit he will hear and answer. Oh, for his spirit to guide and direct us.

Dear brethren, I feel that my days to live in this tabernacle of clay are but few. But I sometimes feel a will to submit to the will of God as to that, and sometimes believe that I shall live and reign with him through the boundless ages of eternity; where all my troubles, distresses, sorrowings and sighings, pains and afflictions, will be over; and where I shall be perfect & holy, and sing the song of free grace & dying love. In contemplating on that scene, my souls feels to glow with love to God, for I can look back and see that his goodness

has followed me all my days. I love his word and love to read the travels of his holy prophets, apostles, & Primitive saints; and yet love to read the writings of my dear brethren and sisters, as published in the Primitive, and Doctrinal Advocate papers. All of which frequently appear to ease my pain in a measure, soothes my sorrows and heals my wounds to a considerable degree. And brings to mind the covenant of grace and plan of redemption, and the sure foundation on which his church is built, and the wall of fire that is built round about his people, and the glory that is in the midst, & that he worketh all things after the counsel of his own will. And that all things shall work together for good to them that love God and are the called according to his purpose. Who can when viewing his goodness to us, while sinners and rebels against him, forbear to love and praise his holy name.

Dear brethren and sisters, in all probability this may be the last time that I may write to you; and in all probability I may never see many if any of you in this vale of flesh. Let me drop one word in your ear. From a long experience, I exhort you that in all your troubles, wants or woes to put your trust in the Lord; for we have no where else to go, for vain is the help of man without the aid of his spirit. And finally, brethren, let me close with the admonition of the beloved apostle Paul to his Corinthian brethren: 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.

With due respect I remain yours in the bonds of love.

DANIEL GAFFORD.

TO EDITORS PRIMITIVE BAPTIST.

*Pulaski county, Georgia, }
July 14th, 1840. }*

BRETHREN EDITORS: I merely take my pen in hand to write to you to continue the Primitive paper for myself and the undersigned brethren, for which I here inclose \$5, the amount which we do not regret for so valuable a paper. For I can say with others of my brethren, that I consider the Primitive Baptist paper a good substitute for preaching, especially to any one that lives where they do not have much of the right sort of preaching, as I do.

Dear brethren, I have been reading your valuable paper the Primitive nearly a year,

and am much pleased with the doctrine it contains. We have received them tolerably regular, and we wish them to continue until ordered by letter to stop them. As I am no writer, as you will here discover, I will come to a close by praying the only wise God to bless all my dear brethren and sisters, that have obeyed the voice of inspiration. COME OUT OF HER, MY PEOPLE; and may our heavenly Father enable all his dear children to act in like manner. I beg leave to subscribe myself yours in hope of eternal life.

One of the laity.

LUKE STEVENS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Crawford county, }
May 19th, 1840. }*

DEAR EDITORS: With pleasure I embrace one more opportunity of writing a few lines in connection with my brethren, which is truly a convenient mode of correspondence and of consolation to the children of God. But let us not forget to search the scriptures, the Old & New Testaments, which is the word of God and the only rule of faith and practice for the Christian. And it is easy to see when men begin to form societies, they have some other motive in view beside obedience to the command of Christ.

I have nothing new to write, but having to send on my mite for the support of our paper, I thought a few of my scattering thoughts on the covenant of grace would not be amiss. And it may offend some people, but the truth will stand. First, God's law is immutable like himself. Man became debtor to the law, and when it made its demands, man had nothing to pay in himself; but God, in consequence of the arrangement before made between the Father & Son, says: Let the prisoner go free, I have found a ransom. This is grace, for it is a great favor conferred upon sinners. Instead of deserved wrath, by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest man should boast.

Now to prove the covenant. I have made an everlasting covenant with my chosen, ordered in all things and sure. Again: I will make him my first born higher than the kings of the earth; my mercy will I keep for him, and my covenant shall stand fast with him. Now to show that the Son acceded to the plan: Behold, I

will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant; and when he come he says: Lo, I come to do thy will, O God. Again: All that the father gave to me shall come to me. Again: This is the Father's will, that of all he has given me, I should lose none. Again: I am come that they might have life; & I lay down my life for the sheep. These were his sheep in the contract, and they were elected or chosen before they were born. For this grace was given us in Christ Jesus before the world was; and he gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. And ye have not chosen me, said Christ, but I have chosen you.

Having just touched the subject, I must now leave it with you, and let it suffice to say of him: Are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification & redemption. Let this console you brethren, you see he careth for you. Many passages might be quoted to prove the covenant of grace, which can be read at leisure; and I refer you to the Bible to find them. And I think short plain communications are most apt to be read and easiest comprehended. So I stop here by saying, the foundation of God stands sure upon the everlasting covenant of grace; & all the wicked men in the world with the help of the devil and his emissaries, cannot overthrow it; for the church is built upon a rock, and the gates of hell shall not prevail against it.

So farewell. Remember me to all inquiring friends. I write no more. My letter ends.
WM. BOWDEN.

TO EDITORS PRIMITIVE BAPTIST.

Troup county, Georgia, }
2 July, 1840. }

DEAR BRETHREN: We receive our papers regularly, and I can say I feel thankful that the Primitive Baptists in this section of the country seem to be prospering by them. The faith is held in a pure conscience, and the reason why is, because they are kept by the power of God thro' faith unto salvation, ready, to be revealed in the last time.

And now in conclusion, who shall lay any thing to the charge of God's elect? Let us then commit the keeping of our

souls to him in well doing, as unto a faithful creator. And may Israel's God preside over you, and all his chosen, is the prayer of your unworthy brother.

ASA EDWARDS.

AGENTS,

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THE PRIMITIVE BAPTIST.

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“Come out of Her, my People.”

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SATURDAY, AUGUST 23, 1840.

No. 16.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Pleasant Hill, Talbot county, Georgia, }
May, 1840. }*

DEARLY BELOVED BROTHERS: I again through the mercies of our covenant head am permitted to write a few thoughts for your sake, which I hope will prove for your good & God's declarative glory: which are founded upon 2nd Cor. 4th & 5th: For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.

Now, brethren, we are to understand in the first place, that the writer was under the immediate influence of the spirit of the Almighty, and was one of those holy men of old who wrote as they were moved upon by the Holy Ghost, when this text was written. And 2nd, We the apostles preach not ourselves—that is, as was said by Peter, Acts 4. chap. 9vs.: If we this day be examined of the good deed done to the impotent man, by what means he is made whole, 10 vs: Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other, &c. Here it may be observed, that we preach not ourselves, but Christ Jesus the Lord.

Brethren, how unlike to this is the doctrine and practice of our modern apostles or missionaries, (as they call themselves;) for say they, men and money are the means, and thousands have not been saved

for want of more of them. Thus preaching themselves. But we preach not ourselves: Silver and gold have I none, but such as I have give I unto thee, &c. A man who was lame from his mother's womb, in the name of Jesus Christ of Nazareth, rise up and walk. And again, what is Paul, or what is Apollos? only ministers, &c. We preach not ourselves, but Christ Jesus the Lord, and ourselves your (the churches) servants for Jesus' sake; we preach Jesus, the way, the truth, and the life; the alpha and omega, the Almighty God, the everlasting Father, and the prince of peace: the head and husband of the church; the beginning of the creation of God, and the first-born among many brethren; co-equal, co-essential and co-eternal with the Father; the second man Adam, who did contain in himself a chosen people, a royal priesthood, a holy nation; the bride, the lamb's wife, and the Lord our righteousness. For instance, to prove that Christ is the head of the church, read 5th chap. Eph. 23rd: For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body.

Now, brethren, having established the fact that Christ is the head of the church, without saying any thing more upon the first part of the subject, I will proceed to notice the fitness of things, which is brought to light in a figurative sense by the apostle, in the last clause of the text: And ourselves your servants for Jesus' sake. As there has been so much said with regard to this matter, viz: the duty of the church towards her ministers, and their duty to her; and inasmuch as the church has been making efforts for a long time to come out of tradition and follow her glorious husband's directions, permit me, brethren, to speak plainly in illustrating this figure.

And the best way to get clear of error is, when we are convinced of its being among us, to leave the practice.

Well then, to the matter in hand: Our-selves your (the churches) servants for Jesus' sake. As much as to have said: I am going to a far country, but my dear, let not your heart be troubled; ye believe in my Father, believe also in me; I go to prepare a place for you, and you need not think that I will not come to you again, for I hate putting away, I am married to you, my love, my dove, my fair one; I am your maker and husband, the holy one of Israel is thy redeemer; fear not, I have loved thee with an everlasting love, therefore thou art the object of my choice; I have loved thee before the world began, and now, my love, I here leave you awhile to suffer persecution, but I will come again and receive you to myself, that where I am, there you may be also. And now, my fair one, here is my will and testament, and here are my brethren, your servants for my sake. I will that they give themselves constantly to the work of reading my will and serving you (in my cause.) And now, my love they love me and they will give their life for thee.

10 of John: Now, therefore, look you out seven men of my household, full of faith in me, and of that Holy Spirit, to serve and put them over this matter (of serving tables.) And my dove, I would not that those servants should be lords over thee, but that they watch for your soul as they that must account, &c. And I would not, that they go back to fishing and catch nothing; and it is not my will that you should muzzle them, or that they should warfare at their own charges; but that they minister to you spiritual food, and that you feed them with carnal things. Now see that you love one another with a pure heart fervently; and now, my spouse, see that ye do not go into tradition; if you love me, keep my commandments.

This thing of drawing up subscriptions for the support of the gospel, remember, my dear, it is not your business to support the gospel; but the gospel is the power of God, and therefore it supports thee. And I will that they which preach the gospel live of the gospel; therefore, thou might get more than enough from the world on thy subscription, or perhaps not enough; and here you have changed the truth of my will into a lie, for I am of one mind, and none can turn me; I change not, therefore I would

that you follow my directions, for they that have used the office of a deacon will purchase to themselves a good degree and great boldness in the faith. Those my servants are not doubled-tongued, dishonest men, that you need to fear; let them go and see my ministers at their houses, and read my will concerning of them, and let each stand in their proper spheres and make not my law void by your traditions.

And now, my bride, remember what I have done for you; I was rich and you was poor, but I became poor that ye through my poverty might be rich; I took you from prison and from death, from the pit wherein there is no water; when you was hungry, I gave you my flesh to eat; when you was thirsty, I brought you to the well of living water; when you was naked, I clothed you with a robe that never will wear out; when blind, I gave you sight of my pardoning love; when thou wast enmity against me I loved thee, yea, I have been thy hiding place through all generations. I am your sure almighty friend, who loving loves you to the end. And now, my soul's delight, if ye love me, keep my commandments.

And ourselves your servants for Jesus' sake. And a word to you, my ministering brethren. Acts, 20th and 26th: Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseer—(What to do? to shear them? No, but)—to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, &c.

Finally, brethren and sisters, farewell. Compare this with our husband's will, and see if these things be so. Your servant for Jesus sake.

JOHN W. TURNER.

Sumpter county, Alabama, }
June 15th, 1840. }

BELoved EDITORS: Reluctantly I comply with my former promise, and in accordance with the entire wishes of many in this region. Not from private and sinister motives, tis presumed, am I actuated and influenced; but merely that injured truth and oppressed innocency might be more fully displayed and appear in her native attraction, and to the discomfiture of

many in this region, who are very assiduous indeed in propagating known absolute lies for very truth; endeavoring to blind and to cast a mist of darkness before the impartial and unsuspecting. And for the entire satisfaction of many, and for the protection of the injured oppressed cause, I shall proceed, regardless I hope of consequences and repeated vain empty threats, in order more effectually to deter and keep from the relation of truth and matters of notorious fact. Such implacable insinuations and current threats "pass by me as the idle wind which I respect not."

There are many polite accomplished dandies in this region as elsewhere, who are going up and down in our peculiar happy country, imposing on churches and neighborhoods, seeking a goodly benefice and a rich wife in the bargain, to keep from work. For work they can't, nor preach they can't, for they are instigated and influenced by the devil, &c. So what are they good for, pray? Nothing, tis presumed; they are useless, they are drones, and cursed ones too, impoverishing the land. Old fathers and indulgent mothers, take care of your amiable fair daughters; all is not gold that shines, there is a world of tinsel. Instruct them well, giving them good counsel while you have the opportunity, that you may not woefully have to reflect on yourself, and that your honored gray hairs may not go down with sorrow to the grave." For man is practised in disguise, he cheats the most discerning eye.

This last May was a twelvemonth ago I received a letter from an intelligent worthy bro. of Marengo county, informing that he heard Mr. W*****m publicly and openly declare and assert, that the publication in the "Prim." respecting him was altogether utterly false and erroneous, and not a relative particle of truth did it contain; but false in toto, and that he rejoiced exceedingly and was truly glad indeed, that he had now a fair opportunity, a desirable one indeed, to make his innocency manifest and clear beyond the admission of a solitary doubt even. What may I say to all this? And further, that he would come to their next meeting in course, well prepared with certificates, (mind, if you please, twas in the plural,) and they assigned by as good characters as the State of Alabama could afford.

Heavens! what a puff! how turgid! Well, well, well! what a wonder, wonder!

O my stars, you are too cheap, too low, and entirely so indeed, for a ready profitable market. What a tremendous appalling sound, what an empty vain explosion and excursion too! how it echoes, resounds and vibrates to an immense enlarged distance! what a dreadful, never-ending space, a vacuum, a total insignificant void! how dark and dismal! The whole expansion & vast extension thereof, however, has not a particle of truth to support, to occupy. This, sir, you know is truth. Is this the truth, pray? Certainly, nothing more sure, and beyond successful contradiction, and can be fully established by an innumerable host, if necessary and requisite. There must be lies afloat, lurking somewhere tis certain; and let them, and may they devolve on the right one, tis just and right that they should, to which I shall submit and must say amen and amen to.

After the bro. had wrote me as before observed, requesting my attendance at the time and place, he could not be fully satisfied; but came personally and had a private interview on the occasion, still urging my attendance at the time and place; which I readily complied with, in company with a worthy bro., for the express purpose to meet the renowned one, to see and to hear the result. It was fully felt indeed. Truth and rectitude had now met its opposite and implacable opposure, both close in contact; and truth in the result visibly triumphed, and was clearly seen and was made truly manifest to the surrounding impartial spectators.

When we got to the designated place. Mr. W. was then up in the pulpit spouting away his preaching; "poor preach too," it was to the poor disconsolate soul, poor chaffy stuff indeed. He appeared on our entrance to be visibly confounded, not expecting us tis evident. He appeared to be confused indeed, and his fond anticipations were now likely to be fully frustrated. What is it pray, that conscious known guilt will not effect, where judicial hardness does not interfere and supercede. He well knew at the present, that he would fail in his previous, his presumptuous, daring, sanguine promise, that he had made to the present well informed congregation a month before, what he could and would do at the present promised time. He failed, however, in every promised item, to his shame and visible confusion. Instead of the promised certificates, he was favored with two choice witnesses indeed, both

birds of the same noted feather, to effect his and their concerted purpose of exposition. Witnesses too that were equally culpable and were as deep in the mud of infamy as he was in the mire of degradation, &c. &c.

After we entered the meeting house, it was not long before he descended the pulpit and assumed the Moderator's place and Clerk's too. He read only a part of the publication, the material most interesting part however, he artfully omitted. It was not long before he asserted that, that was not so. I then asked permission to rectify and put him straight. The request was reluctantly granted. I then stated the relative truth, which effectually stopped his mouth for the present, so that he could not reply nor his witnesses in his favor; which was indeed wondered at. After which, he went on stating inconsistencies and improprieties, and I might say in truth, known absolute ****, that were well known to be such. (Keep in mind, brethren, that the little Prim., the Friendship church, and a variety and host of others, and a poor individual, were now all to be established liars, agreeably to his former vain hellish promise. O, thou perverse man!)

I felt agitated and warm, tis true, and went out to recover from my present disagreeable feelings, and to be settled and composed, expecting to have a fair desirable opportunity of a general reply to the Goliath. In the act, however, of a momentary excitement, he, Mr. W., arrested me with a jeer: "Mr. K. stop, don't be in too great a hurry." The reply was: Mr. W. don't you be uneasy, I shall be back time enough, sir, for your good. But behold! and be astonished, I returned in a few minutes after, they had entered into a determinate resolve, that there should be no reply offered to Mr. W. Heavens! Is it possible! Tis true, nothing more sure. I felt, tis true, a momentary mortification at the unexpected disappointment; but soon recovered from the momentary depression, for it was evident the missionaries had undesignedly done more for me by far, than I possibly could have done for myself & others, had I been ever so adequately replying. They were certainly, twas evident to be seen, afraid and dreaded a public and open exposition and manifest degrading exposure, &c. so that truth eventually and exultingly triumphed, to the visible confusion of the renowned one, Mr. W.

If it would avail and be conducive of

good, I should and would say unto the witnesses, that they ought to be ashamed indeed of their present intended concerted first and last visit; and they certainly would too, if they were not under the immediate control and dire influence of the avowed arch enemy in accordance with perversings. What took them there, pray? Twas the first and last and only time they ever were there. Tis confidently presumed, it was indeed to gratify their peculiar favorite, and in justification of themselves too, they being equally interested; and to put down under foot ocular plain truth, and aggrieved oppressed innocency. O fy, for shame! you had better been at home by far, for you gained nothing tis certain but ***** and *****, &c. Your views and concerted object were visible and plain to all present. Why were you all afraid of truth? you were mutually concerned, you evidently saw you could not answer your concerted anticipated purpose, and why? the reason is obvious indeed. Would I not have been ashamed of such proceedure? what, to have been caught there as a witness, and the only witness too, in my own case and others too, jointly and severally connected. The circumstance puts me in mind of the fable of the butcher and the two noted thieves, both in connection, depriving the poor butcher of his just right. You recollect the circumstance, tis applicable in the present case. Call to your recollection the deprivation of the worthy member's vote at the memorable time of separation. Don't forget it. Reflect what has been the result of a departure from rectitude and uprightness. Let it be a leacon. Call often to your remembrance, forgetting not to make a repetition. Take from us the right of suffrage, and pray what is there left? Nothing worth, tis presumed. This you know you did by force and stratagem, though in accordance with the missionary spirit that is prevalent among us.

Now, Mr. W., in the first publication you know I promised the truth, the relative truth, the whole truth, and nothing but the truth; in one of the items, however, I failed, though not intentionally. I was deficient in the relation of all the truth, but now shall endeavor to comply fully. And do not be mad, for goodness' sake; and in the event, do not view me as an implacable enemy, because I tell you the truth, &c.

The circumstance of your not desiring

and coveting the pastoral care of Friendship, I shall now relate verbatim, as it occurred. So here it is, deny it if you think proper, it would not be the first time. Mr. W. requested bro. Holbrook to give him his influence with the Friendship church, for, said he, I am a poor man, and if I can get the care of that church, they are wealthy people and they will help me to support my family. Well, said H., I have no objection to giving you my influence with that church, if I have any; but before I can do so, we must have a private interview, for I do not think that we are both of a piece. Ah, said W., we agree in all the particulars. Ah, sir, he well knew there was a material, an essential difference indeed. And why, sir? You were man and self-taught, and he, H., was instructed differently: he emanated and took his degrees from the school of Christ. He knew from experience the internal operation of the Holy Spirit, which you and thousands of others are totally deficient in, and have no part nor lot in the blessed work of regeneration, the new birth. This is evident, to all that are divinely taught. Don't be offended; open rebuke is better than secret love, for faithful are the wounds of a friend, but the kisses of an enemy are deceitful.

Again: Mr. W. went to a certain Campbellite preacher, the Revd. Mr. L**; and, in their private conversation, (I am stating verbatim again.) they went together to a gnat's eye in their religious views. Some time after that, however, he, W., was in company with a Primitive Baptist of note, and they got to talking about Mr. L** and his doctrine; and Mr. W. tells the Primitive Baptist, that he talked to Mr. L** and told him, that the doctrine that he preached would not do, and that it was worse than blasphemy. Then this Primitive Baptist goes and tells L** what Mr. W. told him about their chat. L** declared that it was not so, and the next time W. came to his appointment at Springfield, L** met him and told him what he had heard, and W. had no way to get clear of it. The presumption is, he has never been seen there since; he has entirely forsaken his beloved flock, from a visible dread and panic struck.

Again, (verbatim still:) At the split of Friendship, there was a member that joined on Saturday before the church split, and when they met on Sunday, the candidate was requested to say which side she would

go on. The answer was, with the old side. Then Pearsall goes into the pulpit to consult with W. about the baptism of this candidate, and when W. saw Pearsall coming in the pulpit, he, W., says, what are ye coming in hereafter. P. told him what he wanted. W. remarked and said, be-gone out of my sight, for I do not want to see you any more. Then Pearsall asked him if he had the care of that church, that he should take such liberties? W. answered, that he intended to have that pulpit, if he had to get it by law; and worse than all, Pearsall was the pastor of that church at that time.

Again: A certain old Prim. observed to W., on their way from preaching, how it came to pass that he was so artful to cast a mist before his audience in skipping and jumping from his text? Ah, said he, I have learnt that peculiar art when I get hobbled, from the much celebrated and renowned Hopewood, of Tennessee.

I will put a few questions, and then come to a close. Were you not excommunicated in Tennessee from an old Prim. church? and did you not *four* different times unsuccessfully endeavor to obtain fellowship with that particular church, and could not effect it? and did they not inform you the last time, that it was not worth your while to try any more, for that they had no confidence in you, nor they never should have? You are at liberty to answer yes or no. I think I know from experience what will be the result, &c.

Don't forget the important letter wrote from Tennessee, respecting your good name. In the meanwhile, don't forget old bro. Y*****; the \$100 loaned is still looking up—relieve him. In conclusion, what was your defence at the time I met you? 'Twas pitiful indeed, like unto drowning men catching at straws and shadows. Remember the big book, what a mighty defence; and the position of Mr. B—. Now what did it all amount to? Mere moonshine. Why did you not introduce that, that was of moment and effective? You knew better. I could not have supposed the large book alluded to, was the adventures of Robinson Crusoe or Don Quixotte; it might have been the Digest of Laws. Be it sufficient it was a large book, your constant companion, and you would be sure to consult it while Pearsall was preaching.

I here annex an original certificate, that

the Friendship church sent to Mt. Pleasant church, at the time that we met Mr. W.

A TRUE COPY.

Greene county, May 11th, 1839.

Friendship church to the region or vicinity of Mount Pleasant, or Marengo county.

Dear brethren, having understood that your pastor, Tho. Willingham, intends on your next conference day to present *certificates* assigned by satisfactory subscription, rebutting the allegation against him in the "Prim.," to which we have to say to you as a neighborhood that our region or community, both saint and sinner, were eye and ear witnesses to the major part of its contents, and was assigned by the Moderator and Clerk of our church in authentication of the same, and they have hereby subscribed their names in testimony of the same; and are now, and were at that time, citizens of the neighborhood and members of said church.

Read and approved and unanimously concurred in by the conference, the day and date above written, and assigned by

Sam'l Swilley, Tho. Townsend,
Jno. Scarborough, Jas. B. McDonald,
Levi. Mayo, Jas. G. Swinson,
J. J. Thompson, William Collins,
JNO. WHITEHEAD, Mod'r.
JAS. B. McDONALD, Clk.

The above is submitted to your impartial perusal; they that cannot see its validity and authenticity do not want to see, and there is none so blind as them that will not see.

Now, Mr. W., I am finally done writing respecting you; but not with your party in conjunction, when the opportunity offers. The fact is, sir, you and others of your perverse party, are not worth either the paper, the time, the postage, &c. that has been and is expended, were it not for reasons of greater moment. Call to your retentive perverse memory, that you have frequently threatened me with the interference of the law in vindication of your good name, as a public character, a renowned preacher. At our meeting formerly alluded to, you observed that there was an individual present, who was amenable and subject to a law suit. Why not include the Friendship church, the whole; that effective character emanated particularly from her? But I am perfectly willing that the whole & every relative part should solely devolve on your uncle and well wisher in all good.

Now, gentlemen, I can conscientiously assure you, that your threats pass by me as the idle wind which I respect not. Sir, you may now proceed and make your repeated malicious threats good. I am fully prepared for any assault that you can effect in justice and equity. But this I know you will not do, though you often introduced, you do know better, sir, and you and party in connection, and why? You, sir, have too much sense and cunning ever to attempt it; though you are not over and above burdened therewith. If you were to attempt it, what would be the result, pray? It is bad enough already, without addition: tis already putrid, if it were agitated to the extent, what would the stench be, pray? A horrid putrefaction would ensue, a dreadful stench would contaminate the pure atmosphere with nauseousness, &c. This you have sense enough to know, for you are not a fool in all things; you are artful, but the old fellow often deceives you and leaves you in open exposure.

Don't suppose for a moment, that I suggest those things merely to intimidate you from seeking redress, by no means; you have my hearty concurrence to commence and persevere, if you think proper, you and your adherents. Neither do I write from private revengeful motives; no, far from it, but in justification of injured oppressed innocency, (being an eye and ear witness to the greater part,) particularly the church at Friendship. And you must and ought to know, that you were not worthy of a relationship among them. You have frequently reported them to be every thing that is mean and despicable, in connection with others, amounting to hundreds, all liars, and the poor little "Prim." has not escaped neither, which is a compound of lies and nonsense. But, sir, be it known to you and all of your grade & cast, that it stands firm and unshaken from all the attacks of such puny assailants; the reason is obvious, it is under the guidance and immediate control of omnipotence; it stands permanent and in defiance of the devil and all his combined force, and may its motto ever continue to be truth. This is rough, tis true, but no rougher than is consistently and applicably true.

I am glad that words were made for purposes, and good purposes too, tis presumed. The rough harsh words often seen in the Prim. are not introduced by no means for the tender endearing lambs, nor for the confirmed stable sheep. It may be said,

and with propriety too, that there are Christians on the opposite side. I believe it, and am glad to think so, tis in accordance with present feelings. If so, they are without excuse, and with all submission, I would say, ought to be roughly dealt with; they prolong and more effectually encourage the perverse implacable enemy—who more so, pray? They are fond to have them in their ranks, they boast and exult in them. This I do know to be so. These two coat fellows, that have a face for either side, I cannot endure their devilish principles and practices.

Beloved brethren, may peace attend you. God bless and prosper the little despised diminutive Prim. May her motto ever be indellible truth. May she spread far and wide, and increase her votaries to an innumerable host, is my ardent wish and pleasing aspiring fond hope. Adieu.

Thy saints in all this glorious war,
Shall conquer though they die;
They see the triumph from afar,
And seize it with their eye;

When that illustrious day shall rise,
And all thy armies shine;
In robes of victory thro' the skies,
The glory shall be thine.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

*Brown's, Fairfield district, S. C. }
August 3rd, 1840. }*

BELoved BRETHREN EDITORS: Is all well? is it well with thy soul? art thou in a growth in grace? if so, let us guard against self exaltation, for it is near the worst place a Christian ever was in; for the word is positive that, he that exalteth himself shall be abased; and surely when the candle of the Lord shines on our soul, the goodness of God should lead us to repentance; and in that state, every avenue to temptation is either unguarded or only guarded by our own strength. And when satan gets this advantage, he will be sure to try for more, if we do not speedily employ the weapons of all prayer and the sword of the spirit, which is the word of God, whereby we may be able to quench all the fiery darts of the wicked.

Art thou cast down through manifold temptations and saying, is his mercy clean gone? will he remember mercy no more? has he forgotten to be gracious? We should remember that our blessed Saviour was tempted in all points like us; we are

yet without sin, and know how to succor them that are tempted. And God (for our encouragement) has said by the mouth of the prophet: Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the Lord and stay upon our God. And he that trusteth in the Lord shall never be ashamed. And when the enemy comes in like a flood, the spirit of the Lord shall raise up a standard against him.

And surely this is the time of a flood of enemies, and I view our Primitive paper as a mighty standard of the Lord's raising against them; it being truth, and a fair explanation of the word of God. It goes on and prospers, and may the Lord prosper it in its circulation a hundred fold more than it is. We still gain ground very fast. We have, I believe, four ordained preachers and four licensed; we have four organized churches which met by their delegates last Saturday, at the Twenty-five Mile Creek Primitive church. and resolved to meet by delegates on the day before the fourth Lord's day in October next, at the Ararat church in Fairfield district, S. C., about seven miles below Winnsborough, to form a Primitive Association; at which time we look for several other churches to apply for admittance. We earnestly solicit the presence of brethren J. Yeomans and I. Tillery, and all our ministering brethren of Primitive faith that can come; we would be truly glad to see them. And if any other church or churches wish to cast in their lot with us, they will be joyfully received, if they send their delegates with a letter of recommendation as a Primitive church, with a list of their number as usual. And as it is our wish to print our Minutes, we hope each church will send up a mite for that purpose.

Dear brethren, pray for us that an effectual door of utterance may be opened, and that we may speak with all boldness in the power of the spirit of God; for we are surrounded with enemies on every side, and I do rejoice in this promise: Blessed are ye when men shall revile you and persecute you, and speak all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so did their fathers to the prophets. And I can say in truth, that thro' all my trials and persecutions, since I came out from among them, (which was last January,) I have enjoyed more of the love of

God in my soul, than I had for near two years before. And I see these words fulfilled: The race is not to the swift, nor the battle to the strong; but of my spirit, saith the Lord.

Our churches are in peace and harmony among themselves as far as I know, and seem to be of a oneness in sentiment, opposing error and contending for the faith once delivered to the saints. We have baptized three at the Crooked Run church, and two at Ararat church, this summer; and scarcely a meeting any where, without some appearance of excitement.

I will come to a close by saying, may the Holy Ghost guard and guide us into all truth; comforting the disconsolate, strengthening the feeble minded, and supporting the weak; and finally, present us all blameless at the judgment seat of Christ.

MARSHAL MCGRAW.

THE PRIMITIVE BAPTIST.

SATURDAY, AUGUST 22, 1810.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; these will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

FOR THE PRIMITIVE BAPTIST.

The next session of the Kehukee Baptist Association will be held with the South Quay church, Southampton county, Va. commencing on Saturday, the 3rd of Oct. next. This church is on the south side of the Portsmouth and Roanoke Rail Road, 5 miles from Murfrees Depot.

TO EDITORS PRIMITIVE BAPTIST.

Williamston, Martin co, N. C. 28th July, 1810.

To the Ministers and Brethren of the Old School Baptist churches, in the United States.

After my long silence in the pages of your agreeable correspondence, I again take my pen in hand to inform you, that I am yet on the land with the living, and on praying ground, and privileged with the happy favor of again addressing you; (which I know I am under great obligation to be thankful for,) being spared so long to enjoy the kind smiles of heaven, and to behold through

the fluctuating scenes of time still the footsteps of Jehovah's feet in his sanctuary here below.

I will inform you some of my reasons of silence in your pages; although I have taken much delight heretofore, and still do, in encouraging the support and continuance of this happy medium of communication among the people of God; in thus speaking often one to another in relating our joys, and the causes of our good feelings, (at times) and our crosses, and trials, and difficulties, thro' which we have to travel while here below, on these low grounds where sorrows grow.

Previous to the attempt made, to set up and establish this medium of communication, I had it in contemplation; for in some of the few years then last past I thought I was nearly left alone on the walls of Zion: except once a year at our Associations I could get some glimmerings of hope I was not left alone, and sometimes could by private letters get a glimpse of hope. I was ready as soon as some of my brethren proposed to make the attempt, in or near Tarborough, in N. C. and when I heard that they had adopted the title of the intended periodical, the name to be the *Primitive Baptist*, it filled my soul with anticipating gladness and joy. I then as soon as these things were publicly made known, joined in with their views, and have lent my feeble aid in its behalf in getting subscribers (as an agent for it); and have continued the same yearly up to this time, now its fifth vol. And I think few agents have obtained more subscribers than I have, (in my little narrow bounds,) and although I never had six months schooling to prepare me to write for it, yet I was determined to try to cast in my mite into one of the treasuries of the Lord; and before it was printed I wrote to the intended Editor, which was put in the 1st No. of the 1st vol. at page 9, and again in said vol. page 204, and again in page 219, and again page 310; and in 2nd vol. page 58; and in the 3rd vol. at page 37, and again page 153; and 4th vol. page 52.

And having wrote on nearly all the subjects that were then much on my mind, that I thought I could write on to any seeming kind of advantage, and being now old and feeble, in my seventy-fourth year of age, and my memory and recollection treacherous, and further finding that many of my young brethren the Lord had enabled to write in the support of truth, and the detection of error, I felt at liberty to be more silent. And now I say to them as an old Baptist minister in the upper part of the State of Virginia once said to some young ministers that had been lately raised up, go on, boys and fight the battles of the Lord." And I will add, write on for the *Primitive*, "the weapons of your warfare are not carnal,

but mighty through God to the pulling down the strong holds of satan."

I think I have been tolerably well acquainted with the subject matter of religion and its advocates and opponents for nearly fifty years; and when after the persecutions of the righteous under the reign of monarchy, and before the American national independence was declared, persecution somewhat ceased. And after by the United States, liberty was granted to the people that did compose these States, then for some time, professors of religion could and did pass easily along; but soon after, the enemy of God and his people, the devil, had recourse to stratagems to answer his purpose by the invention of means, in sowing discord among professors of Christianity, in setting up new plans and schemes unauthorized by the scriptures of truth, that had not thus saith the Lord for them. Hence followed the almost numberless names of societies under the garb of religion; and they spread in the Old School Baptist churches as well as other denominations, and then followed the calling things by wrong or improper names, such as calling, even houses built, or building, *churches*; instead of calling believers such, that make a *church*. And little places built up and call them altars, different from their original use; and meetings appointed for the worship of God, *protracted* instead of calling them by their proper name, *distracted*; which in the use of them they prove to be. And baptism (such as practised by John, Christ, or his apostles, and the ancient saints,) different, even to common sense, and scripture, performed differently from them even by men unauthorized to baptize, and by men not baptized themselves in the right mode. This makes me think of that scripture by which we are informed, that men hath got so blinded, that they call good, evil, and evil, good; darkness, light, and light, darkness; sweet, bitter, and bitter, sweet; the taste having got so vitiated by error.

Hence we see Arminianism poke out his horns from his hiding places, to which truth unadulterated had made it resort. Upon the back of this, missionism spreading out his banners, and throwing out its bait, (money) and some of its advocates finding some of its hooks polished with (money) bait, began to nibble at it, and at last swallowed it down, bait, hook and all. And many it is to be feared of God's tempted lambs have not got clear of it yet, and remain an object to court our pity.

Although we are told in the good Book, "that all things shall work together for good to them that fear God, and are the called according to his purpose; although at the present, it does not feel joyous, but grievous, yet it shall yield the peace-

able fruits of righteousness to them that are exercised thereby. Then hope and wait patiently on the Lord, in his own good time he will come, and will not tarry, in relieving you and will brush away all this trash of errors and lies, sown by Arminianism, from among his people; for this is the devil's seed, and the fruit it bears is poisonous and is pernicious to the fruits of the spirit, when suffered to intermix therewith. Yet while we are here below, God's Isaacs may expect to be persecuted, and by the Ishmaelites and mocked by them. Then how necessary that we should speedily lend a hand (as far as in our power) to cast out the bond woman, and her son, for they never *must* be heirs with the free.

And now, dear brethren, God has opened a door, for us to often speak one to another, (and no man can shut it,) and as a book of remembrance is written before him in heaven, for those that call on his name; in which book of providence and grace, let us daily and hourly meditate by day and by night, in which can be found our title clear to mansions in the skies. Then let us rejoice in God's plan of salvation to save poor sinners, such as we were, and are; and keep up this goodly correspondence, for our good, and God's glory. And, brethren, (called of God) to the ministry remember, you are stationed on the watchtower of Zion; be sure to give the alarm at the approach of the enemy of souls, in his errors and lies, and show yourselves, as a candle, to give light to all around, that others may see your good works, and glorify God in heaven, and spread the conquests of Zion's God even the king of saints; and Emanuel, God with us.

And now, brethren, it is probable this may be the last time I may ever address you in this way, therefore I say I wish you well, and to prosper in God's way. And I pray God to surround you with his kind protection and sovereign providence, and grace.

I am yours in best of bonds,

JOS. BIGGS, *Sen'r*,

TO EDITORS PRIMITIVE BAPTIST.

Lapland, Buncombe county, North Carolina, }
May 1th, 1840: }

DEAR BRETHREN EDITORS: Who are engaged in publishing the eternal truths of God our Saviour, may the blessings of heaven smile upon you and all the dear brethren who are scattered abroad. I wish you to tell the Ashdods and Ishmaelites to clear the way, for old Tillery is coming again with his club axe, cutting down and scoring in as he goes. I hope God will enable me to strike to a hair's breadth, and not miss the line from one end to the other.

For I tell you candidly, my brethren, it will not do to be halting between two opinions any longer. For I do not believe that God's people are halting between two opinions; for if they were halting between two opinions, there would be no certainty when they were right or wrong. Therefore, I must come out plainly and say, I do not believe that God's people ever was or ever will be entangled with the new schemes of the present day; because you do know if it were possible they would deceive the very elect. But thanks be to God, it is not possible. Again: My sheep know my voice, and they follow me; they know not the voice of a stranger, but will flee from him.

Therefore, I do not believe that God's people ever did or ever will join in with any conjured up society that has not a thus saith the Lord for its foundation; and there is not a man on earth that can show me the name missionary in the holy scriptures. Mind, I do not call their new missionary bibles holy scriptures; I call them nothing but blasphemy against God; they are nothing better than the work of the devil, and the devil is the father of them, and all such stuff.

And, dear brethren of the Old School order, I do sincerely and candidly believe, that it would be a righteous and acceptable thing with God, to turn out of the church all members that are in the Old School church, who will not rise and declare unfellowship with the missionary society, and every branch belonging to it. And it is my soul's opinion, that we never shall have better times in our churches, until it is done.

Remember, my brethren, and look at the days of old, when the Lord told Joshua there was a cursed thing in the camps of Israel. So I tell you, my brethren, there is a cursed thing in the Baptist churches; and that is, missionism and its followers. For them that are not against it, are for it; for the very nature of man is, to be in fellowship with any thing he sees or hears, or to be in unfellowship with it. And he that is not for the Lord Jesus, is against him; and he that denies the word of God, denies both the Father and the Son, and has neither part nor lot in the plan of salvation. And pray tell me, are they not denying the word, when they are taking or trying to take away words out of the scriptures, and put in others more suitable to their carnal or hellish minds? Tell me, is not this denying the word? I for one think it is.

Brethren, I do not think that old Sodom was in a much worse state of idolatry, when God rained fire and brimstone on it, than the world is now in. And, brethren, you know that God has promised about the time that Gog and Magog get to their

worst, that he God will rain great hail stones, fire and brimstone on them, and consume them before the eyes of all nations. And it does look to me, that the time is near at hand.

Dear brethren, I often think of poor old Lot when in Sodom. I do not think it strange, that the good old man got mad every day with their devilment; for it does look to me that it would aggravate a saint, if one would come from the upper world, to see diabolus and his army of lackies, dandies, and tessaboys, a howling around the shepherds tents. My Lord and my master, did ever any people see such a time before? ever chap now a days that has swallowed a little dictionary and grammer, is now up in the pulpit teaching for doctrine the commandments of their different masters, and affirming things that they know no more of, than the natural brute beast does.

I think I hear one say, judge not, lest ye be judged; but, sir, I wish you to know this was said to the hypocrite. Jesus told his disciples to beware of wolves in sheep's clothing; for, says Jesus, by their fruits you shall know them. Mind, this is in the positive—you shall know them. Now, sir, are we not authorised from the word of God to say to you, that we do know them. Yes, sir, every man that is taught by the holy spirit of God does know them. This is the reason, sir, you do not like our hard heads, hard hearts, and iron jackets; they are too hard, sir, for your deadly poison to penetrate through. This is the reason I received a letter from a missionary fence-straddler, who says he lives in the State of Georgia; all such letters if you call them friendly letters, as your impudence says they are, I would thank you next time to assign your name; for a man that is ashamed of his name, I call nothing better than a thief and a robber.

But all such work belongs to the sneak family, while going about begging money. Be ashamed of yourselves, you dirty wretches, and go to work like honest men, and then you will have something of your own like other honest men, without begging from poor old widows, orphans, and old African negroes. Mr. Sneak, don't you never feel ashamed of yourself, when you are looking at your beauty and finery, before the glass? Think, sir, of those poor little orphans that are crying around their mothers for bread, that you have pinched out of their fatherless mouths. And look, sir, at the poor old gray headed negro on a cold frosty morning, shivering with cold; think sir, of your fine hats, going around begging those poor old black, naked, freezing creatures for their little mite, to support you in your pride and laziness. And, sir, I think if you would be admonished by a friend, you certainly would quit it

and try some other way to make your living. So, sir, I will quit you for the present, perhaps you may hear from me at another time.

So no more at present, but hope ever, while here on earth, to be found fighting the battles of the Lord and Saviour till death.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

New Prospect, Green county, Ala. }
July 17, 1840. }

DEAR BELOVED EDITORS: Through the mercy of God I have received your paper regular, which is great satisfaction to my feelings, and causes me to thank God that he has reserved to himself a little few according to the election of grace, who have not bowed their knee to the image of Baal.

Dear brethren and sisters, I have suffered very much in mind in consequence of the new schemes of the day, believing them to be the inventions of man; and have tried to overcome my prejudices, but have never been able to find such a system authorised by the word of God. Also viewing the great distress that it has brought on the churches, I have become established in my mind, that it has grown out of the corruption of man, who has blended the world and church together, which is contrary to the word of God. Wherefore, my dear brethren, we are commanded to come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, &c.

Dear brethren, do we not see a mourning in Zion, and a weeping in Jerusalem? so here we find is the patience and faith of the saints. So, brethren, endure hardness as good soldiers; be strong, be of good cheer, be of one mind; live in peace & the God of peace shall be with you. Yours in gospel bonds. EVIN R. HARRIS.

Rossville, Walker county, Ga. }
27 June, 1840. }

DEAR BRETHREN EDITORS: For the first time I have made the attempt to send you a few lines for publication, if you think proper. I now state to you, that the times appear widely different in this part of the world, from what they were one or two years back; the dear people of God are beginning to see into the deep laid schemes of benevolence, as they call it, and are coming out from amongst them. Blessed be God, for his unspeakable goodness to us-

ward. His word says, that his people shall all be taught of the Lord, and great shall be the peace of his people. Yes, brethren, and I for one believe what he hath promised he will perform, in spite of men or devils on earth, or under the earth.

And again, he says: My sheep hear my voice and they follow me, a stranger they they will not follow. Brethren, they the sheep know not the voice of these strange shepherds; they call very much like the true shepherd, that is, they pretend to have something wonderful for them to eat, until they can get a great many of them together, and then may be they will drop a crumb or two in order to get them to stand still until they can shear them.

And, dear brethren, this has been the case in this part of the world; but thank the Lord, it is not so much the case now. There are six churches that have come out on the Primitive side in this county, and will meet in order to form themselves into an Association in October next. And I think there will be some more at least that will follow on. May the Lord direct them so to do, is my prayer.

Dear brethren, I must say that your little paper the Primitive is gaining ground very fast in this part of the world. I have been reading it for the last ten months thro' the agency of brother Michael Branson. I now send you the names of six new subscribers, and I think I can say to you, my brethren, that your little paper has been the means of doing much good in this community; may it be continued for ever, or as long as it contains the doctrine that it does now. May the Lord bless, guide, and direct you and all the Israel of God, is my prayer.

W. B. MULLENS.

Williamston, Alabama, }
July 24th, 1840. }

DEAR BRETHREN: I am still anxious to continue taking your very excellent paper (the Primitive.) I must acknowledge that I am much pleased with them.

I have nothing of interest to write about, but am very respectfully.

Your ob't ser't.

ELLIOTT THOMAS.

Tennessee, Blount county, }
May 25th, 1840. }

BRETHREN EDITORS: I receive my papers regular, for which I am glad. I think

times are getting better, for the missionaries about here have almost quit begging for money. The reason is, money has got scarce. They are preaching now for corn and bacon, and they do not appear to suffer half the uneasiness about the heathen going to hell, as they did when their reward all came in money. Now I will come to a close by subscribing myself yours in love of the truth.

WILLIAM HENDRICKSON.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Mississippi, }
March 29th, 1840. }

BRETHREN EDITORS: When I closed my last letter, I did not intend to write any more at present; but as the following subject has struck my mind, I feel disposed to send you some of my thoughts on the same; for I see that the church of Christ is infected with the same common foe, missionism, all over the United States.

It seems to me that the devil has started up his last ism that he has got, for we have to contend with missionism, Arminianism, Campellism; and it seems very clear that they are all sisters and have been breeding so long, that the world is full of their sons. Now those isms as I said before are of one family, and that is, the family of Ashdod. Now some of the Baptists, contrary to Christ's command, have gone and taken them harlots out of this family, and call them true and lawful wives; but it is certain, that they are living in adultery, and we ought not to eat nor drink with them nor their children. You need not be at a loss to know them, for those that have married any of those isms will contend they belong to the church of Christ; and though you tell them that they are harlots, they will not believe you. Therefore your only safe plan is to do as God has told you, and that is, to come out from among them, for they are unclean and will defile you if you touch them. As for their children, which I mentioned, you may know them by another mark that the Holy Spirit has put upon them; that is, they speak partly the language of Canaan, and partly the language of Ashdod; that is, you will hear them preaching a general atonement, but a special application; and then they will proclaim that it is the duty of all men that hear the gospel, to believe and embrace it; and, in carrying out that doctrine, are to be baptised; the next

thing is, that man is a free agent, and if they will only put on Christ, that is, be baptised and then obey him, that is, live moral.

Now you know, brethren, that the Ashdod language is a very easy language to speak; for we have not got it to learn, for we all spake it once and we may truly say, that it was our mother tongue. But our Lord Jesus Christ has a divine school that he teaches his children in and nobody else. As such there are none but them, that can speak the language of Canaan distinctly. Those others are always trying to make the children of God believe that they were taught in the same school, but they cannot give the password; for instead of Shibboleth it will be Sibboleth.

Now it is the most true mark, that a man does not belong to the family of God, to find that he is trying to blend the doctrine of Christ with those isms. And, brethren, I do believe that the grand cause of all the troubles that the church is now experiencing is, because they have so far neglected not only to preach the gospel in its purity, but have let open their doors so wide that those men holding to those isms were not only admitted to membership but also to the pulpit. Until it has come to that miserable condition, that men calling themselves Baptists, are denying the doctrine of particular and unconditional election, and disputing that it belongs to the old Baptists. But as they say, is only preached by a small number of up-starts, that know not what they preach. There are others that appear to be sound in faith, yet after they have preached the doctrine of the gospel, then they will exhort all men to come to Christ, without making any distinction between law and gospel subjects; and this appears to be like linsey woolsey, which ought not to be.

Brethren, do not conclude that I am opposed to the exhortations that belong to the gospel; for I am not. But I am opposed to making an unlimited use of them, that is to say, of not making that distinction that the gospel requires; which is to say to the weary and heavy laden, to the poor and to the needy, in a word to them that have eyes to see, ears to hear, and hearts to understand. These are Christ's little ones, that he is drawing by his spirit, and the word can reach them. But men may wear out their lungs in telling dead sinners to come to Christ, and will never get one to come. They may frighten them with the

fears of hell and get them to join the church, when they know no more of the drawing of the Holy Spirit than before. And these and the like are the causes of all those isms that have got into the churches; for I do in the honest integrity of my heart believe, that all or nearly all the confusion that has got into them, has come from the pulpits; and unless the ministers will stick closer to the word of God, and not only square their lives thereby but bring all their doctrine therefrom, I shall never look for better times; for God will not give his glory to another, nor his praise to graven images.

Dear brethren, permit me to ask a few plain questions, for the express purpose that the missionaries may answer them if they can: Do not all Christians know, that Christ has converted every soul that ever was converted? Do they not know, that he will convert every one that ever will be converted? Do they not know, that he will do it at the very time he has appointed? Do they not know, that men cannot get a soul converted one moment before the time appointed by the shepherd of the flock, nor keep it back one moment longer? Under such impressions as these what have we to do but to obey? for obedience is better than sacrifice. Oh, let us all that preach Christ be careful that we do not preach ourselves; and also that we do not take the children's bread and give it unto dogs. For the food that Christ has prepared is suited to the appetite of none but his little flock, (which is his elect,) for he is as unwilling for it to be trodden under foot of swine, as the swine is to feed upon it.

I know that our enemies are saying, if so why do we preach? for if God intends to save a definite number, it is in vain. And as it may be that this may fall into the hands of some such, (as they are many.) my answer is to them, I would not preach nor exhort if God had not commanded it. But as he has told me what it is for, that is, this way he intends to bring his people to the knowledge of himself. And not only so it was his will to create the heaven and earth by his word; and also to bring his people to the knowledge of the truth by the same word; as such, this word is sufficient to do it, and no other. But he has not sent his word to save any other people but his own, and he cannot save them without it; for faith cometh by hearing, and hearing by the word of God; and without faith it is impossible to please him. So I

conclude by subscribing myself yours in the best of bonds.

NATHAN MORRIS.

TO EDITORS PRIMITIVE BAPTIST.

*Pintlala, Montgomery county, Ala. }
May 25th, 1840. }*

DEAR BRETHREN: In the Lord and strangers scattered thro' these United States, elect according to the foreknowledge of God the Father, through sanctification of Spirit, unto obedience, and sprinkling of the blood of Jesus Christ, Grace unto you, and peace be multiplied.

My soul desires to bless God for his great goodness to his little flock, for I believe as his boundless wisdom is, so are his purposes; and although his people are scattered, from the east to the west, from the north to the south, yet he will bring them in according to his sovereign will and pleasure, for— "Thy people shall be willing in the day of thy power."

When reading the communications of the brethren, contending for the faith once delivered to the saints, I sometimes think of the saying of old Elijah: "They have digged down thine altars and killed thy prophets, and I am left alone, and they seek my life." But my soul is made to rejoice, that he has reserved to himself seven thousand that have not bowed the knee to Baal, nor kissed his image.

Now, my brethren, those that say we must do, or sinners will go to hell, put me in mind of that character that came to Jesus and saying, "Good Master, what good things must I do to inherit eternal life?" Now we discover in the breast of every unbeliever; free will, pride, and self-righteousness; and what do we hear from such? "I have kept the law." But, says Jesus: "One thing thou lackest, marvel not that I said unto you, ye must be born again."

Men cannot preach the gospel except they are born again, born of the water and of the spirit, and then called by the same spirit. Then I think they are like him that refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to dwell in the tents of wickedness for a season; looking forward with an eye of faith, to the recompense of reward beyond the grave.

I will close this my imperfect letter, and give room for the brethren who can write something more edifying; hoping they

will continue their communications, hoping and praying that God would sanctify them to the consolation of his dear children in tribulation, the suppression of error, and the resurrection of truth as it is in Christ Jesus. *GEO. W. JETER.*

SELECTED FOR THE PRIMITIVE BAPTIST.

A WITNESS of the 18th CENTURY.

Luther to Erasmus.

“And as to your saying, that ‘by these doctrines the flood-gate of iniquity is thrown open into men,’—be it so. They pertain to that leprosy of evil to be borne, spoken of before. Nevertheless, by the same doctrines, there is thrown open to the elect and to them that fear God, a gate unto righteousness, an entrance into heaven, a way unto God! But if, according to your advice, we should refrain from these doctrines, and should hide from men this word of God, so that each deluded by a false persuasion of salvation, should never learn to fear God, and should never be humbled, in order that through this fear he might come to grace and love; then indeed, we should shut up your floodgate to purpose! For in the room of it we should throw open to ourselves and to all, wide gates nay yawning chasms and sweeping tides, not only unto iniquity, but unto the depths of hell! Thus we should enter into heaven ourselves, and them that were entering in we should hinder.

You say, ‘What utility, therefore, is there in, or necessity for, proclaiming such things openly, when so many evils seem likely to proceed therefrom?’ I answer. It were enough to say, God has willed that they should be proclaimed openly; but the reason of the divine will is not to be enquired into but simply to be adored, and the glory to be given unto God: who, since he alone is just and wise, doth evil to no one and can do nothing rashly or inconsiderately, although it may appear far otherwise unto us. With this answer, those that fear God are content. But that, from the abundance of answering matter which I have, I may say a little more than this, which might suffice; there are two causes which require such things to be preached. The first is, the humbling of our pride, and the knowledge of the grace of God. The second is, Christian faith itself.

First, God has promised certainly his grace to the humbled; that is, to the self-de-

ploring and despairing. But a man cannot be thoroughly humbled, until he comes to know that his salvation is utterly beyond his own power, counsel, endeavor, will and works, & absolutely depending on the will, counsel, pleasure & work of another—that is, of God only. For if as long as he has any persuasion that he can do even the least thing himself toward his own salvation, he retains a confidence in himself, and does not utterly despair in himself; so long he is not humbled before God; but he proposes to himself, some place, some time, or some work whereby he may at length attain into salvation. But he who hesitates not to depend wholly upon the good will of God, he totally despairs in himself, chooses nothing for himself, but waits for God to work in him; and such an one is the nearest unto grace, that he might be saved.

*Thomaston, Upson county, Ga. }
11th May, 1840. }*

BELOVED BRETHREN EDITORS: Grace, mercy be to you, and peace be multiplied unto all the brethren. I shall commence & show my opinion upon the scripture and certain men that have departed from the scripture. Hebrews, the 13 chapter and 9 verse: Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Now in the Lord, my dear brethren, you see very plainly that salvation is of the Lord, and not of men; for this reason, if it were of men, how many men would work their way to heaven by their loud prayers & big works? For how many men do we find starting for heaven, and one will try one way and another will try some other plan. But I have not found but one plan of salvation, and if any other plan will do, I have not found it yet. Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were or shall be able to bear.

Now, my brethren, of the old faith and grace, you very well know that they the new light Baptists tried to put the yoke upon our necks; but they did get disappointed as bad asking Herod did, when he sought the young child's life. For behold, the Lord commanded Joseph to take the young child and his mother and to flee to Egypt. And now it appears, God will not be mocked by frail man.

And now I shall show the soft-shell

Baptists, what Paul the apostle wrote to Titus, first chap. 11 and 12 verses: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, the Creteans are always liars, evil beasts, slow bellies. First Peter, 5 chap. 2 and 3 verses: Feed the flock of God, which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

Now, my dear brethren in the Lord, you see the minister is commanded to go and to feed the church of God, and not to shear them. If so, what will be their reward in the day of the Lord's wrath? And now, my dear brethren, it is a fearful thing to fall into the hands of the living God unprepared to meet him in the day of his wrath; let your motives be what they may, if they be not good and pure, as God who at sundry times and in divers manners spake to our fathers.

Now, my dear friends, I shall show you what the Lord Jesus said unto his disciples, in the sixth chapter of Mark and 8th verse: And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats.

Now, my dear brethren in the Lord, I for one beg of you not to put on two coats, an outside one and an inside one, for no man can serve two masters, else he will hate the one and love the other.

JAMES M. PHILLIPS.

TO EDITORS PRIMITIVE BAPTIST.

*Rehobothville, Morgan county, Ga. }
April 9th, 1840. }*

DEAR BRETHREN EDITORS: I take this opportunity of informing you, that I wish you to continue sending your paper to me, as I am fond of reading of it.

I am some times abused for taking it, though I care not for that. Yours, truly,

A. ROBERTSON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germantown*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Charles Mason, *Roxboro'*.

James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co*. Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Cravensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplond*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Milton Park*.

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*Incorrectly credited to S. Brown, in our last number

TERMS.

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“Come out of Her, my People.”

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SATURDAY, SEPTEMBER 12, 1840.

No. 17.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Houston county, Ga. }
May 11, 1840. }*

DEAR BRETHREN: I send enclosed a Circular, which I wrote for the Houston Association, from Cass county. And it did not come to hand in time of its session. Said Association split at said session, and I have again got my Letter, and wish you to give it a place in the Primitive.

Yours affectionately,

LEWIS PEACOCK.

CIRCULAR LETTER.

Prepared by L. Peacock, of Cass county, Ga. for the Houston Association.

The Houston Association, to the churches of which she is composed.

BELoved BRETHREN AND SISTERS IN THE LORD: According to our general rule, we again attempt to address you with this our epistle, in order if possible to console and strengthen you in the doctrine of the gospel. And for a foundation for a few remarks, we invite your attention to the 50th chap. and 10 and 11 verses of the prophecy of Isaiah: “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. Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire and in sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.”

We do not purpose going into a full in-

vestigation of this subject at present, in consequence of the small limits allowed a Circular; but shall briefly touch at its leading features, and leave it for you to compare with the word of the Lord and trace out. From the view we take of the text, it appears it was the mind of the holy spirit to bring two opposite characters together, and sit them side by side; to place them in such strong contrast with each other, in order to lead out our minds to take a general view of all professions of Christianity, both in ancient and modern times. I shall therefore bring them and set them down in two single characters, in as much as two are all the Book of God knows; and call the first, the heir of heaven walking in darkness; and the second, the heir of hell walking in light.

The text itself commences with a question, even with that solemn appeal: Who is among you, that feareth the Lord? Now the very form in which this striking question is put to the audience, seems to denote but few, even in a large assembly, that fear the Lord; and particularly so if you will only observe the air of the next verse, which seems to embrace a host, (behold all ye, &c.) an innumerable company of professors, addressed, while the words (who is among) denote very few, hard to be found; while the word (you) who is there among you, seems to suppose the same troop of nominal or carnal professors as brought to view in (behold, all ye, &c.)

But we have a character pointed out by the finger of God himself, in that part of the text (who,) and separated by his distinguishing grace from a herd of empty (or nominal) professors, and sealed with his own divine mark, as belonging to himself. This living soul, this gracious character,

this heir of heaven whom God has here brought to view, is stamped by the spirit of God with three marks; 1st, that he feareth the Lord; 2nd, that he obeyeth the voice of his servants; 3rd, that he walks in darkness and has no light; 4th, he is exhorted to trust in the name of the Lord, and stay upon his God. After attending to the above particulars in a brief way, we shall turn and take up the last verse in the aggregate, and wind up briefly.

The first thing then that comes under our observation is, that he feareth the Lord. And here the question arises, what kind of a fear does he fear God with? Is it of heaven, or of men? To err here, would throw the whole into confusion. We shall, therefore, at the very threshold of our enquiry, lay it down as a positive fact, that the fear here spoken of, is not a fruit of the flesh, but is the work of the spirit. And this distinction needs to be drawn and to be insisted on with great carefulness, because there is a natural fear of God as well as a spiritual one; for the very devils believe and tremble.

We find the children of Israel feared God, when they heard the voice of the trumpet exceeding loud. Saul feared God when that awful sentence saluted his ear: To-morrow shalt thou and thy sons be with me. Felix feared God, when he trembled under the reasoning of the apostle. And thy terrors, saith Beldad, shall make the wicked afraid. Yea, and terrors are upon the hypocrite, when God casteth forth the fury of his wrath upon him. But this is not the fear spoken of in the text, neither is it a fear produced by a religious education; for the Lord especially directs a sentence of condemnation against that. See Isa. 29, 13: Their fear towards me is taught by the precepts of men. The fear then in the text is, that which is implanted in the soul, by the spirit of God. This fear is called by Solomon the beginning of wisdom, and the fountain of life that endures forever.

But how is this divine fear, this godly awe, this holy trembling produced in the soul? We answer, the means which are employed to raise up a holy fear in the soul is, to cast into it a ray of divine light out of the fulness of the godhead. For says the apostle: God who commanded the light to shine out of darkness, hath shined in our hearts. And David says: In thy light, we see light. And until this supernatural light is reflected in the soul, he has

no spiritual knowledge of Jehovah. He may say his prayers and read his Bible, attend preaching, observe ordinances, give his substance to feed the poor; yea, and he may call himself a Christian, and be thought to be so by others; may talk much about Jesus, & affect to hold a sound creed; may profess a consistent profession of religion; pray fluently with unaffected zeal, and even stand upon a pulpit and preach and exhort, and weep over his audiences with all the apparent zeal of an angel; and yet if this ray of supernatural light has never shone in his soul, he is as ignorant of God as the beast of the forest, in a spiritual point.

If it should be asked, how we are to know whether or not, we possess this genuine fear of God? We answer, like all other graces of the spirit, it must be felt, tasted, and seen in the individual; & where this fountain of eternal life is implanted, it will be manifested by its products. And though the individual may be filled divers times with despondency, and ready to despair, he can call to recollection and view the time when he saw his lost condition, and also when Jesus was revealed to him, as the way to the Father, all his sins disappeared and he was filled with praise. And this is the grand use of experimental preaching, at which so many proud and carnal professors shoot out their arrows and bitter words.

And thus the dear saints of God, though they cannot feel a continual glow of love flowing in their souls, yet when the true servant of God is preaching the gospel, they are enabled by an application of the holy spirit to receive the promise; they then are enabled to say that, wherein I was once blind I now see. It is now the stumbling stones are taken away, and the feeble knees and the weak hands are strengthened; and in a word, he is moulded in an image of holiness, and he fears God from a proper motive. And now he is ready to obey the voice of his servant, viz: Jesus. He is ready to follow Jesus his Saviour down in the watery tomb, there to be laid beneath the yielding wave, an emblem of the Saviour when he lay in the grave; and then raised to a newness of life. He is then ready, unworthy as he may feel, to join the saints in commemorating the death of his departed Lord. Yes, and is even ready to join in washing the saints' feet; and in a word, attend to all the holy duties incumbent on you as his saints.

And though you may walk in darkness

and have no light, remember you are in yourself a dark body; and all the light you have is reflected in you by the son of righteousness. And though you may doubt your conversion, in consequence of your sinful nature and your liability of falling into transgression, your hard heart & the impenitency of your mind, remember all this is seen by the light that is reflected in your soul by the holy spirit. For because ye are his, God has sent forth the spirit of his Son into your hearts. Therefore, dear brethren & sisters, take the word of the Lord for the man of your counsel; contend for its truth & oppose all the inventions of men and devils, live near a throne of God's grace, & trust in the name of the Lord to deliver you from all your enemies within or without; and stay upon your God, even upon the Lord Jesus Christ, the chief corner stone, and you shall never be confounded, world without end. And though enemies may rage and prow around, yet Christ is your defence.

We have consumed more space in the first part than we ought, and we will just hint on the last verse and wind up our remarks. "Behold all ye that kindle a fire." We have just said, it embraced all carnal professors; yea all ungodly professors, who turn the grace of our God unto a lie, denying the only true God and the Lord Jesus Christ. Wo unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward. These are spots in your feast of charity, clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever; which is the case with all the members of the old whore of Babylon. Yea, all false religion whatsoever, both ancient and modern. Whose light is in the head, and not the heart.

Those, dear brethren and sisters, are they that kindle a fire by their own carnal zeal, that compass themselves about with sparks from the fire of their own kindling, and walk in the light of your fire, and in the sparks ye have kindled, (carnal sparks) kindled by your own ungodly exertions, and at the same time with all the sanctity of a saint and zeal of an angel, crying out, the Lord is among us, what evil can come upon us. In a few words we have described the heir of hell, walking in his

own light. "And this shall ye have of mine hand, saith the Lord, ye shall lie down in sorrow." Some meet with a foretaste of their sorrows and disappointments in this world, which is a prelude of their eternal destiny; but more generally go on in high spirits until they close their career with time, and to their sad surprise awake in awful horror, saying, have we not eat & drunk in thy presence, and taught in thy temples, (churches) and in thy name done many wonderful works? And the Lord shall say, depart from me, ye workers of iniquity, for I never knew you. These shall lie down in sorrow, and there shall be wailing and gnashing of teeth.

So farewell, brethren and sisters.

LOUIS PEACOCK.

FOR THE PRIMITIVE BAPTIST.

Gainer's, Pike county, Ala. }
July 30th, 1840. }

DEAR BRETHREN EDITORS: Of the old apostolic faith and order, and according to the faith of God's elect, and the acknowledging of the truth, which is after godliness.

Dear brethren, I feel unworthy to have my name enrolled with yours in so valuable a work as the Primitive Baptist paper is, believing you to be the true witnesses of Jesus Christ and sent of him to preach his gospel and not another. Brethren, I love to read your little paper, and thank God, I have had the opportunity of reading it for the past twelve months. I now wish to become a subscriber to the Christian's comforter, even the spirit of truth, whom the world cannot receive, and enclose \$5 for six copies, as I believe that is your terms, to be directed as below stated.

The Primitive churches in the bounds of my knowledge are at peace amongst themselves. There are but few of the new gospel men in this corner of Pike, money is scarce here, therefore they need not come here. The Conecuh River Association is to hold her next session with the New Providence church, Pike county, to commence on Saturday before the fourth Lord's day in October next; at which time, and all other times, we earnestly request the prayers of our Primitive brethren that the Lord would pour out of his holy spirit on the Association and people, and revive in all our hearts the work of his grace, that is sufficient to serve us, through faith in his name.

Dear brethren, the little few of us at New Providence have reason to be thankful to the Lord, that we have the word of God preached unto us without mixture by our worthy brother William Thomas, who I believe preaches the gospel in accordance with the prophets and apostles, always taking Paul's foundation to build upon, that is, Jesus Christ and him crucified. The word of God informs me thus: For other foundation can no man lay than that is laid, which is Jesus Christ. And, my dear brethren, I believe I have got that faith that works by love and purifies the heart, that Jesus Christ was the purposed of the Father to redeem his church; therefore, no man nor set of men need not threaten me with the law and works any more except as a duty. For if Jesus Christ spilt his blood for me and redeemed me from under the law, his blood shall be in me as a well of water, springing up unto eternal life, and all those even as many as the Lord our God shall call. &c.

I come to a close by subscribing myself your unworthy brother in much weakness but in hope of eternal life which God that cannot lie promised before the world began. One of the laity.

WILLIAM DERLIN.

TO EDITORS PRIMITIVE BAPTIST.

*Poplar Spring, Fairfield dist. S. C. }
February 2nd, 1840. }*

VERY DEAR BRETHREN: The new measures were introduced into this section of country in the year 1831. I mean the measures used for producing artificial revivals of religion—such measures as brother Isaac Tillery refers to when he speaks of the enchantments, or doing of the Balamites, such as their using their long flowery prayers, singing up people to be prayed for in public, running round the congregation shaking hands with the people till they get them down in piles, whooping and hallowing like a set of drunken yahoos.

These measures gave rise to a letter being written by the Wateree church to the Bethel Baptist Association in 1833, containing a number of queries respecting the new doctrines and new discipline introduced by the revival preachers. This was the first arrow that was shot at the new light proceedings—the first blow that was struck of any note in this part of the country. And I having been the writer of that

letter, it brought down the vengeance of the new light officers and soldiers, I mean of Colonel Davis and his regiment upon my head. And I presume I have suffered more in reputation and feelings, on account of opposition to New School proceedings, than any other man living perhaps.

Since the time of that letter's going on to the Association, I have stood in opposition to the New School measures; but my opposition has been feeble, as I have very nearly stood alone. Some would upbraid me with the notion, that I alone was right and every body else was wrong. This suggestion was often thrown up to me by a brother whose name is William McQuinters: and he would inquire of me if I did not think that others had a right to their opinion as well as I had; as if I had wished to deprive them of the rights of conscience, or desired legislative interference on the Old School side. And you may be sure that under all these circumstances, the appearance of your paper was as cold water to a thirsty soul.

Brethren, I am well known here as the advocate of the Old School side, and as the opponent of the New. And so many things are now to be seen in the Primitive Baptist like my writings and sayings, when treating on these subjects, that I am verily thought to be the author of some of the pieces contained in the few numbers that have come to hand. My companion and step daughter, to whom I read the piece written by brother Prior Lewis in the 22d number of 4th volume, and the piece written by brother Henry Randolph contained in the 23rd number of the same volume, do verily believe those pieces to have come from my pen; and I have not yet told them better, though I intend to do so after a while, or rather to read this communication to them, when it comes out in the columns of the Primitive Baptist. And now, brethren, I hasten to lay before you, the Wateree church's letter, to which I have referred.

Wateree Baptist church's letter to the Bethel Bp. Association, written in September 1833, respecting the movements of the New School clergy.

“The Baptist church of Christ on Wateree creek, To the Bethel Baptist Association, sendeth Christian love:

“Dearly beloved brethren, after the lapse of another year we embrace the opportunity of giving you some account of our situa-

tion as a church, and of our views with regard to passing events. You are well aware of the religious excitement in some sections of our country; at which some are rejoicing and on account of the peculiar character of which, they are hailing the day, when, according to their anticipations, all the denominations of Christians, particularly the Methodists and Baptists, will come to see eye to eye. But 'tis our misfortune to not join in the piping and dancing of the present times; but to be more like those ancient fathers in Israel, who wept when they saw the foundation of the second temple laid, because they saw that it was far inferior to the former. Although there is a great noise made about religion, & a great deal of zeal displayed by some of our preachers, we are still left very much in doubt whether there is, in truth, any thing like a revival of religion in our section of the country; whether a great deal of the zeal of some of our preachers is not ill directed; whether, in fact, it can be that true religion can be greatly progressing at a time when there is a great deterioration and declension in respect to doctrinal sentiments; and when indeed many of our denomination will not endure sound doctrine. Dear brethren, if the evidences of a revival of religion be, that many are pressed into the church, then, did religion flourish greater than it does, even at present, when all ages and sizes were compelled to join the church of Rome: and then was there also a great departure from the faith at first delivered to the saints.

“These things are likely to produce great ruptures and divisions among us, not only in the particular churches, but among our denomination generally. And not far distant is the time, in all human probability, when the Baptist denomination will be rent and torn to pieces, and assume different appellations; some perhaps assuming the title of free will or moderate Baptists, and some perhaps that of particular or separate.

“The circumstances which are likely to produce this state of things have given us occasion to request you, when in your associate capacity, to give us an answer to the following queries: Is it consistent with the gospel for Baptist ministers to make irregular excursions into the bounds of those churches that have regular supplies or pastors, and exercise in those churches pastoral functions so far as to baptize almost whole households, and thus placing them

under the watch care of the regular supply or pastor, go immediately off & exercise like episcopal functions in other surrounding churches! Is not such a course of conduct a kind of tacit declaration that the regular pastors of our churches are sleeping over their charges, and not attending to their pastoral duties? Is it not, in fact, introducing episcopacy among our denomination, who have never acknowledged but one order among the Christian clergy? And would it not be more regular if the plan of encouraging the people to join the church immediately, who have their feelings excited at the camp-meetings, was wholly dispensed with; and those who think they get religion, let join the churches to which they live convenient, and where they expect their immediate fellowship permanently to continue? In fine, is not the present irregular course, pursued by some of our ministers a novel thing, and calculated to produce divisions among our denomination, and calculated to set the people to saying I am of such a preacher, I am of such a preacher, & I am of such a preacher?

“Brethren, we have with the rest of the protestant world renounced popery. Let us do it *in toto*. Let us come out of that corrupt church who acknowledges one supreme earthly head, viz: Mystery, Babylon, that we be not partaker of her sins and receive not of her plagues.

“We are persuaded that if sound doctrine was preached, there would not be so much dancing after the pipe of the ministers; and that many who now join the church, would be willing to let Christ's church appear what he himself called it, a little flock, which the Baptist denomination, when holding the gospel in it's purity, has always been.

“Signed by order of the church at a meeting held the 8th day of September 1833. JOHN SMITH, Deacon.”

When this letter came under the review of the Association, which was on Monday the seventh of October, although there were a number of preachers present who had preached at the Wateree meeting-house, beside the protracted-meeting preachers, as the Revd. Samuel McCreeary, John Rooker, Wm. T. James, S. S. Burdett, &c. the first of whom had served the Wateree church twenty-five years in succession as pastor, and the latter having served it as pastor, yet not one of these brethren seemed to be in the least offended at

the contents of the letter. They seemed not to think of their course in the ministry being struck at. And though no name of a preacher was mentioned in the letter, conscience did his office so faithfully on this occasion, that three others of the preachers present were aroused so as to stand on their tip toes, as the saying is, viz: Colonel Davis, John M. Barnes, and Josiah B. Furman. The first got up and pretending to weep (which I have often seen him do, but he sheds no other than dry tears,) observed that he had never had his feelings so hurt in all his life: and proposed that the delegate from the Wateree church should not be permitted to hold a seat in the Association, for the letter, he said, had not been regularly sent from that church. I observed that it had, and that it had been sent by the unanimous voice of the church. He said he was informed otherwise. And I do suppose I would have been deprived of a seat in that body, merely by dint of the personal influence of the New School clergy, had not an aged brother, Elder John Rooker, arose and remarked that the Association had no right to dispute my assertions or deny me a seat and a voice in the Association—that I was an old professor and in good standing, and that therefore it would be altogether irregular to dispute my assertion, or object to my having a voice and a vote in the Association. Colonel Davis then moved that the Wateree church be laid under censure: which motion John M. Barnes immediately seconded. I had made several attempts to arise and speak; but the Moderator, Thomas Ray, (a middleman or go-between) as often made a motion with his hand to me in such a way as signified, "Keep your seat;" without signifying any reason why he should depart from the rule of the Association, which expressly declares that there shall be no preference of persons, but each one, in his turn shall be allowed to speak.*

I must confess, that I was in a situation to embarrass a greater spokesman than my-

*The above is the spirit and meaning of the 6th and 7th rules. It is expressed in these words: "While one speaks, others should be silent; yet all have equal right to speak in turn. No partiality or respect of persons shall be shown." From which rules the Moderator seemed to have no scruples of departing; but repeatedly waved his hand toward me, to signify his desire that I would keep my seat.

self. But I arose while commencing observations to the following effect: "As has been said on a different occasion, does our law condemn any man before it hears him?" So I would say, does the Association proceed to censure the Wateree church while refusing to hear her, through her representative? I must say, Mr. Moderator, circumstances of weight and importance have induced that church to send such a letter to the Association, and to send those queries for her to answer. That there are diversities of doctrines advanced by preachers who call themselves Baptists, to be sure none will deny, or pretend that they are ignorant. Sentiments, in every grade of difference between those of John Calvin and James Arminius, are propagated by those who call themselves Baptist ministers in our day. Members of the Methodist churches who happen to get into the back ground, as the saying is, or to get disowned by their own denomination, come to our meetings where they see Methodist customs practiced, and hear Methodist doctrines preached; and seem to form in their minds pleasing anticipations or fancies that the Baptist denomination are all becoming Methodists on all doctrinal subjects. And as to Baptism and other practical matters, they will bend over to us a little in these, for the sake of having the opportunity of building with us, like Sanballat and the adversaries of Israel wanted to do. They will go far and near to associate with and hear our Arminian Baptist preachers. They will go with them from house to house, and from one of their appointments to another, to confer with them on doctrinal points. And having fully ascertained that they are indeed Methodist Baptist preachers, when those preachers make an irregular excursion into our churches, calling up to be prayed for & baptizing all they can catch, these excommunicated Methodists present themselves for admission into our churches.

And one of them,* that has been received into our churches at a meeting that was other than the regular church-meeting, is publicly advocating the doctrine of falling from grace, and the several doctrines held by that denomination, that, to their credit be it spoken, formerly excommunicated him. He does, sir, on the floor of our meeting-house in a public harangue before a large

*Mr. James Barber, baptized by Col. Davis, June 2d, 1833.

congregation, denounce the *doctrine of Calvinism* by name, and bid the church defiance; saying they have had a charge against him on account of his doctrinal sentiments, and it *shan't* be the last: saying he will be as David, who said to Michal, if this offend you, I will yet appear more vile in your sight. That is, in other words saying, that he will go on propagating his Arminian sentiments in defiance of the church.

As a temporary measure to check the growing evil, we have come to the conclusion in church meeting that it is not consistent with the gospel for preachers who are not the pastors of a church, irregularly to visit and exercise pastoral functions in the way of receiving and baptizing candidates into the churches that have regular pastors. And this is the principle that we expect temporarily to be governed by, and are now waiting for counsel from the Association. The reason of the church does indeed talk of introducing resolutions, to make the principle more explicit and more binding, i. e. a more effectual barrier against the evil referred to. But this is not yet done.

As the representative of the Wateree church it does not become me to suggest what answers should be given to the queries of the Wateree church. We simply wish the questions to be answered. We want the views of the Association on the subjects referred to.

It might be said that the queries were numerous—that the answers to so many queries would necessarily have to be very lengthy. But I can assure you otherwise. I have prepared an answer which embraces every subject referred to in the queries, which I can tell you would be satisfactory to the church, according to her present views on those subjects. I then presented them written answers to the queries; of which the following is in substance a copy; and moving their adoption, I laid the paper on the table: but no one seconded my motion for their adoption.

Answer. That ministers of the gospel of our denomination should exercise pastoral authority in any or all the churches they occasionally visit, is a novel thing and one calculated to divide and distract the churches; especially at a time like the present, when there is such diversity of doctrinal sentiments advanced by the preachers who call themselves Baptists. It is an obvious thing, that the ministers who serve the churches as regular pastors, have a better opportunity of being acquainted with their

congregations than preachers from a distance have. And we are of opinion, that neither the regular pastors who are called and authorized by the churches to perform pastoral services among them, can call a minister to take charge of his congregation without the church's consent; neither is it expedient or proper for the congregations that have regular pastors to call on distant preachers to preach and administer the ordinances among them without their pastor's consent.

For a regular supply or pastor to call a distant or transient preacher to exercise pastoral authority in his church without their consent, would be to exercise episcopal functions and to be a mere overseer (both of the minister so called and of the flock;) and for a congregation to call a distant or transient preacher to perform pastoral duties among them without their pastor's consent, would be calculated very much to discourage their pastor and to destroy that harmony and confidence that ought to exist between pastors and people. And the Association would recommend to the pastors of churches to guard against introducing the episcopal form of government among us; and recommend to the churches to be tender of their pastor's feelings; and to guard against such a course as is calculated to bring divisions among them, and guard against putting themselves under different ministerial leaders: & in fine (we would recommend to the churches) that if they receive persons baptized at an irregular meeting, (at camp meeting for instance) they would receive them on a profession of their faith in Christ, or in other words, that they would become satisfied that such person has experimental knowledge of religion." My paper is filled up; so I must conclude.

I am, dear brethren, yours in gospel bonds.

JONATHAN MICKLE.

Pittsylvania, county, Va. }
April 12, 1840. }

DEAR BRETHREN: It is by the kind permission of a good and merciful God, and according to this purpose, that I am permitted to write a few lines to you; and I hope he will be with me and instruct me while writing, and with you while reading, and if so, we all shall be benefitted; if absent, all is vain, for of myself I can do nothing right or good. So I must say, let him that glorieth, glory in the Lord; and not in the inventions of men, as I heard a man do once, when he told me he gloried in the plan of missions. I then knew

as much of him as I wished to know on that point, for I was sure he was a Babylonian, for he did not glory on the right string.

And again, I heard a Baptist say once, that he gloried in Judson's translating the Bible; but all I will say to him is, that I am sorry we have such Baptists, for they will glory in the means of men, and not in the power of God to save sinners, nor in the righteousness of Jesus. But we brethren, have such carnal worshippers to encounter with here; but let us stand in the fear of the Lord, and contend with them and in the strength of Israel's God we can put them to flight and say to the children of the kingdom, come out from these Babylonians, and be ye separate says Israel's God. Come and leave your traditions of men with Babylon, and we will receive you.

Yes, brethren, not long since I had the pleasure of seeing five of my neighbors come from them, and we received them in our church; for they had tried faithfully to subdue this Babylonish spirit in meekness; but could not and at the right or appointed time, they left them. And so all the children of God will leave Babylon with all her schemes and inventions of men and devils; and will give the glory to God and not to the mission plan nor to Judson, or altering the Bible, like these Ishmaelites do. And so I think all the children of Israel will march out from them, for I hear the Lord say, COME OUT OF HER, MY PEOPLE. And with the command he always gives the will, for he has commanded us to work out our salvation with fear and trembling. For it is the Lord that worketh in you both to will & to do. Hence you see the Lord commanded them, or us, or you, to fear and tremble, and work, &c.

But it is the Lord that works in us to fear and to tremble, and then we are alive to our situation; and the Lord made us so, and then we can work; for the Lord has made us or the church to work good works, for he says, ye the church are my workmanship, created in Christ Jesus unto good works. Here we the church are said to be created unto good works, and so the church is; and therefore the command is given unto us to work out our salvation by fear and trembling. For the Lord did intend that we the church should fear and tremble, and then he knew we would work, for that is what he created us to. So we must fear and tremble and work,

for it is in the purpose of God that it should be so; and so it must be, for what the Lord purposeth shall come to pass.

Then the command of God is not given to us for us to go in straw pens at camp meetings, and work out our own salvation, and then work for others, like the Arminians do; no, brethren, it is not; but the command here is given to us to work out our salvation with fear and trembling, because the Lord purposed it, and now when the Lord works in you by his spirit to see your lost and forlorn state, then you fear and tremble, and not because you are commanded to do so; no, but because you cannot help it, this is the reason.

Then it is the Lord works in you, both to will and to do of his good pleasure. Then, say some, if so, what is the command for? Why it is for a witness for all God's children. For if we, brethren, had not this command, when we were made to fear & tremble & an unbeliever had asked you what you were working or fearing or trembling for, you would not have had a witness; but now see the wisdom of God in commanding us to do that, he eternally intended we should do. For when the sinner is arrested by the spirit of God, and is caused to do that which God did intend him to do from before the foundation of the world; that is, to fear and tremble and is asked why or wherefore do you so? Then we or they can say, the Lord has commanded us to work out our salvation with fear and trembling.

So, my brethren, this command is only for a witness for God's dear children, so that they can prove it is right to do what God has made them do. For it is written he will not leave his chosen ones without a witness. So we are blessed with a witness without, to prove that it is right to do what the Lord works in us to do; and if heirs and joint heirs with the Lord Jesus Christ, then we have the witness within, which is called the secret of the Lord. Why? because one cannot reveal it to another; but the Lord Jesus reveals it to whom he will, for the secret of the Lord is with them that fear him.

And again, the secret of God belongs to God; and not to men to reveal from one to another; no, it is God's, for it is written, he quickeneth whomsoever he will. And not one if, in it. And again it is written, that he is exalted a prince and a Saviour to give repentance to Israel; but it has become a fashion among the Arminians to sell it

to what they call Israel, but I do not believe the true Israel will be fooled by the Hagarenes; no, she will not trade with them, but will come out from them and may the Lord give Israel a spirit to come together and make her of one mind and of one judgment, that she may see eye to eye and speak the same thing in Christ Jesus our Lord, is the sincere wish of your unworthy brother in the Redeemer of sinners.

RUDOLPH RORER.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 12, 1840.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; these will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

FOR THE PRIMITIVE BAPTIST.

The next session of the Kehukee Baptist Association will be held with the South Quay church, Southampton county, Va. commencing on Saturday, the 3rd of Oct. next. This church is on the south side of the Portsmouth and Roanoke Rail Road, 5 miles from Murfrees Depot.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Anson county, }
June 29th, 1840. }

DEARLY BELOVED BRETHREN: Though a stranger in the flesh, yet I hope not in the spirit; for I think from the language I hear in the Primitive paper, I hope I have been brought up in the same school & under the same teacher, who teaches all his chosen family the same language. And this is the reason why they all are so united to each other, and will not hear the voice of the uncircumcised Philistines, because they know not the voice of strangers.

And I hear in the Primitive paper, that there is a great sifting in the churches in different parts of the country; and I hope the sifting will continue until the lively stones are separated from the dirt or the dead ones. For ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up, &c. Here on this chief corner stone, elect, precious. And you know the use of a corner stone is, for the architect to bring to-

gether the materials and unite them together thereon; which is the work of the husbandman. And I am the true vine and my Father is the husbandman.

And they are brought in or together, not by these new formed societies, but drawn by the everlasting love of God the Father to his Son. No man cometh to me, except the Father which sent me draw him. This used to be the old way they came; but according to the sound I hear in this part of the country, or by the largest number of professors and preachers, they draw God to them. Though there are a few yet, I hope, that earnestly contend for the faith.

My mind has got to running so far on these things, that I must break off and come to a close, knowing that I am no scribe and a bad speller, by subscribing myself your loving brother and well wisher to the success of your paper the Primitive Baptist. I receive it regular, and am well pleased with it, and shall be until I or the language of it alters.

W. M. RUSHING.

TO EDITORS PRIMITIVE BAPTIST.

South Carolina, Fairfield district, }
July 10th, 1840. }

DEAR BRETHREN EDITORS: I now have taken my seat to address you a few lines, for the first time. I feel glad to say, that your paper the Primitive, has been the means of opening the eyes of many of our disconsolate Baptists in this section of country. It was about seven months ago, one of your numbers found its way into our much engrossed section, and I hope that error is beginning to take its flight.

I think we can say, since we commenced taking your paper there has been a great alteration in the times. We Primitives have become bold in the cause and are made strong with the truth; though we are opposed on every hand. But these things should not move us, for it is said, it is through much tribulation we are to enter the kingdom. And again, it is said, I have left in the midst of thee, a poor and afflicted people. And thus I would say to the old soldiers of the cross fight on; the battle will soon be over, and then the crown will be yours.

Dear brethren, I think I can say with truth tho' our troubles and difficulties are great; yet we are made to praise God in the highest, for his goodness towards us; for since we have separated ourselves from the mixed multitude, the Lord has been pleased to pour out his blessings upon us and our friends; there has been a smart addition to the Primitive churches in this section of country.

Dear brethren, we can say we feel somewhat refreshed in spirit; yet, brethren, we feel some-

what to mourn on account of our unworthiness. We have but a very few ministers of our faith and order here. Brethren, pray the Lord of the harvest to prepare more laborers for the harvest; it would gladden many of our hearts if the Lord would put it in the hearts of some of our distant brethren of our faith to come amongst us and labor with us.

When I hear of the many dilemmas my brethren and sisters are passing through, I feel to have a heart to bear same part of their burthens. Then it is I am enabled to mourn with those that mourn, and weep with those that weep. Let me now say to my Primitive brethren, though I am young and as it were a child in the cause, yet I would say to my brethren who are as it were about to make the last struggle with the enemy; stand firm on the faith and be ye unshaken, be ye unmoveable, in the glorious gospel; for just beyond this last struggle there stands a smiling Jesus ready to receive all his poor persecuted soldiers of his cross.

Then, my brethren, as the time is short with some of us, be ye found clothed with the armor of God and fighting his battles. Come, my dear old fathers in the gospel, be ye encouraged, for the war is nearly at an end. A few more risings and settings of the sun, and we will lay our war robes by; then our persecutions will be over, and our hard trials and troubles will be at an end. Then we shall not have to spend whole nights at a time in turning from side to side on our beds, lamenting and meditating about our false brethren.

Brethren, I thought if any poor creatures on earth have any right to complain or grumble, it is hear in Fairfield; for when we could not stand their new doctrines no longer, we declared an unfellowship with them and all their unscriptural inventions; which they have taken as a gross insult. And when we divided, they had one or two members more than we had at that time. They immediately brought down four or five of their seminary preachers, and then passed resolutions saying, we should not have our church established there; and then they locked our doors against us. We believe according to the old faith and the constitution of this, the Crooked Run church, that if either side should be deprived of the house, it would be those who are not on the constitution.

But we still kept up monthly preaching at our church, though we had to preach out of doors, not having a single shelter to screen our wives and little children from the weather. But latterly we have had the use of the house, and have had some addition to our church. We feel glad to say to our distant brethren; that the Old School brethren are coming out from among the new fangles of the day; I believe there are about six or seven churches

in this section of country, that have come out and are contending for the faith once delivered to the saints; and we intend to try to constitute an Association sometime this fall.

Brethren, we have a people here, and that a great number of them too, who abhor the doctrine of election and say, it is calculated to stop the work of God; and when at protracted meetings, would not suffer ministers to preach who advocated that doctrine. And I have thought, it was the only doctrine that was the most calculated to strengthen the sheep. Hear what Paul says about this: Phil. 2 ch. 13th verse: For it is God which worketh in you, both to will and to do of his good pleasure. And again, 2 Thess. 2 c. 13 v.: But we are bound to give thanks always to God for you, brethren, beloved of the Lord; because God hath from the beginning chosen you to salvation. And Again, 2 Tim. 1. 9: Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

My brethren, it is not worth my while to quote scripture to you, knowing that you are well skilled in them. I think those who are the true friends of Jesus will stand for his cause, and contend for his truths; while proud professors point the finger of scorn, and are heard to say all manner of evil against us. Yet these things should not move us, remembering that our Saviour once said: He that is not for us is against us.

Brethren, my sheet is full. I must come to a close by saying, remember me when at a throne of grace. Yours in tribulation.

VINCENT BELL.

TO EDITORS PRIMITIVE BAPTIST.

Greenville, Merriwether county, Ga. }
April 21st. 1840. }

BRETHREN EDITORS: I for the first time write you to inform you, that I am pleased with the Primitive Baptist. It has been a valuable paper to me. It is a source of consolation to me at all times, to hear from the dear children of God, scattered as they are throughout these United States; and especially when they all speak the same things, it makes me believe they have all been taught by the same spirit, and are kindred in Christ.

Dear brethren, I am forty-five years old and have been a Baptist of that time thirty-two years, such an one as I am. I thought for some time that all Baptists were one people, but have since learned I was mistaken. I was conversant with one who

called himself a Baptist, who said he believed that temperance societies were the means of saving thousands of souls from hell. Brethren, that is not the faith of God's elect; for they will all acknowledge and contend, that salvation is of the Lord. I learn from the scriptures, that 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. I believe all that are born of the spirit ascribe all the glory of their salvation, *alone* to God.

When I first became concerned about a future state, I began to try to pray, and verily tho't for some time I was getting on pretty well, for if I did any thing I considered wrong, I could make amends for it all by a few prayers. But oh, brethren, I had no correct view of myself nor of the God I attempted to address; for when as I hope, it was his good pleasure to cause the light of his grace to shine into my heart, my sinful heart, I then discovered that it was deceitful and desperately wicked; my prayers, (which I once thought so good,) all left me and I viewed myself as a poor condemned sinner before a just God. I could not see how he could remain just, and visit mercy to one so vile as I was. For I then viewed him to be of purer eyes than to behold sin with the least allowance, and I was altogether sin. When I attempted to pray it was, Lord, if there is any way whereby thou canst be just and yet have mercy on such a vile sinner, oh, let that mercy come. But oh, brethren, it seemed as if there was no mercy for me.

I was thus led on until I was bro't to see that if I was ever saved, it would be an act of free and sovereign grace; if damned, his righteous law approved it well. Thus at an unexpected time, when it seemed to me that mercy was clean gone, I trust that God gave me faith to see that by and through the righteousness of the Lord Jesus Christ, he could remain just and the justifier of me a poor sinner. Then, brethren, my poor heart was filled with a joy unspeakable and full of glory to his holy name for the plan of salvation, that could embrace so vile a sinner as I was. I then thought I was done with trouble, and that I should enjoy the light of his countenance all my journey through this world. It was but a short time, however, before I began to fear I was deceived. Thus I have went on until the present time, with little

hope and a great deal of fear, Often in my poor prayers saying, "Oh, Lord, if I be deceived, undeceive me; for Jesus' sake.

I now close by subscribing myself your unworthy brother in the bonds of the gospel, &c.

TYNA REEVES.

TO EDITORS PRIMITIVE BAPTIST.

Franklin county, Ala. }
May 18th, 1840. }

DEAR BRETHREN IN THE LORD: I have but recently become a subscriber for your paper, and as such have seen but few of your numbers; but those I have seen, rejoice my heart to hear of so many of my Baptist brethren in the different States of our Union, who are aiming at the same great object, to keep error from destroying our churches and breaking our peace. The time has come that was spoken of in the scriptures, when "seven women should take hold on one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach."

Many new institutions unknown in the scripture, are established in our country and some in our churches and Associations under the cloak of religion. The leaders of those institutions manifest great zeal for the cause of God and religion in the world, to give their new-made schemes currency, and impose on the unsuspecting Christians and seduce them into disorder and error.—Money is the great burden of all their songs in their fiery zeal for missionary operations, and the numberless other institutions, of the day. And they had also drawn me away with their fair speeches, until I saw the evil their system produced; for in every church & place where they can get proselytes, they sow the seeds of discord and disunion, creating splits in churches, back-biting, whisperings, tale-bearing, and lying to effect their purposes. "By their fruits we know them." The true spirit of religion produces very different fruit: it teaches us to love each other, for he that loveth God, loveth him also that is born of God. Its tendency is to unite the children of God, and lead them to peace; and to become peace makers, and to use all their influence to promote the cause of true religion in the world from a principle of holiness implanted in them, by the spirit of God.

The gospel preacher who has been

taught in Christ's school, and placed on the walls of Zion to watch for the flock, if he see the enemy approaching, will give the alarm, and if difficulty and distress creep in among the flock, which is often the case, he is at his post, and always ready to use his influence to make peace; for it is his principle to restore fellowship and union in the church of Christ. If this is not true, I have always been mistaken in the effect grace has on the heart. Not so with those or at least with some of those, who have imbibed the new-fangled schemes and doctrines of the day. Truly, they will hasten to the scene to make peace, if their party is not to be the loser, but if he is in danger, they espouse his cause, right or wrong, stopping at nothing to carry their point and sustain their craftsmen.

I must here ask leave to state a case that has lately occurred, and is now going on in our churches. A member of one of our churches, who had acted as agent for an editor in Nashville, Tennessee, publisher of a missionary journal, who is a great persecutor of those who differ with him in his views on the institutions of the day, in his scrapping had gathered, that some of the missionaries were opposed to distilling and betook himself to his quill, and wrote to his editor professing great concern about the evil of distilling, making such representations in his communication, as to cause the editor to believe that a preacher and deacon in his neighborhood was doing great evil by distilling; and he also stated that the preacher was an "anti," and made many other statements altogether unauthorised in Baptist usage, requesting the editor to publish a piece on the items he had given him; which was readily complied with, as he was always ready to abuse the opposers of his craft. And being entirely ignorant of the situation of our churches, and the community in which we lived, and of the moral standing of the preacher and deacon, he came out very rough, in an editorial founded upon the items furnished him by his agent, which article abounded in misrepresentations of the grossest character.

It was true, that the deacon and preacher had distilleries on their farms amidst a moral and orderly community, the best of order being maintained about them—dissipation is not known about them, and but seldom in the neighborhood. The article alluded to was so personal, that

the deacon complained and called on the zealous agent, who had been the sole cause of the publication, to correct the falsehoods and misrepresentations thus publicly made, by publishing in the same journal, facts as they were,—giving the individuals implicated, together with the churches and community the true character which they merited, and that would satisfy him; and that any person qualified might write, who was well acquainted with our moral standing,—and this he refused to do. The case went to the church—a committee of eleven members were selected,—the case was investigated by them with the original communication of the agent to the editor, and the publication on the same. They made their report, in which they requested the agent to publish the truth of the case as it merited, and the committee wrote a piece for the agent to publish, and presented it to the church as the result of their deliberations, giving to all concerned their true character. Their report was received and sanctioned by the church, but the agent refused to publish it.

He greatly aggravated his case by continuing the same spirit of persecution and slander for four or five months, during which time various efforts were made to convince him of his improper course. A popular preacher of that order was called in,—the church was glad to see him, and requested him to take all the records, from first till then, and write such a piece as he believed the case required; he being well acquainted with all concerned for many years—he did so, and wrote in substance what the committee wrote before with but little variation. This the agent also refused to publish, stating that the church might publish it if they chose.

The church waited with him as long as they had any hope of reclaiming him, and finally expelled him. In consequence of his exclusion there was some dissatisfaction with a few of the *anti-anties*. The refractory now commenced anew their persecution and slander, to the disturbance of church and State. The pastor of the church was slandered, together with all the members of each church that had been known to have said any thing unfavorable to their conduct. It was industriously circulated far & near, that the churches would split—half or more would follow the excluded missionary agent and new born temperate. Report said that they would

constitute a church in the bowels of our church, and take away our rights; if they had it in mind they did not attempt it, but we were constantly annoyed in this way. Next they were to constitute a missionary church in our little town, but in counsel with some Baptists who lived in town, this was also abandoned as they did not favor their craft.

During the time the enemy was sowing the seeds of discord, and drawing some into error, we concluded to test the question on the great split they were to make in the churches, and give the refractory party who was making all this barking about a split, an opportunity to exclude themselves without any more trouble with them. The question was made and put in order to the church, for the brethren and sisters that were satisfied to remain with us, to make it known by rising to their feet, all but *three* arose. The question was reversed, for the dissatisfied to make it known by rising, those three arose that had kept their seats before. Thus terminated the great drawing off that had been noised about all over the country. And among the refractory few there was but one male member, and he had been excluded from us once before, for illiberal and unchristian conduct towards an unfortunate sister.

The other church from which the tender conscienced temperate was expelled, made the same question, when there appeared but one, and she the mother of him who was expelled.

Previous to this arrangement in these two churches, they had fallen on a new plan and that was to constitute a church on some five or six members who lived in town on the 4th Saturday in March, 1840. The same preacher who wrote the piece spoken of before for the agent to assign and publish for the satisfaction of the deacon, met with them according to appointment. Those five or six members presented themselves and were constituted a church and adopted the abstract of principles and government on which the Muscle Shoals Association was constituted. So far there could have been no objection, if they had continued to comply with their government; although I think there was no call founded on principles such as should govern in the constitution of churches, there being three churches in the neighborhood distant from three to five miles. But they had new views and were making an

asylum for those refractory members who had excluded themselves from us a few days before by their own act.

Their body convened on the fourth Saturday in April,—I was present with several old brethren that had long been members of the Baptist church,—their leader who constituted the church, called the members that were constituted a month previous and proceeded to business. He made a bridge of our noses, by not inviting us to sit with them. This I did not wonder at, for we could not have sanctioned the reception of those members he intended to receive, as they stood as out of our fellowship, and indirectly excluded from us.

This to us was a new thing under the sun. Those four members were taken into that church over the heads of the surrounding churches; and the two churches from which they could not get letters in fellowship number two hundred and sixty-five members; the church from which the agent was excluded, having about two hundred of that number.—My brother once beloved and esteemed by me, thus acted, and has prepared an asylum for all those they can beguile and influence to depart from the *known* government of Baptists, and join their disorderly body, for I can view them in no other light.

I have now given a true and candid statement of this case, so far as it has progressed; but what the end will be is difficult to tell, for they as all other refractory parties claim to be orthodox that they may the more readily deceive others. They have nullified the government and rules, under which the old Baptists have lived from the days of the apostles, so far as we have any record of their church government. Fellowship in their churches, & union has been their great object, and they have been particular to mention order and peace. We are directed in the scriptures, to mark them that make divisions amongst us, and how to deal with a brother or a sister who has transgressed. It is clear that the Baptists in all ages, when a member proved refractory & refused to hear the church, that they have been turned out; we have done no more, and the church from which this member was expelled, has always been ready to hear him on his recantation.

I must now draw to a close, as I have been lengthy; but could not have been shorter to have given any thing like a his-

tory of the case. You will please give this a place in your paper, and may God interpose by divine grace, and speedily put a stop to the corruption and heresy that is spreading far and wide in our once happy community and country. Yours in Christian affection. *TEMPLE SARGENT.*

*Okulahoma, Mississippi, }
July 10, 1840. }*

DEAR EDITORS: I by the way of accident have had the pleasure of reading the 9th No. of the 5 vol. of your periodical which gave me great consolation to see that some of the Baptists are yet contending for the faith that was once delivered to the saints; while a great many of them are pretending to be Baptists, and are advocating these new doctrines that I believe have been gotten up by men. For the scripture plainly says, that there shall false teachers spring up, & if possible they shall deceive the very elect. I cannot describe the pleasure I feel in seeing the good cause yet advocated.

We have some of the Primitive Baptists in this country, that still remain steadfast and unmoved by these new man pleasing doctrines; they have kept themselves unspotted and untarnished by them so far, and I hope to God they always may.

WM. R. BAKER.

*McMinn county, Tennessee, }
June 30th, 1840. }*

DEAR AND WELL BELOVED BROTHERN OF THE PRIMITIVE FAITH AND ORDER: Being one who reads that paper which is despised by those society men and their friends, but loved by the Old School brethren might I not say wherever it is read, for those who have no love for the doctrine it contains, cannot be owned fully Old School.

Brethren, if I understand my Bible, it contains and establishes the faith and doctrine of the Primitive paper; and when I read the communications from so many able brethren, I do rejoice that God has yet a people on earth who are in possession of that faith which is the gift of God; and they did not obtain it by works, and they are willing to own it of grace.

Brethren, we have had confusion in churches and Associations, but we separated entirely from the societies of the day, both in church and Association as to fellowship. Yet they are prowling around the flock, seeking who they may devour,

saying, we love you and would fellowship you if you would us; and at the same time cast Roman Catholic on us, and blame us for their having started the societies, by saying we were remiss in our duty, neglecting our ministry.* If it was true, why did not they bring us to the standard, the Bible? Because this was not the cause, and they know it, and their works prove it was not. They do not help the poor but the rich. When men can say from the stand, their hearts burned for the condition of the heathen and that they want to go to the destitute if they could be sustained by money who are worth \$3000, and don't go, I doubt it don't burn him much; he don't feel like Paul did when he said: Wo is me if I preach not the gospel. And this has been the case with some of the society men in this country.

And Christ said, by their fruit ye shall know them. These people claim the name Old United Baptists & are mighty charitable, like the harlot that was willing to divide the children and have half of each, because she knew the dead child was hers. But the mother of the living child says, not so, let her have it. Here was the wisdom of the king in this, to decide between them. These men want the Christians to follow them, but rather than lose their gain are willing to kill the church and let them rule, if the spirit of religion is not among them. The number is what they want, they will take members that were excluded from the church, with their going to church to make satisfaction; receive members from the free will Baptists, which have not been in union with Old Baptists with re-baptism, & preachers that were ordained among them sign over their credentials. All right. Don't this look like number is wanted? and I was told by good authority, that they received a Methodist on his being baptised by Methodist brethren. When men can so lightly esteem the ordinances of heaven as this, I doubt their love to the author of them.

Here I will drop them with all their institutions, and say something about the old side; I mean the church of Christ. The times seem cold & dull among us at present, but though this is the case, the brethren are I think growing in grace; and I believe the Primitive paper has been one means in the hand of providence of this growth. The growth seems to be in the doctrine of free grace, and that grace was given them in Christ before the world began. This has and will I believe carry in the Sweet Water

Association, though there are some who stand on the Old Side that don't receive this doctrine. But it is the very doctrine I love, because it was taught by Christ and the apostles.

Brethren, I don't want to be a hindrance to the communications of my worthy brethren who write in the Primitive by my scribbles. Farewell in Christ for the present.

ROBERT GREGORY.

South Carolina, Spartanburg, dist }
June 28, 1840. }

MY DEAR BRETHREN IN THE LORD: I raise my pen once more to let you hear from me. Through the tender mercy of God, I and my brethren round about read the Primitive with gladness of heart.

My dear brethren, I expect to be short. Psalms of David, 122d chapter: I was glad when they said unto me, let us go into the house of the Lord. 2. Our feet shall stand within thy gates. O, Jerusalem. 3. Jerusalem is builded as a city that is compact together: 4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. 5. For there are set thrones of judgment, the thrones of the house of David. 6. Pray for the peace of Jerusalem; they shall prosper that love thee. 7. Peace be within thy walls, & prosperity within thy palaces. 8. For my brethren and companions' sake, I will now say, peace be within thee. 9. Because of the house of the Lord our God I will seek thy good.

O, my brethren, it appears to me that we ought to be like good old David was; we ought to be glad when we have to go up to the house of our God; and, I believe that all of God's children are brethren. Let us keep peace amongst us, that we may show to the world that we are his children. Brethren, I feel glad to see that the communications which I read in the Primitive contain the very sentiments of my mind; and I rejoice to see, that there are no strifes among the brethren that write in the little tell-tale.

Now let me indulge in the wish that brother S. Parks has made, that is, pray for poor little me. Brethren, farewell for this time. Yours in hope of heaven.

DEMSEY BENNETT.

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“Come out of Her, my People.”

VOL. 5.

SATURDAY, SEPTEMBER 26, 1840.

No. 18.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
August 15th, 1840. }*

BELoved BRETHREN EDITORS: I once more take my pen to address you a few lines, to let you know that I am still well pleased with our mode of having intercourse one with another through the Primitive paper; and as I am so much comforted by reading the communications of my brethren, that perhaps some one may be comforted by even some small word that I may say, I will take courage and draw the bow at a venture, and so proceed by exhorting you: Watch and pray, lest ye enter into temptation—which you know was the exhortation of Jesus Christ to his disciples, when they could not watch with him one hour. And have we not found ourselves in like condition, that we could not watch with Christ one hour? I am persuaded, that could or had the church of Christ have been strictly at their post in all seasons; that the enemy could not have made such inroads into the church as what he has done. But the enemy sinning the Christian, even the church, off their watch-tower, of course he had an easy access into the church, into our houses, and may I not say into our hearts.

Brethren, what have been the consequences? Has our benevolent friend, (or visitor,) been such a one as we could wish? O! no, all are ready to say. Then, my brethren, think how God-like the Saviour did resist the temptation of the enemy on the mountain, and on a pinnacle, &c. When the devil solicited Christ to fall down and worship him, Christ quoted the

scripture, (which I will say) drove the devil from him for a season; (truth is mighty and will prevail.) Then, my brethren, should not all be girt about with truth; even the truth of God's word, around which we should rally, and use it as a sword against the enemy; for it is a weapon which is not carnal, but it is mighty through God, to the pulling down of strongholds and high imaginations of such as think that gain is godliness, whose god is their belly, whose glory is their shame, who mind earthly things. Then, my brethren, I am sure that if the church had been watching at all times, taking the scripture as their guide, that they would at least have kept out most of the generation of vipers, that have been biting the churches these many years.

This now brings me to say, that the churches should watch when persons come forward to join them; but alas, how often has it been the case, that when persons come and offer themselves and ask membership, that for fear of hurting feelings many have been taken in among us in whom we had no confidence as Christians, which course of procedure opened the way for another and another, until many were found among you, head and shoulders higher than the humble Christian. And then for boasters, heady, high-minded, lovers of pleasure more than lovers of God. And in this way, all the Ashdod crew have crept in among us, (or in the churches,) which has given us many a sorrowful hour.

Now, brethren, I would ask, that if the scripture had been the churches' guide in that of receiving of members, would it not have saved you from much sorrow of heart? And should you answer in the affirmative, I would then say, go and sin no more, in that way at least; but pray that God would

enable us to watch unto prayer. But I would not be understood, that we are to receive none but such as can tell a clear and decisive travel of mind; but we are to receive the weak with the strong, and that we must not despise the day of small things. For if a person is changed from nature's darkness into the light of the gospel, they can tell something about it; so that you can understand it to be the old, the straight, and narrow path, which leads to life.

So, brethren, by adopting the scripture rule, as is written by inspired men, taking them for an example, we should in future have peace in the churches; although our number may be small, but what of that, I am persuaded that the happiness of the church does not consist in quantity, but in the quality of her members. For when they all see eye to eye, and to speak the same thing, then there is joy unspeakable and full of glory. And better is a dinner of herbs where love is, than a stalled ox and hatred therewith. You know, brethren, that Philip would not baptise the Eunuch, until he brought fruit meet for repentance. John the Baptist rejected all those self-righteous, that did not bring fruits meet for repentance; and he calls them a generation of vipers; Then I would say to the elders of the churches, to take them for an example, & do likewise.

For thus being particular, will not hinder the ransomed of the Lord from returning & coming to Zion, with songs and everlasting joy upon their heads; who shall obtain joy and gladness, and sorrow and sighing shall flee away. But perhaps some reader may think that I am too particular in this matter, and that I am hardly in favor of receiving any into the church; but O, brethren, there is hardly any thing that gladdens my heart more, than to see one come that is truly a penitent, and hear him tell what the Lord has done for his soul. This makes the Christian weep for joy, yea, they begin to be merry, and the tear will run down the cheek for joy.

Then, dear brethren, let us endeavor to speak, think, and act, according to the old Book; that as good stewards we may be able to give a good account of our stewardship, to him with whom we have to do. Go on, brethren editors, in the good cause of the Lord; write your minds freely, write about Christ, about church government, about brotherly love, and about the duty of churches to their preachers, and the preachers duty to the churches; and in

fine, write every thing that will be edifying to the saints. I want the Primitive still sent to me, as long as it continues to bring in its columns the doctrine of grace; but I beseech you, brethren, to keep controversy between Old School brethren out of the columns of the Primitive Baptist. If one should write any thing which any of you do not understand, or that you should not believe, for the sake of brotherly love do not contradict it in this paper; but write to your brother. (whoever he may be,) in a private way, as I wish you all to do with me in case I say any thing that you do not believe, or that you do not understand, &c.

Nothing more at present, but remain your companion in tribulation.

LUKE HAYNIE.

TO EDITORS PRIMITIVE BAPTIST.

*Holmes county, Mississippi, }
December 19th, 1839. }*

DEAR BRETHREN EDITORS: When we take a view of whose servants we are, and that he does require all the feeders of his flock to love him more than all the pomp and glory of this world, and that he requires them to follow him through evil as well as good report, with these reflections I have concluded to venture a few thoughts independent of mockery again through the Primitive. Dear brethren, you who have received the same like precious faith, you who hath been delivered from the power darkness and translated into the kingdom of God's dear Son, Grace, mercy and peace be multiplied.

Now we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; 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. Now the gospel of our Lord Jesus Christ is a plan of reconciliation. Not to reconcile God to us, but to reconcile us to God. Now the absence of this is the cause of so much seism and divisions in the world about religion. It is so hard for man to agree for God to be truth and every man a liar. Now that God is reconciled to his church through the death of his Son, is an undeniable fact; and the unreconciliation that we are alone authorised to preach is, on the part of man. Hence the gospel plan is called a plan of reconciliation. Man is not reconciled to God, that is all the matter,

and this obstacle must be removed by the Holy Ghost; for man has about as much power to bring himself into a state of love to God, as he has to change the current of his soul from a state of hatred to a state of love, or as the dead man has to bring himself to life, and thereby bring himself into the enjoyment of heaven's forebodings.

We said a little back, that it was the work of the Holy Ghost, which when it operates on the heart of dead sinners, it operates first as a disease; secondly, as medicine, and at the same time as the poet says:

Since all that I meet shall work for my good,
The bitter is sweet, the medicine's food;
Tho' painful at present it will cease before long,
And then O how pleasant the conqueror's song.

It is through this medicine that faith is begun and finished, with Christ for its author and finisher; and it is termed the faith of God. And again, the faith of God's elect without which it is impossible to please God. It is that faith that wrought righteousness, subdued kingdoms, waxed valiant in fight, quenched the violence of fire, stopped the mouths of lions, put to flight the armies of the aliens, women receive their dead raised to life again, &c. Now this is the way we are reconciled to God. For the benefits of Jesus Christ are received by the hand of the Holy Ghost, for even the efficacy of the blood of Christ is applied by the Holy Ghost; for Jesus said to his disciples, when speaking of the necessity of the comforter: Who when he hath come, he shall take of mine and deliver it to you; for all that the Father hath are mine, therefore I said unto you, that he shall take of mine and deliver it to you, and he shall guide you into all truth.

Now, brethren, this is the way we are brought into a state of reconciliation to God, and this is the only way, so walk ye in it; for it is the only way that gives God the glory of man's salvation, and all other plans without reserve will lead to atheism and infidelity. I do not hold all that believe differently to be atheists wilfully, but ignorantly, for the doctrines of men will lose the sovereignty of God before you travel on them half thro'. Now conditional salvation doubts the truth of God, & supposes it may fail; for instance, God by the mouth of the angel said to Joseph, that his spouse should have a son and thou shalt call his name Jesus, and he shall save his people from their

sins. Mark, not in, but from their sins. Why should we question the truth of the latter shall, in this text, when we see the two former fulfilled? How do we do this? by your doctrines as follows.

Now if salvation is conditional, then this language is immature at most, & shows that the speaker was led to speak without fully understanding what he said, or with indiscretion; and to say the best of it that we can, it inevitably shows the possibility of a failure this far at least, that its fulfilment depends upon poor frail man, & a being that speaks inadvertently or without precision, or that has to depend on another for the fulfilment of what he says, is not God! Consequently, the idea falls into atheism. Again, conditional salvation arrests the power of God, and thereby favors the atheistical hypothesis; for to believe in conditional salvation, supposes a general provision, through the merits of Christ for all of Adam's race; and if Christ stood under the stroke of divine justice for all, then he must have magnified the law and made it honorable for all; and if he done this and any should be lost, it argues the want of power to govern and subdue the carnal will of men to an acceptance of an application of the merits of Christ, and a being that lacks power to subdue his enemies and make them his friends, and thereby withhold from them their rights, is not God! Hence the Arminian is landed on atheism. Again, a general provision and special application, or conditional application, supposes the want of wisdom on the part of God; for when he saw that in all the workmanship of his hands that there was none to help, he laid help upon one that was mighty and able to save, and punished with justice our sins upon his head. For the prophet says, he hath borne our iniquities. And if he then left the application of it to depend on human agency, which at best is uncertain, it argues that he punished his Son without a knowledge of what it would result in; for it would be left uncertain, and God could not know the result unless it was rendered certain. For no being neither God nor man can know an uncertainty, for a thing must first be rendered certain before it can be known to be so. And if salvation is conditional, then God cannot know whether the death of his Son has done any thing for the souls of men or not. And a being that works without purpose or design, or a knowledge of to what end he works, is not God!

Hence the Arminian is landed on atheism.

Again, the doctrines of a general atonement and special application, or infinite atonement and special redemption, or a conditional application, all of which ideas have the same bearing, argue equally prejudicial to the justice of God. I now launch a little from the shore. Lord, help me to bring out of the deep the truth as it is in Jesus. Now what is it that renders God just in executing any of his workmanship, if it is not the law whose demands have been dishonored by sin and wicked works perpetrated by man? & if so, how can God be just & release any man from the strict execution of said law? Now the plain truth is, that God could not remain just without collecting the amount of the penalty of that law in full; & it must be collected out of the offenders or their sureties, one. And again, after the full amount is paid, God could not be just and still hold the same claim for the strict execution of his law, for its demand in full without mercy; and no more is the rule by which we are to conceive of his justice or injustice. The next thing for our consideration is, who is accounted man's surety? The answer must be, Jesus Christ.

A few remarks here on the responsibility of a surety. There seems to be a material difference between a surety and a security; a security is bound upon conditions only; that is, if the principal should fail, then the security becomes responsible; with a surety it is not so. A surety is bound without any condition, but thereby steps in, in lieu of the principal and there is no contingency in the matter then, unless the surety should want ability. Mark that! Now Christ enters surety for the redemption of all that ever will be saved, and all that he entered surety for will be saved as certain as he possesses ability to make good the payment to divine justice. And if there is a possibility of danger in the whole plan of salvation, it must appear right here, or turn on the injustice of God in withholding an application of his merits.

Again, when one enters surety for another, the claimant never looks for the fulfilment of the obligation by any but the surety. Jacob did not hold Benjamin bound for his return from Egypt, why? because Judah entered surety for his return, and Jacob looked to him exclusively for the fulfilment of his suretyship. And after Judah returned him to his father, it would

have been unjust of his father to have refused him admittance into his house.

We will now search for proof that Christ is our surety. David in the 119 Psalm says: Be surety for thy servant for good: Let not the proud oppress me. I have done judgment and justice: Leave me not to mine oppressors. And in the epistle to the Hebrews, chapter 7, verse 21: For those priests were made without an oath, but this with an oath by him that said unto him, the Lord swear and will not repent, thou art a priest for ever after the order of Melchisedec. 22. By so much was Jesus made a surety of a better testament. Chapter 8, and verse 6: But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises; verse 7, for if that first covenant had been faultless, then should no place have been sought for the second. verse 8. For finding fault with them, he saith, behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah. 10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And ch. 9, vs. 15: And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. And read the four following verses. And chapter 12, verse 24: And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel.

Now the covenant is the agreement of the Father and Son, in which agreement the Father gave the Son his people, be them many or few; & in consideration of the gift, Christ became the surety for their redemption. Now if all of Adam's race were given him to redeem, it argues that they all were justly condemned; and the law was the rule that they were condemned by. Then Christ came to satisfy that law, which cost him his life and the blood that speaketh better things than the blood of Abel; & if he satisfied that law for all Adam's race, then by what law will any man be punished, seeing the law that they violated in their head, to wit, Adam, is magnified in their

surety, Christ. Now if these things be so, how can God remain just and send any man to everlasting punishment? I say, without fear of successful contradiction, that there is not one that Christ entered surety for, can hear the sentence, depart, and God remain just. And a being without justice is not God—hence you are landed on atheism.

There is another difficulty attends the belief of an application of the merits of Christ being conditional; and that is, it argues that to remove the effect and the cause will cease; and that, in my understanding places the cart before the horse. For if salvation be conditional, it leads to an enquiry of what the conditions are. The favorites of this system tell us, that they are repentance & faith, & ceasing to act sin. Now actual transgression is the effect of a principle of sin implanted in the heart, which is the offspring of lust, which is a seed of the devil's sowing; for lust when it hath conceived bringeth forth sin; and sin when it is finished, bringeth forth death.

Now every cause has its effect, and remove the cause & the effect will cease; but to remove the effect and the cause will cease, will necessarily bring me to ask a few questions. If you were to attempt to dry up a stream of water, where would you begin? I suppose according to the above, you would begin where the stream emptied; and if thus, how long would it take to effect the design, without interfering with the fountain? Reason would destroy the idea, for in order to stop the stream the fountain must be extinct; and reason and the Book of God will support no other idea. Now how long will it take a man by breaking off from actual transgression to change his heart? How long will it take a dead man to bring himself to life? The one can be accomplished just as soon as the other. Now the changing of a man's heart from the love of sin to the love of holiness, is the work of the Holy Ghost, and is what is meant by quickening and making alive; and the same that makes alive first kills; at least all that are treated as St. Paul was; for he says, I was alive once without the law, but when the commandment came, sin revived and I died by it; it took occasion and by it, it slew me. Paul was strong for conditional salvation always before that, but never afterwards. And it is just so yet. All men in a state of nature, suppose themselves to possess ample means for their final escape; but when God calls, they fall as

did Paul, and say as did Paul: Who art thou, Lord? Well, but is it not a fact, that there is a condition in the call of God? Does he not call to men often before they comply, and is it not a fact that some men are called again & again that never comply, and by their disobedience so grieve the Holy Spirit of God, till it will take its final flight. This seems apparent from the scriptures, does it not? For the apostle says, quench not the spirit. And again, my spirit shall not always strive with man.

We will answer the foregoing questions, with examples from the way God has always worked; and before we enter on this important part of the subject, we will try to remember the charge that the Holy Ghost gave to Timothy, by the mouth of Paul: Study to show thyself approved to God, a workman that needeth not to be ashamed, rightly dividing the word of truth. In obeying this command, we should give earnest heed to what is meant by the word of truth, for it is certain that all the word of God is the word of truth. Well, if all the word of God is the word of truth, why not take it as it comes, without division? As Elihu said to Job, I will also answer my part and show you mine opinion.

There is a law obligation in the word of truth, and there is a gospel obligation in the word of truth; and methinks the caution was given with an eye to this view of the case. Hence a division is essential to a correct understanding of law and grace; and you will generally see that, that portion of the word of truth by which the law is expressed is conditional, and the obedience required is productive of nothing more than temporal blessings; and the righteousness that man receives the plaudit of, by obeying the law, is termed his own righteousness. The case in the 18th and 33rd of Ezekiel, undeniably shows this view of the subject; & the call to obedience, whether national or individual, may be in some sense disobeyed. God called Israel as a nation to obedience, and threatened them with destruction in case of failure; but the destruction was only temporal.

I have no doubt but many a saint has disobeyed the command or law, termed call; and has been temporally destroyed, that is, their bodies destroyed. For instance, God sent a prophet to Bethel, to reprove Jeroboam, and called on him not to eat bread nor drink water there; and for his disobedience, sent a lion and smote him dead. It may be supposed by some who

are wont to misconstrue my ideas, that I believe that God kills people for spite; this is not my view. I believe that God has the time fixed for the death of all the human family; yet God permits even his children sometimes to do wrong just about the close of their lives here, and by taking them out of the world teaches a lesson of obedience to the living.

And yet all men are called with a common call to obedience, but this common call has nothing in view but temporal obedience. This is the only correct view that can be taken of our Saviour's language to Jerusalem, when he said, O, Jerusalem, &c. how oft would I have gathered thy children together, as a hen doth her brood under her wings, and ye would not.

It will be further noticed, that God possesses two natures, and speaks with two voices, and calls with two calls, human and divine. The gospel of Christ may properly be termed a common call, yet God sanctifies it specially to the hearts of his children; the human voice may be rejected by men, but the divine voice cannot be rejected by men nor devils; but when it comes, it is with such convincing power, that the character to whom it is sent is obliged to hear, fear and tremble.

It was with this call that God arrested Saul of Tarsus, as much against his expectation as light is contrary to darkness. This is the call that the apostle adverted to, when he said to the church at Corinth, God is faithful, who hath called you into the fellowship of his Son Jesus Christ our Lord. And in the acts of the apostles: the promise is to you and your children, & all them that are afar off, even as many as the Lord our God shall call; and we know that all things work together for good to them that love God, to them who are the called according to his purpose. Moreover them that he predestinated he did also call. Again, the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. And again: For you see your calling, brethren, how that not many wise men after the flesh not many mighty, not many noble are called. What can be the reason of this? I answer: For even so, Father, for so it seemed good in thy sight. Again, in 2 Timothy: Who hath saved us and called us with a holy call-

ing, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began.

If any should be curious enough to ask, why he saved his people before he called them, and why he gave his people grace in Christ Jesus before the world began, or before they had repented or acted faith, or quit committing out breaking or actual sin? we will just answer, that all we know about it is what he said himself, and we believe he told the truth. However, we would venture for your satisfaction to say, that it was not because we had earned it by repenting nor acting faith. Again: Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, &c.

And now, dear brethren, I would not detain you with more testimony for the present, not because my proof is exhausted for I can bring at least one hundred more equally as strong. I would as soon believe that Gabriel, yea, Abraham, Isaac & Jacob, and the hundred and forty and four thousand that were numbered out of the twelve tribes of Israel; yea, and Jesus Christ himself, would come tumbling like hail stones from heaven, as to believe poor frail mortal man could defeat by negligence or otherwise, the salvation of one that God gave grace to in Christ before the world was. However, I do not want any to think that this confidence of mine is a license to them to be negligent, for it is the duty of all God's children to work as though they thought their final destiny depended on their work; and when they have done all that they can, trust God as though you have done nothing.

Finally, brethren, be in peace, and yet be at war with every thing that is contrary to the oracles of God; and remember, that all that call themselves Baptists are not Baptists. Dear brethren, there are some of the fine coated gentlemen in this country that have accounted me worthy of persecution for the sake of Jesus and his doctrine; and all that I can say to that is, that I am afraid that I am not worthy indeed. There some go-betweeners that are worse enemies to me than the real fine coats themselves. I wish they would quit making mischief between the two. Brethren, pardon this my trespass on my liberty through the columns of the

Primitive, for I think I will not detain you soon with as long a letter with so little matter.

Finally, brethren, farewell. I wish to give my cordial remembrance to brethren Wm. Center and Moses Center, and old brother R. Cook of Tennessee, and all the brethren of our faith every where. I subscribe myself your unworthy brother until death.

SIMPSON PARKS.

TO EDITORS PRIMITIVE BAPTIST.

*Fair Dealing, Calloway county, Ky. }
August 2d, 1840. }*

DEAR BRETHREN EDITORS: I have for the first time taken my pen to write a few lines to you. I saw two numbers of the Primitive Baptist some two or three months ago, and was well pleased with the contents; and I have been trying ever since I saw your first number, to make up a club to send for six copies; but I have met with opposition by some, and coldness in others where I had the least right to expect such a course, even in my own church. But I hope and believe that their prejudice is ill founded, and will be removed when they come to see and know that your only motive is for the advancement of Christ's gospel, and the prosperity of Zion. They express their doubts that by publishing the Primitive Baptist you will raise a monopoly sufficient to advocate the cause (missionary) that you now condemn. But my brethren, I entertain no such fears nor expectation.

But I perhaps may be wrong for thus speaking of my brethren, as I am a young member in the church, and feel myself a very small lay member at that; & if I understand any thing of the scriptures, they stand on the sure foundation, and are in truth and verity Old School Baptists, and I love and esteem them accordingly.

I will now say a few words on what I conceive to be the state of religion in this section of country. There is a small band of brethren as before hinted at, that do contend earnestly for the faith once delivered to the saints; and while we rejoice and give thanks to the great head of the church in preserving unto himself a remnant, we can but deplore and weep over the deep-rooted hostility of some to the good old way, & the wild infatuation of others in the surrounding country. Verily it seems to me, that the time foretold by Christ, when forewarning his disciples of false Christs and

teachers, is come. The cry is: Lo here and lo there. But what does he say? Go ye not after them, nor believe it. And thanks to his ever adorable name, he has told us that for the elect's sake those days shall be shortened.

The Methodists have lately sprung up as by magic, and bid fair if we are to judge from appearances to sweep the land; for almost every Lord's day we hear of their making three or four, to as high as twelve or fifteen converts, (Christians, they say.) And the missionary Baptists mingle with them, and they appear to be gathering into one rolling mass for plunder and rapine. For who that is in the least acquainted with the missionary traffic does not know, that they would take from the poor man his last hard-earned fourpence half-penny, nay, the greedy monsters would take the widow's last mite, and leave her little orphan babes crying for bread and dependent on the cold charity of the world or her own industry, which every thinking mind knows is barely sufficient to clothe and feed herself and children. And to cap the climax of arrogance and presumption, call it benevolence and tell us it is only lending to the Lord to help them forward to give the bread of life to the heathen, who are perishing & daily falling into endless torment for the lack of their labor. Truly they must think their god is asleep and must be awakened, or on a journey and cannot attend to his business, and they have to do it for him in his absence.

And now if the picture I have drawn above of the devouring wolves is not overdrawn, which by the by I do not think it is, for I conceive it entirely out of the reach of my feeble ken to overcolor I had like to have said their devil-invented system—I say, if I have not overdrawn their character, will you not conclude with me that they are the characters spoken of by St. Paul in his 2nd epistle 3d ch. to Timothy? I do not wish to hurt feelings unnecessarily, but I feel bound to advocate the cause of Christ and cry aloud, so far as my ability will permit me to do against the idol worship of the day. And for some help, I wish you to send me two copies of the Primitive Baptist. Yours in the strongest ties of Christian love.

JAMES HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Macon, Georgia, July 26th, 1840.

DEAR BRETHREN: Once more through

the all-wise providence of God, I am permitted to let you know that I am the spared monument of the mercy and goodness of God; notwithstanding it has been the will of the Lord, of late to visit me with heavy afflictions in my family, for which it has been his blessed will to bereave me of a tender and affectionate son. But thanks be to his adorable goodness, in deep distress he can give consolation: and in this case the Lord was pleased to greatly comfort us, by enabling our dear son to give us bright evidence of a blessed immortality beyond the grave; which I can assure you was a great source of consolation in such a trying scene.

But, brethren, I believe that the Lord works after the council of his own will in all things, and none can hinder him; as such I now hope that I am enabled to say, the Lord gave and the Lord hath taken away, blessed be the name of the Lord—as I hope my loss is his eternal gain. And now, my dear brethren, as I am one that believes strongly in the prayers of the righteous, and one great reason why I believe it is, because Christ said that the prayers of the righteous prevaileth much, as such I earnestly solicit all of your fervent prayers on the behalf of myself and family, whilst it is the Lord's will for us to wade through oceans of affliction whilst in the body.

Now, dear brethren, I will inform you that a few of us, gathered together in a church capacity as a small band of brothers and sisters in and about Macon, are at peace with one another. Now, my dear brethren, join in with me in fervent prayer to Almighty God, to ever keep us under the hollow of his hand, in humility of soul humbled in the dust at the feet of sovereign mercy at all times.

And now, my dear brethren of these United States, more especially to the preachers of the gospel, I would beseech you all to avoid meddling with the politics of the day; that is, so far as coming out in the public newspapers in public speeches, saying hard words. And the reason I make this request is, because I am fearful that it will have a tendency to mar the peace, and union and harmony of the brethren, and as such throw bars in the way of the progress and prosperity of Zion; for which I think we should always try to keep an eye single to the glory of God and of his blessed cause here on earth.

Now, my dear blessed brethren, I do

not want any of you to understand me that I wish to deprive you of your opinions in this matter; but simply to enjoy them privately to ourselves, as we are entitled to that privilege. Brethren, I think that it is a time for our very soul's desire to be drawn out to Almighty God for the progress, prosperity and peace of Zion in these trying times in the churches and Associations, that it may be the will of God to restore peace, union and brotherly love once more as in-gone-by days, that God's dear children may be gathered together as a band of brothers, all pulling together by the influence of God's holy spirit. I could say much more but I must bid you farewell at this time. May the Lord ever be with you all.

JAMES HOLLINGSWORTH.

TO EDITORS PRIMITIVE BAPTIST.

*Aberdeen, Monroe co. Miss. }
August 25th. 1840. }*

BELOVED BRETHREN EDITORS: I should not undertake to write at this time, was it not necessary that I should send the names of a few subscribers to our much admired little Primitive. On receiving the 14th No. of the 5th vol. I was much grieved to see my old friend and once much loved brother M. Bennett connected with the sort of people, with which he seems to be connected. I have known him long and I thought well. I knew him before he attached himself to any church, I was present when he was baptized, have been acquainted with him all the time since, live within 12 or 15 miles of him at this time, have had many conversations with him on the subject of missions—he has always said to me he was much opposed to the mission plan in all its forms, but would not take sides, as he had near and dear friends on both sides of this question. I have always looked upon him as a Christian and do yet.

Brethren, let us all join in prayer to Almighty God, that he may help him to take sides or a side in the great question of missions and go forward in defence of the gospel, not in favor nor fear of man, but in the love and fear of God.

Brethren, I thank God that we are in peace in our church (New Hope) where my membership is. The money hunters and gospel neglectors do not trouble us in our church. We have a sort of little missionary church in our town. The Baptists in this town are somewhat divided,

they have no preacher and have not agreed whom they will have. My prayer to the Lord is that he may send the poor desolate little church one of his chosen preachers, that he may preach the word in its purity.

Brethren, in the close of this short letter, I have one solemn request to make of all the elect children of God who may read it, that I may not enter into temptation but may spend the remaining part of my life in the service of the Lord. My much loved brethren, I bid you farewell for the present and perhaps forever, so far as this world is concerned.

MARK PREWETT.

THE PRIMITIVE BAPTIST.

SATURDAY, SEPTEMBER 26, 1840.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; those will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

FOR THE PRIMITIVE BAPTIST.

Extortion.—The true friends of the Bible will ever be as solicitous to exhibit its precepts in their conduct, as to maintain its principles in theory. Among those friends I would name the Old School Baptists. And among those evil practices to be avoided by us, as Christians, is that of extortion. The term is defined to be, "The act or practice of gaining by violence, or rapacity, or usury; force by which any thing is unjustly taken away."

The term has reference always to property. The evil of it is two fold; first, it injures the person from whom the property is taken; secondly, it is a crime to the extortioner, or person who receives the property. It is not, therefore, merely an immoral act, but one which violates both the laws of God and man, and that, in the highest aggravation, because it is done in a covert manner.

Since the day it was decreed of man that, in sorrow he shall eat of the ground, and in the sweat of his face he shall eat bread till he return unto it, it has been found necessary to the good order of society and happiness of our race, to secure to every man the title of property to which he has a rightful claim, and to place it beyond the avarice of the covetous and the rapacity of the

plunderer. For this purpose it was determined to fix certain permanent rates upon every species of property susceptible thereof. But in the commerce of such property as must always vary by time and circumstances, it was determined to regulate the rates by public opinion for the time, which rates are known by the name of current prices. Yet a large proportion of property admits of no settled prices; in all such cases the value is to be determined by the judgment of the parties at commerce; or, if they please, by people not personally interested. All these arrangements afford ample means of upright dealing. But avarice has found methods to elude these; and property has been wrongfully obtained in four different ways, viz: by theft, robbery, fraud, and extortion.

Prosperity is next thing to being dangerous to honesty. It brings into the hands of the person prospering, more money or property than what is absolutely needed to supply the real wants of nature. This surplus property since it can answer no valuable purpose, must serve only to feed our pride and avarice. "Nature's wants are few, and cheaply supplied." But when they, and those of pride, and of covetousness are to be filled, it requires a rapid influx of property to satiate them all. Hence arise temptations to use forbidden means of obtaining it. Prompted by thirst for gain, we soon find ourselves accustomed to speak of poverty as a disgrace and of wealth as an honor, to attach blame to the dulness of one man in trading, and to ascribe to another, merit, for his acuteness in striking a bargain. This we do to justify ourselves in acquiring money or property in a dishonorable and dishonest way.

The difference, as I understand it, between fraud and extortion is, this: fraud is the cheating of a person out of money or property who is under no necessity of buying or selling; extortion is the obtaining of money or property for less than its value from a man who is under the necessity of surrendering it: fraud does not suppose the cheated man to be sensible of injustice to himself; but extortion bespeaks the injured man to be aware that he is unavoidably suffering wrong: the defrauded person suffers only an unjust curtailment of his property; while the extorted one both loses his property, and is pained in his feelings.

Hence the enormity of extortion. For, vile as fraud is, and deeply disgraceful to human nature, yet, while the cheated may never feel the act, extortion throws a burden upon a person already oppressed, and, instead of relieving a fellow at the call of humanity, it is sinking him still lower. In a word, extortion betrays a wish and design in the extortioner to defeat every method of all mankind for justice and right in commercial inter-

course, mocks the public faith, despises the virtue of good example, violates the laws of humanity, and transgresses the law of God and man. How far from the character of a Christian or a saint of God, whom the gospel is supposed to have changed from a lion to a lamb, is such an act! Well should a Moseley and others write against usury and extortion!

Ezekiel ranks it amongst Israel's worst sins, and our Saviour speaks of it as a sin practised by scribes, pharisees, and hypocrites. The spoiling of Judas or the wicked was to be left to the extortioner; from him Moab was to be a covert for the Lord's outcasts; the boasting pharisee mentioned them as wicked men; the apostle Paul ranks them with idolators and fornicators, and if one that is called a brother be an extortioner, he commands us not to eat with him, that is, not to commune with him; for he tells us they shall not inherit the kingdom of God.

Look out, brethren; and if any of you have practised it by little or by much, do it no more. If you know any who persist in such things, withdraw immediately from them. The word of the Lord is against you for fellowshiping them.

Remember, that he who will receive more than what is strictly just and equitable from his fellow, because the latter is forced to make some shift, is an extortioner. He who refuses to pay a fair price or full equivalent to the laborer for his work, is an extortioner. He who makes use of his superiority in rank or power to the pecuniary disadvantage of an inferior, or to his own advantage, is an extortioner.

Drive this sin beyond the pale of the church of Christ; and let not others of a similar kind be left within it.

MARK BENNETT,

Edgecombe, N. C. August 29, 1840.

TO EDITORS PRIMITIVE BAPTIST.

*Johnston's Store, Campbell co. Ga. }
July 27, 1840. }*

DEAR BRETHREN EDITORS: And all God's dear children. I have the opportunity to write to inform you of the times of religion in this section of country. It seems to be a very cold time of what I believe to be true religion, but we have great reason to thank and adore the name of the Lord. We have come out against all those institutions of the money-missionaries, and are separate from them and have the gospel preached to us. We are also blessed with the reading of the Primitive Baptist paper, and can have the true gospel from God's dear people scattered over the United States.

I am called a Predestinarian and I am willing, that is my name in religion. The words predestination and election are mightily set at naught by my opponents, professors of religion. They say they believe in election as strong as we do, but when they get up in the pulpits, they go their whole might against it; therefore, they prove that they do not believe in election.

I am one that professed to have a hope in the death and suffering of our Lord Jesus Christ in the year 1827; since that time, I have seen many trials, troubles, and afflictions. But in the midst of my troubles, I hope I felt the presence of the Lord.

Dear brethren, I have thought a great deal about God's word and his church. God in his word stands unchangeable, and all power in heaven and in earth is in his hand; and he has the control of heaven and earth, and works all things after the council of his own will, and is not the author of confusion, but of peace. I believe his church was known in Christ, and stood complete, and that before the world was made. Before man was made, he, Jesus, took upon himself our sins, and carried our sorrows in his own body. He became sin for us who knew no sin, that we might be made the righteousness of God in him; so he is our righteousness. Jesus says: I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture. It appears from these words of the Saviour, that if any man or woman believes in him, they shall grow and feed upon his word, and do know his voice; and the voice of strangers they will not follow.

Now, brethren, it is thought by some, that God's gospel preachers may go into Arminianism, and into missionaryism, and still be gospel preachers. May bees do not fly so well these cold hard times. I would rather have the candid truth, the word as it stands on record. Now I have never seen a missionary yet, but what would oppose God's gospel preachers, and the doctrine. The word says: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God; he that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.

Now, brethren, I will try to bring proof

in God's word, that his people will and shall continue in his true doctrine. First: Look to the first epistle of John, 2nd ch. 27 v., which reads thus: But the anointing which ye the church have received of him, Jesus, abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, Jesus. In the same book, 4 ch. 4 v. it says: Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world—and reads on down including the 6th verse—They are of the world: therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us.

Dear brethren, I feel confirmed in these things, but if you discover error, prove wherein—and cast it to the ground and charge it to infirmities. So I conclude, saying, the desire of the righteous shall be granted.

L. PHILIPS.

TO EDITORS PRIMITIVE BAPTIST.

Dadeville, Tallapoosa county, Ala. }
20th April, 1840. }

DEAR BRETHREN: With pleasure I have read your paper the last year, which gave me much satisfaction to hear from so many brethren possessing the same sentiments in faith and practice. I will inform the Primitive Baptists in general, that the Primitive Baptists in Chambers, Tallapoosa and Coosa counties, are in peace among themselves in general, and with all mankind so far as I know. The denomination is nearly through with the division here, & we the Primitive part, have constituted five churches on the Primitive order, in something more than twelve months past, and some other churches have been constituted that I did not witness. And we treat the missionaries with due respect, but view them as a distinct denomination from us.

Our churches are generally small, but harmonious. The several churches & congregations that I in my weakness attend, are attentive and large, considering the newness and thinness of the settlements. The churches receive some by letter, some by confession of faith, and some by experience. Through the whole of the division in this county, I have endeavored to

treat the missionaries as well as my Primitive brethren, with due deference; & I can say for them, so far as I know they have pursued the same course with me. I have constantly for the last year been engaged in showing my Baptist brethren the two sentiments, and have not tried to proselyte any; but have stated to them if they were missionaries go to the mission side, and if they were Primitives, go with the Primitives. And I believe the Lord has blessed us in the course we have pursued, for the division is nearly over in this vicinity, only as the Primitive members come from among the missionaries and join the Primitives.

We here are absolute in our opposition to the institutions of the day, as we know they are unscriptural and have a tendency to amalgamate the church and world together. And further, we believe that our political or republican government is in danger of being materially injured or overset by so many petitions being presented to our Legislatures and Congress, that carry in them so much repugnancy to the constitution. We therefore intend to oppose the error from the fireside to the ballot box.

And now, my dear brethren, I will say to you, let us do as David did; when necessity called him to fight Goliath, he was clothed with Saul's armor and he feared to go with it, for it was carnal; but he chose five smooth stones out of the brook and met the enemy, and they proved successful in his overthrow. And now, my dear brethren, I believe if we can put off all carnal weapons of warfare, and make our selection out of the brook of the gospel & use David's sling we shall succeed well. The smoothness of David's stones was an advantage, inasmuch as the air could not stop the force as easily as it could have stopped a rough stone. And now, brethren, let us all live soberly and godly in this present evil world, for ere long we shall leave our tribulations here below; and if we are not deceived, will meet above where sighing and sorrowing will be no more. Farewell.

JOHN M. PEARSON.

FOR THE PRIMITIVE BAPTIST.

Alabama, Autauga county, }
August 11th, 1840. }
To the Primitive Baptist brethren, Greeting.

BELOVED BRETHREN IN THE LORD;
This is the second time that I have ever

attempted to write any thing for publication in my life, and I am placed in the same situation that Jonathan was, when for his but tasting a little honey, he received the sentence of death.

In my last communication. I did but state that I would give any missionary twelve months and one day to find any of their institutions named in the good old Book that is called the Bible; and for so doing, I have received a large bucket letter, containing three sheets of paper filled up with nothing but lies and abuse. The writer of this bucket letter called his name Jack. I think him to be the same in character that bro. Rorer of Va. calls Mr. Sneak. He is here in Alabama and is as busy as the devil can make him. And, by dear brethren, wherever you find him, or hear from him, you will find him to be a coward. He is too much like Ahab was, he neither possesses truth nor courage enough to come out and shew himself in the open field; but he will sneak out Ahab like, in disguise.

Now, brethren, we understand by the word of truth that he that letteth will let until he be taken out of the way. This same Jack Sneak will get smitten between the joints of the harness after a while, as his poor mean skulking fellow coward Ahab, did after he had killed Naboth for the purpose of getting his vineyard in possession. I cannot see any other reason why Jack would pick a quarrel with me, unless he thought twelve months and a day was too short a time given to find the word missionary in the Bible. And if that is the ground of his quarrel, I will be more liberal, I will give Jack or any of his brother missionaries the same length of time that the Catawba Indians in South Carolina lease out their land; which is ninety and nine years, (and that shall be renewable at any time,) to produce the name of missionary or any of the money-making institutions or societies of the present day in the Bible. Well, Jack, what say you to that length of time? Is any bold? Well, I am bold also; bold to say, that none of them is recorded in the word of God.

Now, my dear old fashion Baptist brethren, as above stated this is my second communication, and should I ever be favored with the opportunity of writing again, I hope it will be on a more pleasing theme; for I do not know that I will have any more to say to the missionaries, until the ninty-nine years are gone. For I look

on them to be no better then the devouring locusts in Egypt. Now brethren I invite you all to come up and hear me tell Jack good by. Well, Jack, if you are too cowardly to look old Thornton in the face he can you.

Now some of the brethren seem to think that some of us are a little too harsh, and for that reason I will now address you in the language of Paul to Elymas the Sorcerer, Acts 13th chap. and verse the 10th: O, full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Now, Jack, may the Lord grant you repentance for all the lies and abuse that you have heaped on me, is the prayer of an old gray headed man, that is not ashamed nor afraid to own his name. So good by, Jack.

Now my, dear old brethren of the Old School faith and order, let me give you a word of admonition before I come to a close; and to my preaching brethren in particular. For the Lord's sake, brethren, I beseech you that you go not down to the Philistines' shop, neither to forge nor to shapen your swords nor spears; but take the file that God has given you to sharpen the coulters, the mattocks, &c. Remember the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. And also remember what it cost Sampson by mingling among and being with that people, it was nothing less than both his eyes, and his doom was to be grinding in the prison house. Brethren, let me entreat you again to keep away from their shop. O may the God of all grace keep us all in the good old way, is my prayer for the Redeemer's sake. Amen.

THORNTON RICE.

TO EDITORS PRIMITIVE BAPTIST.

*Powel's Valley, East Tennessee, }
August 4th, 1840. }*

DEAR BRETHREN EDITORS: It becomes my duty as agent of the Primitive Baptist, to drop you a few lines for the purpose of obtaining some more papers. I can inform you that the times as respects religion in this section of country are cold and barren; there is no ingathering in the churches in my acquaintance, the division is still going on in some of our churches, the craftsmen that visited our Church last summer have not made their appearance this; they got such poor encouragement by the church,

that they became discouraged, and the church is still enjoying peace for which I feel thankful to the great head of the church.

Dear brethren, pray for us and may the God of all grace be with you and his dear people and guide them in wisdom's paths. Farewell.

WM. McBEE.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Beaufort district, }
September 1st, 1840. }*

DEAR BRETHREN: AS I wrote to you for ten copies of your Primitive paper, accordingly I have received three numbers for each man's name sent to you, and we are all well pleased in reading your paper. For I must say from my heart, that it pretty generally holds the doctrine that I believe, and in the midst of much opposition have tried to preach for thirteen years, and still intend to preach for forty more, if God will spare my life so long. And I feel glad to find some of the same faith, contending for that once delivered to the saints; & you have my soul's prayer for the spread of your paper. And I would write my sentiments and get you to place it in your paper, but it so well agrees with my dear old brother Joshua Lawrence, that it seems like it would be speaking the same thing; for that reason I decline.

Dear brethren, I wish to say a great deal more but time fails; please try to get along with my bad spelling and writing, for learning with me is much limited, which causes the learned of the world to so hate me. But I have a better opinion of my Primitive brethren, and hope they will pity me and bear me up in their prayers. No more, but I remain yours in the bonds of Christian affection.

JACOB G. BOWERS.

TO EDITORS PRIMITIVE BAPTIST.

*Lagrange, Troup county, Ga. }
August 28th, 1840. }*

BRETHREN EDITORS: I have thought several times, that it was probable that I had wrote my last letter to you: but I have lately got hold of a periodical titled the Southern Baptist Preacher, or Sermons by living Baptist ministers in the South, printed once a month at the office of the Christian Index, edited by William H. Stokes, which you know will furnish their students with twelve sermons, which I

think will help them considerably in learning how to preach.

I have before me the 4th No. of that work, which is titled the identity of primitive and modern missions, a discourse by Pro. Sherwood. And for a foundation to prove the similarity in the primitive and modern missions, he uses the following as a text: And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go to the heathen and they unto the circumcision. Galatians, ii. 9.

Now from this text he undertakes in the first place to show what laborious men the apostles were, and that they were not confined to parish lines, and that the church had not become so wise in that age of the world as to confine her ministers to a narrow field of operation, lest the gospel should flee entirely away. You will see that he here has reference to anti-missionaries, as though they confined their preachers to the bounds of one church. But let Mr. Sherwood alone for sophistry. Now he has undertaken to prove his position by Dr. Gill, Mr. Judson and others; but I think if the Lord will aid me, I can prove by Dr. Jesus, Mr. Paul and others, that there is no similarity in the course pursued by the apostles in their day and the pursuit of modern missionaries.

Jesus says, the dead shall hear the voice of the Son of God, and they that hear shall live; but the missionaries say, that they may hear if the people will give money enough to send missionaries to preach to them. Jesus saith, all that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out; and this is the Father's will with 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; but missionaries say (in effect) that some may be lost if money is lacking. For, saith Mr. Sherwood in his sermon before me, if we begrudge the heathen the gospel, and while we quarrel about the means to spread it, waste our time in doing nothing but to hinder others; we have imbibed the spirit of the selfish Jews, and care more for our money than for the salvation of souls.

Mr. Sherwood, when speaking of the apostles and modern missionaries, he saith, they were controlled by a similar spirit and sent out in a similar way. Now Paul saith, but when it pleased God who separa-

ted me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. And he never said nothing about money, nor raising societies to get money to send himself or others; but modern missionaries are, (agreeably to their own records,) sent by others, and are directed where to go and told what they are to get for their labor. But Isaiah saith, thus saith the Lord, ye have sold yourselves for nought, and ye shall be redeemed without money. And Peter saith, forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. Yet Mr. Sherwood saith, that missionaries of this day preach the same doctrines now.

As to missionaries of the present day preaching doctrines, I shall not deny; but I shall not admit, that the apostles in their day did preach doctrines; for I cannot find in the scriptures of truth where the word doctrines ever occurs, only where it speaks of the doctrines of men and devils. But to say that missionaries do not preach doctrines would be contradicting their own records; for I often see in their minutes one appointed to preach a missionary sermon, and another appointed to preach an education sermon; which I think must constitute doctrines; but in scripture, when speaking of the gospel, it is every time in the singular, doctrine. Therefore, I think that every one that reads the scriptures and the writings of the missionaries, may plainly see a great difference between the apostles and modern missionaries.

Mr. Sherwood has taken considerable pains to prove that the word missionary means one sent, and uses some Greek and Latin terms to prove it. Now I do not understand Greek nor Latin, neither do I undertake to cavil at his definition of the term, but would ask this question; when a person is sent to perform any piece of business, does not his authority to perform that piece of business depend entirely on the authority of them that sent him? I think that every rational man will say yes. Well, if that be admitted, I cannot tell where the convention derives her authority from, to send men out to preach.

I must come to a close, for my sheet is nearly full; and it would take a small volume to answer Mr. Sherwood, in all his wild notions of things.

Dear brethren, remember me in my de-

clining days. So I close with due respect to all my brethren, &c.

ANTHONY HOLLOWAY.

TO EDITORS PRIMITIVE BAPTIST.

Monticello, Jefferson county, Florida, }
Aug. 10th, 1840. }

And the spirit and the bride say, come; and let him that hears say, come; and let him that is athirst come, and whosoever will, let him partake of the water of life freely.

Now the spirit I think is that good spirit, that is spoken of where the Book says, the spirit shall not always strive with men. And the bride, the church, the Lamb's wife. Then here it is, the spirit and the bride both saying, come, let him that hears say, come. Who is it that hears? Is it every one? No, sirs; ye have ears and hear not, &c. Then it is them that he also foreknew; and predestinated, and called; not according to their works, but according to grace which was given us in Christ, &c.

Now, brethren, you that have had a work of grace in your hearts, can tell if I am right or wrong. Now I am a young man, not 25 years of age yet. In my youth my mother sat good examples before me, she being a widow from the time I was 8 years old. When I was about 18 years old, the spirit said, come to Christ on his ground. I thought I would sometime, when I got ready. I went on at this until I was 22, and then I moved where I heard the gospel of Jesus. Then it was the Lamb's wife said, come; and they that heard said, come; but I was not ready yet. At length these words were taken for a text by a Baptist minister: Kiss the Son, while his anger is kindled but a little. Long to be remembered by me is this, with viewing how the Lord had preserved me, seemed to arrest my soul and condemn it. This was in 1839. And in that I grew worse and worse in my own opinion, until I lost all hope of being saved; and confidence in my will does and can do; when at that moment, I hope the Lord revealed his love to me.

Brethren, it was at a time that I did not expect it, my soul enjoyed and was filled with gladness; but alas, this was soon over, and I left to doubt my case. Brethren, pray for one another, and bear each other's burthens.

Now a word to the soul that is not born

of the spirit. The spirit and the bride say, come; come to Jesus on his terms, and not on yours; but pray God to correct your soul and convert it, for without him we can do nothing. But pray him that he would work within us both to will and to do of his own good pleasure.

Brethren, go on in the appointed ways of God; keep up the Primitive paper, brethren, they are well liked here by those that read them. Yours in hope of eternal life.

JOHN F. HAGAN.

TO EDITORS PRIMITIVE BAPTIST.

Blakely, Early county, Ga. }
17th August, 1840. }

DEAR BRETHREN EDITORS: Your paper is much esteemed by some, and much despised by others in our section. Those who are opposed to your most valuable paper, are those who have made new inroads to heaven, making it an easy matter to be a Christian.

JAMES BUSH.

Berlin, Sumter county, Ala. }
August 3d, 1840. }

DEAR BRETHREN: This is to inform you, that I have received two numbers of your valuable paper, the Primitive Baptist, which when I read reminded me of a question together with a command from our Saviour to the apostle Peter, as left on record, St. John and last ch. which reads as follows: Simon, son of Jonas, lovest thou me more than these? Yea, Lord, thou knowest I love thee. He saith unto him, feed my lambs.

Brethren, I do not pretend to understand the scriptures so as to explain them; but I think when I hear the gospel preached, Christ's lambs are fed. And when I read your paper, I think I hear the gospel preached, and it gratifies me to read so many able letters written by the dear people of God, in different parts of the Union, and see so many contending for the faith once delivered to the saints.

Brethren, I send you the money to defray the expense of your paper, praying God's blessing on your paper, together with all other means of sending his gospel. No more, but remain yours in gospel bonds.

WATE A. VAUTER.

R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Acrasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.* Geo. w. McNeely, *Leaksville*. Wm. H. Vann, *Long Creek Bridge*. Thomas Bagley, *Smithfield*. James H. Sasser, *Waynesboro'*. John Fruit, *Sandy Creek*. L. B. Bennett, *Heathville*. Alfred Ellis, *Strabane*. Cor's Canaday, *Crawensville*. William Welch, *Abbott's Creek*. J. Lamb, *Camden*. C. H. A. B. Bains, Jr. *Stanhope*. C. T. Sawyer, *Powell's Point*. Isaac Tillery, *Laplond*. Francis Fletcher, *Elizabeth City*. Harris Wilkerson, *West Point*. Isaac Alderman, *Moore's Creek*. James Miller, *Millon Park*.

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FOR THE PRIMITIVE BAPTIST.

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TERMS.

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THE PRIMITIVE BAPTIST.

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TARBOROUGH, NORTH CAROLINA,

“Come out of Her, my People.”

VOL. 5.

SATURDAY, OCTOBER 10, 1840.

No. 19.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

Upatoi, Georgia,
August 20th, 1840. }

DEAR BRETHREN EDITORS: I feel disposed to give you a few of my thoughts on the subject of usury, and to do so, I will quote you the most plain scriptures on the subject, and give my views, though weak, on the same, &c. And first—

Ex. 22 c. 21—25 vs.: Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury.

By the above scripture you may plainly see, that it is wrong to oppress or distress any one, a stranger, widow, or fatherless child; and particularly, thou shalt not lend to thy poor brother upon usury.

Again. Lev. 25 c. 35—37 vs.: And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

By the above you will see that we ought not to lend our money or victuals to the

poor, (though he be only a sojourner,) for usury or increase; but the rather that we should relieve him, that he may live as well as we. And this looks like doing unto all men, as we would they should do unto us. Am I right?

Deut. 23 c. 19 and 20 vs.: Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

By the above I understand, that we should not lend to our brother upon usury; though he may not be in decay. But a stranger we may lend to upon usury, if he be not in distress. But the text in Lev. says, if he be in distress, though he be a stranger or a sojourner, we shall not do it.

Again. Neh. 5 c. 7—12 vs.: Then I consulted with myself, and I rebuked the nobles and the rulers, and said unto them, ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, we after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, it is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn,

the wine, and the oil, that ye exact of them. Then said they, we will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

I understand by the above text with its connection, which I wish you to read, that there was a part of the Jews that were rich, or had money to loan, and a part of them were poor and in want, just like the Baptists are now. And those that were rich and able to alleviate the wants of their distressed brethren, were disposed to make merchandise of them by means of usury; and effected it so far as to have their lands, vineyards, &c.; and even some of their daughters sold to pay the usury and that, that they had unlawfully claimed of them, &c. Now right here I will try to answer a question that has been asked me by several brethren on this subject, viz: Are not they that give the usury equally guilty with those that receive it? I answer, no. And I have done both. You say, why? Because the distressed situation of their families appears to have forced them to do it. And they that received it, knew it and took that advantage of them to exact usury. Therefore my opinion is, they were not to blame with those that exacted the usury. And, brethren, where is the man among you that would not give usury, yea 50 per cent., rather than see your family at the point of starvation? And how many are there among us, that would delight to take it. I pray you, brethren, let us leave off this usury.

But to return. This usury caused such distress in the camp of Israel, that it must be taken notice of; and the truths touching the circumstance, taken or brought to view. Whereupon the voice of God pronounced it wrong, and it was put away from them; and an oath taken of the priest, that they should do according to their promise. But has it been observed until now? No, not here, bro. Lawrence. But both priest and people are guilty to the extent. Brethren, let us leave off this usury; and priests, let us recollect the oath. I could fill a sheet on the above texts, but as there are several more, I must desist.

But again. 15th Psalm, 5 v.: He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

We by the above verse may see who

shall stand in Zion, and who shall not be moved. Now if that verse has its negative, what is it?

We leave you to answer, brethren, and pass on to Prov. 28 c. 7—9 vs.: Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. He that turneth away his ear from hearing the law, even his prayer shall be abomination.

So I understand by the above, that he that keeps the law is a wise son; and he that does not, his prayer is abomination. Usury is between them. What say you to this, brethren? Lay prejudice aside, do as you said, take the scriptures of the Old and New Testaments as the only rule of faith and practice. And again I say, what say you? Why, say you, I am ready to say, he that by usury and unjust gain increases his substance, has erred and departed from the law and the testimony, and ought to come back. Well, brethren, do leave off usury and come back. Oh, brethren, how it would please us to see preachers and laity standing up for scripture truth in this as well as other errors. Come up, brethren, come up, and stick to the scripture; quit yourselves like men. &c.

We now go on to Isa. 24 c. 2 and 3 vs.: And it shall be, as with the people, so with the priest: as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word.

We understand from the above text, that priest and people, usurers, &c. had gone into a kind of speculation, buying and selling, loaning upon usury, &c.; for which the land should be emptied and spoiled, &c.; the innocent with the guilty all to be consumed together, &c. How much does that day represent the day in which we live! Look if you please, from the President of the United States down to the negro, even the priest and church of the living God, all classes of mankind endeavoring to become the owner of the world as it were; and but very few in comparison caring how they get it, whether by fraud or otherwise. Every advantage taken by those who have money, to drain the last remains from the poor peasant; and they appear not

to care how they get it, whether by usury or other fraud.

Brethren, what is the difference between buying and selling your brethren, (Neh. 5.) and reducing them by usury, &c. to the necessity of selling their lands and becoming your ground tenants at your own prices, and thereby make them your servants, or rather your slaves. I say, brethren, what is the difference? Answer out of a pure heart, &c. But you say, we are in the world, and we must do as the world does. I ask you if this is the way the apostle talks? Hear him. Rom. 12 c. 2 v.: And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. And again: Is the world to be our light, or should we be the light of the world, &c.? Ye are the light of the world, &c. (Christ to his disciples.) And furthermore, brethren, is it not the case that the world look to the church in some good degree as a pattern? Yes, bro. Moseley, in by-words and in drinking whiskey, as well as other things. If yea, let us lay them a scriptural one in all things—

And by forsaking every sin,
Prove we are born of God.

But you will say, there are other sins among us, as bad as usury. Well, granted; but that does not justify usury. But, brethren, let us who are of the day, watch and be sober; and as much as in us is, get clear of every weight, and the sin (usury) that doth so easily beset us, &c. (Paul.) Therefore I exhort you, brethren, let us leave off this usury, (Neh.)

We must pass on, as we are swelling our piece too large, to Jer. 15 c. 10 v.: Wo is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

I do not know but this text will apply to the brethren A. Holloway, Wm. Moseley, and Belcher, with others, in this country. I do not say it in flattery, brethren. But I do believe that they come as nigh contending for the faith once delivered unto the saints, (Jude,) as any I know of. And since bro. Bill, as we call him, has been writing, some I understand say, they would not go one mile to hear him preach. Good God! has it come to this, that because a brother will contend for the truth

against the errors of brethren, he must be cast off as fit for nothing? Brethren, I tell you all plainly, and in love, if brother Moseley, or any other brother must fall for showing Israel her transgression, and the house of Jacob its sins, I fall with him or them, as the case may be. Brother Bill, come through this country and preach; some of us will hear and sustain you in the truth of what you have written, &c.

I must pass on to Ezek. 18 c. 8, 9, 13 & 17 vs. And first, 3 v.: He that hath not given forth upon usury, neither hath taken increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, 9 v.: Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God. By these two verses you may see who are to live, and we will see who are not to live. 13 v.: Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him. So you see the Lord calls usury and increase abominations; and will you deny it? No, brethren, I hope not. Well, leave it off then and live. 17 v.: That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live. So you see, brethren, if we will leave it off, the sin of those who have done it before us, (that is, taken usury,) will not be required of us; but we shall live. Well then leave it off.

Ezek. 22 c. 12 and 13 vs.: In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Now, brethren, the Lord calls it dishonest gain. I ask you, will any of you, knowing it to be so, take it any more? Brethren, I again say, let us leave it off.

We will now go on to what Jesus himself has said on the subject. Mat. 25 c. and Luke, 19 c.: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Matt. says, thou oughtest therefore, &c.; meaning the same with

Luke. Now, brethren, the case is plain to me, and will be to you, if you will read it. This was a wicked servant, and accused his master of the same; reaping where he had not sown, &c. Now if that was his principle, to reap where he had not sown, &c., then he was one that was gathering that, that did not belong to him. Now the money he had given to the servant was his own, the servant acknowledged it. Now the master says, out of thine own mouth will I judge thee; and goes on with the quotation, thou oughtest therefore, &c. the word therefore, referring to the accusation made against him by the servant, which is that of his being a hard man. Now if I am this dishonest man, &c., you ought to have put my money in bank, that I might have received mine own, (the money I gave you,) with usury, (which is not mine own.)

Brethren, I acknowledge I am a poor weak creature; but if I understand the language of Christ in the above quoted texts, it is as strong against usury as any in the Book. But one will say, the others gained by trading. Well, that has ever been looked upon as honorable, if the trader was honest, in every age of the world, &c.

Brethren, my paper is full and I am tired. So farewell for the present, and may God be with you and bless you, is the humble petition of your weak brother in the gospel, &c. Amen.

JAMES M. ROCKMORE.

TO EDITORS PRIMITIVE BAPTIST.

*Powell's Valley, East Tennessee, }
August 21st, 1840. }*

DEAR BRETHREN EDITORS: It has become necessary for me, as agent of the Primitive Baptist, to send you a few lines for the purpose of obtaining more papers.

I can inform you, that the Primitive appears to be gaining ground in this section of country. The Powell's Valley Association, closed its 22nd annual session on last Sabbath evening. It appeared that we have got nearly rid of the Arminian stuff that was among us; though I thought so some time past. And I firmly believe that the division will not cease among the churches, as long as there is one in the church.

I will now give you a short account of the progress of our Association. The delegates from the different churches met. There appeared to be love and union among the

brethren. We had very little business in the Association, more than the ordinary business to be attended to. There were two or three churches that had excluded several members, on account of their missionary faith and belief. The doctrine that was advanced from the stand appeared to be the same during the meeting. On the Sabbath, brethren Haggard, Sanders and Anderson, preached to a large, respectable and seemingly attentive congregation. They exposed error in the strongest terms, showing its naked deformity, and that the true church of Christ has been always persecuted by a sect professing the religion of Jesus Christ in all ages of the world, even down to our present day and time. It seemed to me, that the Christian heard every thing that was needful, both to the comforting and saving the soul.

Dear brethren, if I felt myself able to give advice I would say, COME OUT OF HER, MY PEOPLE; for I believe there were more love and union existing in our last Association, than have been in six years that is past and gone. The brethren have become of one mind, and do not seem to pass each other for fear of hurting each other, when conversing on the subject of religion. At the close of our meeting, when the congregation was dismissed, I heard different brethren say, they had heard enough to last them forty days; but the poor Arminians went off dejected in their countenance, and many of them mad I fear.

Dear brethren, I will now close my letter by saying, may the Lord be with all his dear children, while travelling through this unfriendly world. Farewell.

WM. McBEE.

TO EDITORS PRIMITIVE BAPTIST.

*Alabama, Autauga county, }
May 14th, 1840. }*

DEAR EDITORS: As I have to write to send on some money, I must pester you with a few scribbles of thoughts on the atonement of Christ, in the narrow confines of a letter. I can only give a sketch on the subject, tho' I have thought that I would get away from among the Baptists, for I have thought I had joined the wrong people, a people not of my faith and order. A general atonement and a possible salvation I do not believe, and this is the general theme of the Baptists here, and the harping cord; and my views are differ-

ent. Well, now for them. I believe Christ died specially for the elect. John, ch. 10, v. 11: I am the good shepherd; the good shepherd giveth his life for the sheep: and not for every one, unless all are sheep. v. 15, and last clause: I lay down my life for the sheep. Again, he is said by the apostle to be the Saviour of all men, but a special Saviour to the believer. Did Christ taste death as much and in the same way for the rich man as for Lazarus? I say not, or else that part that should have saved him was lost. Yet God blest the rich man more than Lazarus, as to the things of this world; for that was his portion. The wicked shall enjoy their part of the atonement in time, and in the resurrection from the dead; but the righteous receive their part in the world to come. By virtue of this atonement the wicked are spared, because God could not remain just and spare them at the expense of justice; or he would cease to be God. Therefore Paul was very correct when he said, he, Christ was a propitiation for our sins, and not for ours only, but for the sins of the whole world. Propitiation is a stayer, who does prolong or keep off. Again, by the long-suffering of God to usward, and his tender mercies all are spared, but not at the expense of justice. If Christ had not tasted death for every man, and God had not executed the law on all the ungodly, then his justice would come to nought and he would cease to be God. But justice here harmonises in the atonement. We hear often that God spared the wicked for the sake of the righteous. I say, for the righteousness of Christ, in his becoming our propitiation that justice might be stayed until that day when we must come to his bar.

I hear this preached: He, Christ, was made of a woman, made under the law to redeem them that were under the law. Now show me a man that is not under the law, and I will show you a man that he did not come to redeem. Are not all under the law, and bear it? So I say they are changing the truth of God into a lie. Ungodly men, who are reserved by this propitiator unto the day of fire, do wrest these assertions to their own destruction. The moral law is all that is in the minds of the people. Now sirs, are we all under the ceremonial law? I say not. The Gentiles were not, and the Jews were redeemed from it; for it was imposed on them until the time of reformation. This law was never given to the Gentiles, but the moral

law has its bearing on all, both Jew and Gentile; on the Jew as a commandment, and on the Gentile to condemnation of the wicked. I must stop, time fails me.

J. G. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

*Chenuba, Lee county, Ga. }
4th July, 1840. }*

BELOVED IN THE LORD: I wish to give you a few ideas only for you to view. In the first place, our paper may be tried to be broke down, I mean the Primitive, by some wishing to hold the Old School and the institutions of the day together; professing themselves to be of the Old School and fill up your paper by some master spirit, or able writer, and so deceive you. For I am confident there is nothing scarcely too hard for them to do for money. For brethren, you know, or ought to know, that an oratorical gift, with the cunning of the fox, clothed with the sheep skin is calculated to deceive, or spread faction. So, brethren, be on your guard.

Brethren, do not conclude that I am dissatisfied with the way the paper has been conducted; for if I know any thing of the food of saints while in the tabernacle, I think I have had a part in the good communications through our paper. Brethren, I think I see how our cause may be injured, and I wish a barrier fixed so far as we are able to do it. This is my first, and perhaps it may be my last, for my sun is in the west. I have seen seventy-four winters and as many summers, and about thirty years of that time I have labored against the money plan of the day; of which I could give you a history, but I forbear at this time. But I can truly say, with the wise man, there are things too wonderful for me. And one is, to see the world suffer themselves to be so duped as to believe the idle tales of faction. For proof, view the begging there was for the Indians; but that was too nigh home, people saw the intrigue and they had to fly to some foreign country to find a destitute people to beg for. Another wonder is, to see professors saying they know Christ by a living faith, led away captive to supply wants when there was no need. Another wonder is, to see men of sense and have the appearance of being well informed, suffer themselves to be made tools of, or begging agents. One thing the wise man found too wonderful for him was the serpent on the

rock; but in that day, the Holy Ghost had not visited the virgin. So the banner of the sea of God's love was not unfurled in the personality of the man Christ Jesus, in the display of his power in the redemption of his bride; which had lain in the covenant of grace in her virgin purity, as a maid adorned for her husband from without date.

Now, brethren, the things that were too wonderful for Solomon in that day, might not be for us in this enlightened day; for the church is built on the rock which is the divinity of Christ. And we have seen false professors in churches, and at times are calculated to deceive by some alluring bait. So the serpent on the rock ceases to be a mystery. Brethren, you know, or at least some of you know, that we have a reptile or serpent amongst us, that takes their prey by a charm and so supports themselves; but they have fangs, and if they strike them into you it is death, without some remedy. And they have a bell on their tail, that of en gives warning to the passenger. Now if this money-god charmed the people so as to lead them astray, I would caution them lest they get themselves into a narrow place, as Balaam did, with the sword of justice unsheathed before them; while they are so gallantly riding on their dumb idols. And God will be honored even by the wicked, as well as the righteous; and what is honoring God, but the acknowledgment of the truth of his word. And Balaam had to do this honor, for he said, speaking of Israel: Yea, and they shall be blessed.

Now, brethren, this charmer that is out deceiving the world, is by moral agency to make Christians, seminaries to make preachers; and that revelation has ceased, and so puts works instead of grace. Brethren, this might cause this enquiry: Is Saul seeking to hold the honor of the kingdom? Is Balaam seeking Balaak's wealth? Is Judas bearing the price of the Saviour in the bag? O, thou deceitful anti-christian spirit, how long wilt thou not cease to pervert. And we know, and all know, that have eyes to see, ears to hear, or hearts to understand, that you are beggling for yourselves. For proof, see your wages you take for your services, and that shows where your benevolence lies. Now if you are so anxious to save souls with money, why not let it all go for that purpose? No, but you must have it. Shame upon such antichristian benevolence.

A word to the agents of our paper. Be strict in your returns, and procure all the subscribers you can, and not let our printer suffer for his dues. To the churches, do your duty to your preachers, for they watch for your souls.

Brethren, the times are squally, but look to him who is able to deliver; for many are the afflictions of Joseph, but the Lord will deliver him (the church his body,) out of them all. Brethren, let us have brother Lawrence's writings printed and bound, and also one other volume of the best communications that have been printed at Tarborough. They will do for after generations to sit over and bedew the pages with their tears, to see the goodness of God. And I am glad to hear, that my old native State has risen in the strength of her might, both in church and State, determined to be free; and hope my adopted State will follow suit. So I come to a close, by requesting your prayers for an old brother in tribulation.

NOEL LAWHON.

TO EDITORS PRIMITIVE BAPTIST.

*Brown's, Fairfield dis. S. C. }
Sept. 14th, 1840. }*

BELOVED BRETHREN EDITORS: It is not because I love to write so well, nor because I think I can do it so well; but it has again become my duty as agent to write for more new subscribers, whose names are inserted below.

I discover a very bad mistake in my last letter in you or me: in vol. 15th, No. 16th, page 247, it reads thus: We should consider that our blessed Saviour was tempted in all points like us; we are yet without sin—whereas it should read: Our blessed Saviour was in all points tempted like as we are, yet without sin. Such mistakes are very injurious to our paper, & we should guard very carefully against them; if the mistake is in me, I am free to acknowledge my fault, and to say to you and all my brethren, that I did not say what I wished to say. So I say no more, but remain yours in deepest tribulation.

MARSHAL MCGRAW.

*Alabama, Pike county, }
June 28th, 1840. }*

DEAR BRETHREN IN CHRISTIAN LOVE AND FELLOWSHIP: Grace, mercy and peace, be multiplied. Dear brethren, in consequence of my not being able to reach the place

of my appointment to-day, by reason of affliction in my breast and lungs, I thought fit to give you a few of my thoughts, on the 62nd chapter and 1st v. of the prophecy of Isaiah, which reads as follows: For Zion's sake will I not hold my peace, and for Jerusalem's sake, I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Now I understand, Zion and Jerusalem to be synonymous phraseologies; and mean, or represent, the church. And to establish my position, I shall adduce a few scripture testimonies. Beautiful for situation, the joy of the whole earth, is Mount Zion. Psalm 48th and 2nd v. Also read 11th, 12th and 13th verses. And in the 23rd ch. and 16 v. of Isaiah, we have this scripture: Therefore, thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation. And in Rev. 14 ch. and 1 v. we find this language: And I looked and lo a lamb stood on Mount Zion, &c. And the apostle Paul tells us, Jerusalem which is above, is free, which is the mother of us all. Gal. 4th ch. and 26 v.: And I, John, saw the holy city, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21 ch. and 2 v. I have now adduced scripture evidence sufficient to bring the church to view, in all her beauty and grandeur, as coming up from the wilderness, leaning upon her beloved.

Now, brethren, we find Jerusalem had walls and watchmen thereon; so in like manner the church is walled around with grace and salvation for bulwarks, and the almighty power of God for her defence, while passing through this vale of sorrow. Therefore, the Lord has placed watchmen in Zion, or on Zion's walls, that shall not hold their peace day nor night; but as under shepherds, to feed his flock upon the wholesome food of the gospel; to stand on Zion's walls, and watch for their safety; to sound the alarm, by day or by night, when they see the enemy approaching.

So I shall next come to speak something of the watchmen. And here I shall be compelled, to greatly abridge my feelings. And first, they are men of like passions with ourselves, but men of grace; they are called by the grace of God, from darkness to light, and qualified by the spirit and grace of God

to preach the gospel, and especially called to the work of the ministry; and sent by the Lord to preach his word, and by a divine impulse, they go forth in the discharge of such an awful responsible duty, that it often makes them shrink in themselves, at the thought of such an important work: yet they cannot rest, for it is like fire in their bones, and you know fire must have vent. And St. Paul says, wo is me, if I preach not the gospel; consequently, it must be a man that feels a deep interest, in the welfare of the church, to be a watchman in Zion; one that is willing to suffer affliction with the people of God, yea, men that will hazard their lives for the sake of Christ and his gospel, to come under the character of a true and faithful watchman in Zion, (or on Zion's walls.) For the church is surrounded with difficulties, and the enemy of truth with all his combined forces, is engaged against the Zion of our God. Therefore, for Zion's sake will I not hold my peace. For satan is an artful enemy, & he with his emissaries lays every scheme, and stratagem he can, against the church. For he even gets his ministers into the church of Christ, and St. Paul tells us for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no marvel, for satan himself is transformed into an angel of light; therefore, it is no great thing, if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their work. 2 Cor. 9 ch. 13, 14 and 15 verses. And the apostle Peter says: But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, & bring upon themselves swift destruction. 2 Peter, 2ch, and 1 v. Beware of false prophets, says Jesus, for they shall come to you in sheep's clothing, but inwardly they are ravening wolves: but ye shall know them by their fruits.

And here, brethren, notice one thing; when a man professes to be called of God to preach the gospel, the truest evidence of the fact is, that he does preach the gospel. And not only so, but the church will feel the weight of it. This looks like the work of the Lord, the man is under a divine impression of the weight and necessity of preaching the gospel; the church urges the brother forward, in the discharge of his duty; and although the brother may preach in much weakness, the

church will be more or less edified, under his ministry. Therefore, when a man professes to be called of God to preach the gospel, and the church feels no weight of the matter, nor don't want to hear him preach, I think it is a very unfavorable omen that the call is of the Lord. For I believe Christ's ministers will preach the truth, and the truth will feed Christians, for the truth has made them free. Moreover, they must have a good report of them that are without, and be ensamples to the flock. But again, the true minister has to contend with those false brethren, and oppose and expose their false doctrines: and in this our day, the man who thus acts in faithfulness, is thought lightly of by many; but nevertheless, the faithful watchman, for Zion's sake, will not hold his peace, and for Jerusalem's sake he will not rest, &c.

We will next come to consider, something of this righteousness. Now, brethren, the psalmist David understood it this way, when he says, there is a river, the streams whereof shall make glad the city of God. And the apostle Paul introduces it in this language: But of him are ye in Christ Jesus, who of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. These four heads of doctrine, indeed, make glad the city of God, (Zion, the church;) and emanate from the unfathomable ocean of God's eternal love to his church in Christ, before the world began. The accomplishment of which, we see fulfilled in the person of our Lord and Saviour Jesus Christ, his active obedience, in living up to the requisitions of the law, and his passive obedience in dying for our sins, to redeem his church from under the curse of the law. 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. 2 Cor. 5 ch. and 21 v. Here we see a righteousness wrought out for the church, by Jesus Christ; by which the church though guilty should be justified, and God remain just, and the justifier of every one that believeth in Jesus; who was delivered for our offences, and was raised again for our justification.

And in as much, as the whole church of Christ, (or the elect of God,) was represented in Christ, and his righteousness in the covenant of redemption, Jesus Christ bore the sins of all whom he thus represented. Yes, brethren, the glorious Redeemer suffered the penalty due, for the actual sins of

his church, and they were charged to purpose in him, or imputed to him, on the tree of the cross; and thus redeemed his church, by the shedding of his most precious blood: and procured a righteousness to justify his people, in the sight of God: although the church stood virtually justified, in Christ, and his righteousness before the foundation of the world, in consequence of which, she shall be actually justified, by his righteousness being imputed to her. Therefore, the prophet Jeremiah says: The Lord our righteousness. 23 ch. and 6 v.

I have now offered a few thoughts, on the nature of this righteousness, and shall next come to show the effect of the gospel; which is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed, from faith to faith. Now view the gospel, as the means or instrument, in the hand of God, by which God is pleased to bring the appointed heirs of his grace, to the knowledge of the truth; and thus God works by his own means, to gather his elect, into the sheepfold of Christ. For the Lord by the mouth of the prophet says: I will send for many hunters, and they shall hunt them; and for many fishers, and they shall fish them. And the prophet Isaiah says: And the ransomed of the Lord shall return and come to Zion, &c. Therefore, the gospel is to be preached upon the principles of righteousness, and so powerful is the effect, that it brings the dead to life, by the life-giving influence of the holy spirit, which enlightens the understanding, and brings the sinner to a discovery of his condition, and is made to mourn over a hard and unbelieving heart, and in reality,

"Mourns because he cannot mourn;
And grieves because he cannot grieve;
And hates his sins but cannot turn,
And hears the truth yet can't believe."

Now the poor creature is forced to his last prayer, and that is, Lord save, or I perish. Now some tell us the sinner can believe if he will. Well now, you had the will and why did you not believe? Here your Arminian plan failed to save you, and when you were ready to give up all for lost, God was pleased to reveal his Son to your understanding, and by faith you looked to Calvary, and beheld Jesus as the end of the law for righteousness. This gave you joy and comfort; and thus the brightness of the Father's glory, is revealed

through the righteousness of his only begotten Son; and this righteousness goeth forth as brightness, and the salvation thereof, as a lamp that burneth. This lamp lights the pilgrim's way, while travelling here below.

But the wise virgins, have oil in their vessels with their lamps, and we are waiting the return of the bridegroom; and being made wise unto salvation, through faith in Christ Jesus, they shall be kept by the power of God, through faith unto salvation, ready to be revealed at the last time. Though the powers of darkness may be engaged against the Zion of our God brethren, stand fast in the liberty where-with Christ hath made us free. And though all the isms, and ites, in the world may come against you, with all their false doctrines, fear not, they cannot deceive the elect. No, brethren, their names are engraved upon the palms of their hands of Jesus, and he has promised to raise them up at the last day: for even the hairs of your head are all numbered.

Therefore, my preaching brethren, for Zion's sake, hold not your peace, but cry aloud continually, oppose error, expose false doctrine, and in the spirit of meekness, contend earnestly for the faith of the gospel, which was once delivered to the saints. And may the Lord bless us all, and add to his church daily, such as shall be saved. And I would now say to the churches, love and respect your ministers, loose their hands & relieve their necessities when they are in need. And above all things, brethren and sisters, pray for your ministers, that God would bless their labors and pour out of his spirit upon Zion; and cause her to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

I feel some apology due to my brethren, for writing so often without it was more to the purpose, but I will say to you, my brethren, for Zion's sake will I not hold my peace, for the prophet says: A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof? I add no more, but in hope of eternal life I subscribe myself yours in tribulation, in the bonds of the gospel.

WILLIAM THOMAS.

Disappointments and distress are often blessings in disguise.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 10, 1840.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; those will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

TO EDITORS PRIMITIVE BAPTIST.

*Elizabeth City, Pasquotank county, N. C. }
August 30th, 1840. }*

MY DEAR BRETHREN IN THE LORD: Tho' you are at a distance from me and strangers to me in the flesh, yet agreeably to my views, we are one and very dear to one another in the spirit. I have been reading your excellent paper the Primitive Baptist, and it makes my bosom glow with love towards the brethren. My affectionous are so drawn out towards them, that I almost or quite feel it my duty to write a few lines to them, to let them know that there is one more poor creature they never heard talk of before, a trying to creep along the narrow way that leads to life, as I am in hopes. For I think to be sure the way I go is a narrow way, for it presses me so that I can hardly get along. Yet I have no room to turn back, for methinks I see a solid wall on each side of me, and scarce room enough to pass along, so that I am pressed and crowded with the narrowness of the way; and sometimes I have been forced to stop and pant awhile, sometimes I would seem to step on slippery places in going up hills perhaps, and then I would slip backwards. Moreover, I have conceited that there were lions in the way; for once upon a time I thought I heard one roar right exactly in the way just before me. This put me upon my studies, but somehow my resolution was increased for watching the enemy. So I pressed on, and as I got along I found he was on the other side of the wall in the wilderness. For in this wilderness there are a numerous train of dreadful animals and beasts of prey, going up and down the walls howling and making a doleful noise and trying to drive the poor travellers back from whence they came. And satan, the enemy of all righteousness, and his hosts are continually trying to drive the poor travelling pilgrims from Christ, back again into the world from whence they came. And many a time he by his craft weans their affections, their love, their desire from the dear bosom of their Saviour.

Sometimes I think that satan is so foolish, that he thinks that by his great strength and craft he may perhaps get some of Christ's sheep from his fold, and in many ways thinks to frustrate the Almighty's designs: But be it as it may with him, the Almighty's wisdom is so superior to that of any creature, that his designs cannot be frustrated. Tho' satan and all his wicked men of war may do all they can, and think to gain their point, but all their works and pains tend only to carry on the Almighty's designs; and at last they are found lacking, and all their intentions abolished. So the Lord works in behalf of his people. Though satan may affright and strive to drive them back into the wilderness, yet the Lord intends it for their good; and if not then, he will make it appear at some after time. For all things shall work together for good to them that love the Lord, &c.

So then, my dear brethren and sisters, we can take encouragement from these things, and trust the Lord in all things, let satan say or do what he may; for satan intends all things for our hurt, while the Lord intends all things for our good. So let us not fear.

My dear brethren in the ministry, I want to drop a word to you. The people in this country are almost destitute, however we have but one minister to attend five churches, and he a great deal afflicted. We read in the Primitive paper of many able ministers within the boundaries of the United States. I hope the Lord will send some of them among us shortly. I firmly believe that the Lord will do all his pleasure, and whatsoever seemeth him good; and I do not know but this is his will and pleasure for me to write these lines, urging upon the brethren in the ministry who are in good standing in his or their churches of our faith and order, to come over and visit us. What I mean by coming over to visit us is, because we are surrounded with the great waters on one side, and the missionary system on the other side, which makes it difficult I think. But you will have to arm yourselves with gospel weapons, and come along boldly preaching the Word, to whom the very devils are subject.

We have an annual union meeting at Flatty Creek church, commencing Friday before the second Sunday in every August. We hope the Lord will send some of you along. But I must hasten to a close, for I expect I have gone too far and am upon extremes now; for I am a poor unworthy creature, mere dust and ashes, and nothing more than a lay member, but a well wisher to the progress of the gospel, feeling at present resigned to the will of the Lord, wishing nothing to happen disagreeable to his will.

Brethren, pray for me that I may be able all

through life to follow the footsteps of our lovely Jesus, even thro' evil as well as thro' good report. Finally, brethren, farewell; and may the God of love and peace be with us all, protect us all, defend us all, and keep us all from the evils of this world, and from all the temptations of satan and sin, is the prayer of your poor unworthy servant for Christ's sake. Affectionately yours,

ABEL PALMER.

N. B. I beg leave to write a few lines of poetry, if they should be thought proper for the public.

Ye soldiers who are marching out,
To give your enemies the rout;
Well arm'd with weapons you must go,
To fight Apollyon and his crew.

For they sometimes make dreadful fights,
They pick their chances most of nights;
Like Indians they will creep in sly,
And try your liberties to spy.

If they can catch you off your guard,
Then they will try to rule you hard;
They'll hasten to discharge their ball,
Then run and hide behind the wall.

And if you'll keep a careful watch,
You'll stand a chance to find their squats;
Press forward then with piercing rods,
And make them flee into the woods.

For they are fearful things, I see,
And have a ruler like as we;
They cannot bear to fight the Lord,
But hide when Jesus speaks the word. A. P.

TO EDITORS PRIMITIVE BAPTIST.

Mississippi, Carroll county, }
August 17, 1840 }

DEAR EDITORS: I have received four numbers of the Primitive Baptist. I am well pleased with the doctrine. It is gratifying to me to see that there are so many that have waged war with spiritual wickedness in high places, the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds. And my humble prayer to God is, that this medium of correspondence may be kept open for Old School Baptists to learn the growth, the plans and measures of the enemies of truth. So no more at present.

THOS. MATTHEWS.

Greensborough, Alabama, }
Aug. 27th, 1840 }

DEAR BRETHREN EDITORS: I accidentally saw one of your Primitive papers, and was much pleased with the perusal of it; so much so, that I wish to become a subscriber to it. I will take two copies. I do trust in the Lord they may strengthen my faith and build me up in the most holy faith, which was once delivered to the

mints of old. I believe, brethren, they will have a tendency to make me more watchful, and I hope more prayerful.

I am a poor weak creature in this unfriendly world. There has not one Baptist preacher been in my house since I lived in this county, so you must know how I feel. Being so weak in divine things, I desire to be instructed in the truths of the gospel. If I know my own heart, I wish to have the word of God preached in its purity and I do believe it is plainly laid down in your paper.

I must come to a close, by begging the prayers of the Primitive Baptists in behalf of myself and family, subscribing myself your sister in Christ.

MARTHA A. WALKER.

TO EDITORS PRIMITIVE BAPTIST.

Lexington, Oglethorpe county, Ga. }
Sept. 2nd, 1840. }

DEAR BRETHREN EDITORS: From what I see in the Primitive (6 No. and 61st page, present volume,) under the signature of Elisha Carter of this county, I feel bound as a member of the Oconee Association to answer him by giving a plain statement of facts, for the satisfaction of our Old School brethren at a distance; seeing that he has endeavored to impress the minds of our brethren with an idea that we are not O. S. Baptists, but are favorable to the new institutions of the day, which is not the truth; for there is a lying spirit in the world, & I think it had the impudence to enter the breast of the old man, about the time he wrote his letter. For though he was seventy-three years of age, and had acted too more than 20 years as clerk of Big Creek church, he was then excluded from the church justly too according to scripture and Baptist usage.

He has copied the church resolutions as entered into in the year 1837, declaring a non-fellowship with all the new institutions and their advocates, &c. He tells us that last August, which must have been 1839, brother Henry L. Edwards moved & obtained a second to erase said resolution from the church book, which no doubt was the truth. But the true reason, why bro Edwards and others wanted them erased, he has said nothing about; which I think he would have done had he been disposed to come openly and fairly to the light. But the old man holds back the truth of the case, to make it appear that the

church by which he was excluded were advocating the institutions, and thus raised himself in the estimation of O. S. Baptists at a distance, who were not acquainted with the case, ("for there is a lying spirit in the world.")

Just here, brethren, I will try and give you the true reason why a part of Big Creek church wanted said resolutions erased from the church book; because they all lived in peace under them till this circumstance occurred. John Lacy was a member of Big Creek church, which was one of the number that went into the constitution of the Oconee Association. He, Lacy, was also their preacher at Big Creek sometime previous to the dissatisfaction. There was a difficulty existing between said Lacy and bro. George Lumpkin, who was a member of Beaverdam church, and their preacher) both of the same Association. Sometime in the forepart of the year 1838, as well as I can recollect, bro. Lumpkin gave five dollars to a travelling Bible society man, for which act he made satisfactory acknowledgments to his church and all his brethren, except Lacy; who being dissatisfied, went to see bro. Lumpkin, and then proceeded to tell the tale almost every where he went that bro. Lumpkin had given twenty dollars to said cause; which was not the truth. He never had taken any other members with him to bro. Lumpkin nor even made an attempt to carry the case to Beaverdam church, but continued talking about it to his brethren and friends, and at length wrote a piece which appeared in the Primitive, bearing down in rough and unbecoming language on such as professed to be O. S. Baptists and were not, &c. In which it was discoverable, that he had reference particularly to bro. Lumpkin; who hearing what Lacy had told, and seeing what he had wrote knew that he had told positive falsehoods (which he was able to prove.) He then proceeded to take the gospel steps with him, and eventually had to carry the case to Big Creek church, at which time Lacy to prevent the dark charges of falsehood from being taken up against him, shelters under their church resolutions, telling the church that bro. Lumpkin had excluded himself from their connection by giving the \$5, and that they were bound not to hear any charge brought by him, &c. You will bear in mind, the case had never been to Beaverdam church, only by bro. Lumpkin, when he gave them satisfaction.

The church at Big Creek now being divided, a part being disposed to screen or cover Lacy's sins with the resolutions, the other part felt bound to hear and take up the charges, seeing bro. Lumpkin stood fair in his own church and had taken the gospel steps in the case. This is why bro. Edwards and others wanted their resolutions erased from the church book, as they never had intended nor expected them to be construed as Lacy and his party had done: but a majority sustained the resolutions, and still refused to take up the charges, and Mr. Carter says they considered the difficulty settled. And still at the next conference he moved to take up the unfinished business of last conference, when there was no reference and the case settled. A strange course for Baptists to pursue. But the fact is, Mr. Carter and Lacy knew that they then had a majority who were disposed not to hear the charges; and being fearful that the minority who wished them taken up would increase to a majority, by the brethren's seeing their error, for this reason they according to their private council take up the business they considered settled, and bring the minority under church censure until November meeting, during which time they were not allowed to vote. But sure enough, the minority increased to a majority, and was still held by Lacy and Carter and their party, as members under church censure.

But to digress a little I must inform you, that Lacy had taken the care of Blacks Creek church, in the upper part of Madison county, of which brother Henry David was a member, and had been their preacher for fifteen or twenty years previous to that time. And though brother David had advised the church to call another preacher, the manner in which Lacy acted in offering his services to the church, as soon as he found bro. David was disposed to decline, in electioneering among the members that he could influence to get them to call him, and at last taking the care of the church over the head of a minority, brother David had become dissatisfied with Lacy and his proceedings, and on Sunday morning at one of their regular meetings, he took Lacy off to themselves to converse with him; at which time Lacy said, bro. David gave him very abusive language. The preaching hour arrived, and Lacy went in and rose up in the presence of a large congregation, and related to them the abuse which he said bro. David had given

him, (bro. David still being out;) which bro. David denied. And though Lacy said he could prove it, he has ever failed to do so. Lacy then having the care of Marshall church, in Clark county, continued preaching to them till they heard from gospel authority how he had acted towards brother David. They then proceeded to notice and take up the case so far as related to Lacy's being their preacher, and in acting upon it decided, that he was in an error and advised him to stop preaching until the difficulty was settled in some way. And he refused to take their advice, so they dismissed him from the care of the church.

And as Lacy had told several falsehoods which he denied, and they were able to prove, with the case above, all amounting to about nine charges of the deepest dye, they appointed members to carry the charges to Big Creek church; and when they went with them, they found the majority of the church held under censure by the minority, consisting of Lacy, Carter, and Amis, and probably four or five more, who refused utterly to hear the charges against Lacy, who continued moderator and Carter clerk all the time. And astonishing as it may appear, though the majority was held under censure and not allowed to vote, the minority had offered them letters of dismission to go to some other church. The church at Mars Hill made several efforts to lay in the charges, but they utterly refused to take them up.

The time appointed for the Oconee Association to meet at Big Creek meeting house, was now fast approaching. Lacy, though a great advocate for Associations before now, knowing that Mars Hill church would ask the advice of the Association, and that his case would come before her, proposed to his party, (who alone were allowed to vote in Big Creek church.) to withdraw from the Association; which was acted out very quick. The majority being dissatisfied with what was done, met a short time before the Association and appointed a delegation, and in their letter requested her advice; which was given, as may be seen in the minute of 1839, which was to pursue a gospel course of dealing with Lacy, (who was leader of the rest of his party,) and unless he gave satisfaction, to exclude him. Which they did, and were compelled to exclude him and all the rest who went off with him, Mr. Carter being one of them, who says at the time

the packet of charges was presented, Lacy said, "some of them he never heard of before, and no man contradicted the assertion." I say, except Wm. Patman, who made it appear that he had heard of them, though he denied it. As to his being published in the minutes of the Association, it was so; but the Association never directed it to be published in the Christian Index that I know of. But I saw the act of the church in his exclusion published in the Signs of the Times, and also a request with it to the Primitive, to give it a place, and I expected to see it there; but I never have as yet, the reason I cannot tell.*

Mr. Carter seems to think himself a first-rate arithmetician; but bear with me, brethren, a little while; and I will show you how he calculates. He counts every slave that belonged to the church to make out 84 members, when I am sure there were not more than 8 or 10 free white members who had gone off with Lacy; while the Association, in speaking of the large majority, only means the free white members, which were 25, who represented themselves willingly in the Association. Mr. Carter counts all the negroes, who as little belonged to them as he seems to think the church book did to the 25, or majority of the voting part of the church. Mr. Carter too, in displaying his arithmetical powers, seems astonished that this 25 members should exclude Lacy, himself, and others, and still have 25 left. I wonder if he thought their not being numbered in the letter to the Association, excluded them or deprived the church of the power to deal with them? If he did, he was under a mistake. The reason they did not number you, Mr. Carter, Lacy, and others, was, because they knew you were unwilling to be there, where Lacy was sure his deeds of falsehood would be brought to light; for almost all the Association was convinced by this time, that he had told positive falsehoods on various occasions.

During all this difficulty, Lacy continued preaching and using his influence to get followers, until he had divided Blacks Creek church, and persuaded a majority of them to withdraw from the Association; so that there was a minority of ten only represented in the Association by letter and delegates, though since that time their

number has increased to about fifteen I think, and they keep up their regular meeting day as before. And Lacy has his day and continues to preach to his party, though they have been considerably frustrated of late. They had no deacons, and when they had agreed on two members as deacons, and made an effort to call a presbytery, behold there was no other preacher like Lacy to be found, and I hope never will be, that is guilty of so many positive falsehoods as he is. But he proposed to ordain them with the help of one deacon of his party, which they objected to; and some of them have become convinced of some of his falsehoods, which has rendered them very unhappy, and what they will do I cannot tell. But I am truly sorry that they have suffered themselves so imposed on, by him who is guilty of crimes which if they were brought fully to the light, would sink him down in the eyes of the church and world so low, that he surely never could rise again; which it has done in a good degree as it is.

But notwithstanding all the advice of his (formerly) brethren, he goes on as though he was determined to go his way, let the consequence be what it may. I am truly sorry for him, and wish and pray that he might see and feel sensible of his sins, and have a disposition to confess them; for I once thought a great deal of him, but now I have lost all confidence in him, even as a Christian, knowing as I do that he has been guilty of positive falsehoods, that have done great injury to members that have ever stood fair both in church and state.

I hereby advise my O. S. brethren at a distance, to watch him, the said John Lacy, for he certainly is a dangerous character. And, dear brethren, though Mr. Carter has tried to make it appear that the Oconee Association are not O. S. Baptists, we invite you to come and see for yourselves, on Saturday before the second Sunday in October next, when we are to meet at Moriah m. h. Madison county, Ga. For if we are not of that sort, we wish to be with them; but not such as Mr. Carter, who loves his preacher too well to bear even charges of falsehood well authenticated by Old School Baptists. No, we are such we hope as wish our deeds to come openly and fairly to the light, and not keep trying to mend one error by going into a half dozen more. And as to the new institutions, we are separate from them

*It was either overlooked or the Signs containing it was mislaid, or it would have appeared in the Primitive.

and their advocates, and ever intend to be the Lord being our strength and preserver. Dear brethren, I must close by subscribing myself yours as ever.

DAVID W. PATMAN.

Greensboro', St. Helena Parish, La. }
Sep'r 10th, 1840. }

DEAR BRETHREN: I hope the following apology will be published as soon as received. It seems my exposition of the pool of Bethesda, has given offence to not a few of my dear brethren. God, who knows my heart, with all its deceitfulness, knows also that my *expose* was, not intended so much to appear *great* among my brethren, as to diffuse among them, that part of knowledge, which, I thought, for this purpose, he had *revealed* to me. [I use this term in the same sense that I conceive the apostle did in 1 Cor. 14. 30th.] I felt myself under the influence of the 20th verse: "*Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men.*" I am persuaded that every Christian has not the same opportunity to acquire the same knowledge, and if they had, it pleases their heavenly Father not to give it them. "For if they were all one member, where the body?" "But now hath God set the members, every one of them in the body as it hath pleased him." "There are diversity of gifts, but the same spirit." Now as the gifts are not for the peculiar benefit of those gifted, so we ought to communicate; however, the church is the judge in all these things.

Last evening I received the Christian rebuke of my venerable and dear brother Hembree: I had but the day before received my 13th No. in which bro. May had smitten me for the same fault. (if it be one.) I say, let the righteous smite me, I know it shall prove as an excellent oil. My first impression was grief. That I had wounded my dear brethren, hurt me considerable; but my second, was that of joy; for therein I perceived their great zeal for the vindication of one of the Christian's foundations, the *unbreakable* scriptures.

Now, my dear brethren, do not understand me as entering into a controversy with you, but as apologizing for my opinion, and for not rendering myself better understood. A back-handed stroke, in time of battle, I do not approve without we were in Abner's fix, i. e. being closely pursued by a professed enemy. And that I may be sure to keep clear of it, I here

promise, that this apology, shall be the last notice that I take of this matter.

First, I know, that the scriptures, which we have, are true, and that not one of them can be broken. But I also know, that they cannot be, every where taken in their literal sense, and that they were not intended to be so taken. We are informed that, to a certain people Christ spake, "not without a parable." Now the scripture that I adduced, as a confirmation of my views on the pool, was Isaiah, 50, 11th: "Behold all ye that *kindle a fire*, &c." I would humbly ask my grieved brethren; if they can expose this passage, so as to make these people bring in their bundles of sticks and put a match to them? Don't think that I am ridiculing, God forbid that I should so trifle with the feelings of my dear brethren. For *you* cannot be hurt; and *I* escape a wounding.

My dear brethren, there are many figures in the Book of God, a few of which I will mention. The parable, the metaphor, the simile, and the allegory, all partake of the same nature; that is, to illustrate one thing by another. The *hyperbole*, the apostle uses very freely in the following passages: Eph. 3rd, 8th—Romans, 9th, 3rd. In the former he esteems himself *less* than the *least* of all saints. Which, literally speaking, is *no saint at all*. But this is not the apostle's meaning. His object was, to describe the humble feelings of every subject of grace. In the latter, he meant, not to insinuate that for any, nor for all considerations, he wished himself accused *from* Christ, but to convince the Jews, that although he was the apostle of the *Gentiles*, yet his love to them was undiminished. The figure of *metonymy* allows the substitution of one thing for another, and this figure our Lord himself uses, Luke 22d, 19th, 20th, where he says, "*this* (the bread) *is my body*." So also the cup: "This cup *is* the new testament in my blood." When Christ says, have *salt* in yourselves, who would think that he meant any thing else, but "to hold fast our profession?" Again, the apostle, 1 Tim. 4th, 2nd, describes a people "having their conscience seared with a *hot iron*." You may say, perhaps, that these are easily understood. I answer, if they are, it is not so done by a literal construction. I could mention more than a thousand of such passages. But I use not these for contention's sake, but for edification, and an apology I have made for the use of the *pool*.

My dear brethren, if I love you, I must also be candid with you. You have not convinced my judgment of a misapplication in the passage before us. You have offered but two reasons against me, one of which is, my claiming a *positive* position, upon *negative testimony*. The other is, that the impotent man, for aught I know, might have been there but a very short time. As for the first, can my dear brethren see no *positive*, yea, and a gracious gospel proof in my remarks, that Christ's miraculous works were always for the benefit of the poor, and helpless, and not for those who were able to help themselves? The passage before us says, the man had an infirmity 38 years. The translators say, that the Lord knew that he had been a long time in that case. I ask, my dear brethren, *what case?* I think your answer must be, "Trying to get into the pool, and remaining unable to do so."

My brethren, ye have not injured me at all. I speak not this vauntingly nor tauntingly, for if you have done me wrong, I forgive you and hope our common Father will do so. Our tribulation is, *positively* speaking, a great one: but *comparatively* speaking, it is but a *light* affliction, and only for a *moment*. We may feel it much lighter by continually remembering that it is *now*, working for us a "*far more, exceeding, and eternal weight of glory.*" I have been disposed many times, to think my lot, peculiarly hard: but when I do so, I am an ungrateful fool. I know that we all have our trials apportioned to us by our heavenly Father, who is as wise as he is loving. Hold on to the tug-pin, and stand to your posts. Be free, my brethren, in calling me to an account for what I *say*; would to God it were in your power to call me to account also for what I *DO*. But I am like a lost sheep, *alone*. I know the bleatings of a sheep from the howlings of wolves, as well as the odour of goats. Dear brethren, if you will love me, and pray for me, I here give you leave to whip me as much as you please. Yea, I *desire* it at your hands.

And now, dear brethren, I ratify bro. L.'s spectacle remark. If it hurt my brethren to have an opinion different from theirs, I can but be sorry for it. I mean to hear all, and hold fast that only, which I think to be good.

I wrote the pool, not hastily like I write this letter; but at *least* ten years' consideration. I tremble every time I write for the Primitive.

THOMAS PAXTON.

AGENTS,

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"Come out of Her, my People."

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SATURDAY, OCTOBER 24, 1840.

No. 20.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Georgia, Monroe county, }
August 27th, 1840.*

BELoved BRETHREN EDITORS: A few remarks to those Baptists in the bounds of the Tawaliga Primitive Baptist Association, that disclaim all missionary pretension, but still remain in their ranks, and also object to the thirteenth article of the constitution of said Association. How long will you linger in the plains of Sodom? How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him.

I would say to you in the language of, "The Book," come and let us reason together. I think that I can convince you, that your stand is an inconsistent one for a Christian to occupy. You tell us that you have a little hope that God for Christ's sake has forgiven your sins, (and I hope he has;) you also think it your duty to join the visible church, and to put on Christ Jesus by a public profession of faith, &c. &c. I will now ask you, what is a church in the strict sense of the word? You answer, the definite term church, implies a company of believers in the Lord Jesus Christ. Agreed. I now ask, who is the sovereign ruler and great head of the church? You answer, Jesus Christ. Agreed. Now if Jesus Christ is the sovereign governor and great head of the church, and also her lawgiver, I ask, who are his subjects? You answer, the faithful members of his mystical body. Agreed. I now ask, is it not the indispensable duty of the subject to obey the law and commandments of his sovereign? You answer, that it is their

bounden duty to obey all his commandments. Agreed. I have now got you right where I wanted you.

You hope thro' grace that you are a child of God, you believe that the church is composed of believers in the Lord Jesus Christ constituted upon certain scriptural principles, taking the Book as the man of their counsel, and only rule of faith and practice, &c. &c. You believe that the Lord Jesus Christ is the sovereign lawgiver and great head of the church. You believe, that true believers are the only subjects of the sovereign head of the church; and you also believe, that it is the bounden duty of the subject to obey his sovereign. Come now; and let us reason together. If the Lord be God, follow him; but if Baal, then follow him. If you do believe that Jesus is the great head of the church, do for the Lord's sake, and for Zion's sake, obey his laws and commandments; for they are not grievous. Take my yoke upon you, (said Jesus,) and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls; for my yoke is easy and my burden is light. Thus you see, that his law or yoke is not grievous, but easy and light; it will neither skin nor gall your necks. Again: If any man will be my disciple, let him take up his cross and follow me. If you love me, keep my commandments; and if ye know these things, happy are ye, if ye do them.

Let me ask you another question: Of what kind of materials is a missionary society composed? The honesty of your heart answers, that a missionary society is composed of all sorts of folks; the liar; the gambler, the profligate, the whoremonger, and idolator can get directorship, or life membership, or any other office amongst them for his money. I ask if this is obey-

ing the commandments? You answer, no. Right, right. Ancient Israel, under the shadowy dispensation, was typical of the gospel church; they were strictly forbid mixing and mingling, marrying and intermarrying with other nations, neither were they to seek the friendship, interest, welfare, or prosperity of the heathen nations round about. But it was written, that Israel should dwell alone, and not be reckoned with the nations of the earth.

You are commanded to be not unequally yoked together with unbelievers. Think, O think, my brother, you that are in the missionary ranks, how unequally you are yoked with unbelievers: you pulling one way, and he the other, what fellowship have you for him, what concord? Can you commune with him? how can you remain with him? how can you walk with him, except ye be agreed? Your answer is, I have no fellowship for him, no union nor concord, and consequently no communion; neither have I agreement with idols, nor idolatrous worshippers. Very well. Then obey the commandment: Come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. ii Cor. vi. 17. Again, to the Book: Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walks disorderly. Thus you are commanded by the great I AM, to withdraw from all disorderly persons, and from every appearance of evil.

But perhaps you are ready to answer that the declaration of non-fellowship, or thirteenth article of the Association, is what I cannot get along with. Very good. Well come, my bro. and let us reason a little upon this thirteenth article. It is not as big a hobby horse as you imagine, it is only the dividing line between the Old and New School Baptists, and does not affect you at all, which I will prove. But we will first read the thirteenth article, so here it comes:

Article 13th. WE BELIEVE THAT THE GEORGIA BAPTIST CONVENTION, THE MISSIONARY, BIBLE, TRACT, SUNDAY SCHOOL UNION, AND TEMPERANCE SOCIETIES, TOGETHER WITH THEOLOGICAL SEMINARIES, AND OTHER KINDRED INSTITUTIONS FALSELY CALLED BENEVOLENT, ARE UNSCRIPTURAL, UNSUPPORTED BY DIVINE REVELATION, AND THEREFORE IMPROPER. AND WE BELIEVE THAT NO INDIVIDUAL, WHO IS UNITED WITH OR AN ADVOCATE OF ALL

OR EITHER OF THEM, SHOULD BE HELD IN FELLOWSHIP BY OUR CHURCHES.

Now, sir, we have read the thirteenth article, and you see and must acknowledge that it is not as great a hobby horse as you thought it to be; neither does it touch your ease, nor affect you in the least degree. And I will prove it by yourself, and better evidence I am sure you will not ask. You believe that the church is composed of believers in the Lord Jesus Christ. You believe the Lord Jesus Christ is the sovereign and great head of the church, that believers are the only subjects of the sovereign, and that it is their bounden duty to obey their Lord and lawgiver, &c. &c. &c. You tell me, that you are not a missionary, nor a member of any of its kindred institutions, neither an advocate for all or any of them; and that you believe them to be unscriptural and unsupported by divine revelation. Very well. You will now acknowledge, that I have proved that the thirteenth article does not touch nor affect your case at all. But you say, that you thought that we in the thirteenth article had declared nonfellowship with you; but I say, not so. You say you are not a missionary, we only declared non-fellowship with missionaries. You say that you are not a member of any of its kindred institutions, nor an advocate for them; we have only declared nonfellowship for those who are members & advocates of the society system, thus you see we have not declared nonfellowship with you. So I think you will yield the point, that the thirteenth article does not affect your case.

I would now ask the aged amongst you, for some of your heads are frosted with threescore and ten winters, if there was as much distress, turmoil, confusion and division in the Baptist denomination forty years ago as now? Your answer is in the negative. I again ask, has not the introduction of the hydra-headed monster missionism produced all the distress, confusion, and division that now pervade the streets of the once peaceful Zion of our God? You are compelled to answer in the affirmative. You believe it the bounden duty of the subject to obey his master. Well, one command of the master is to earnestly contend for the faith once delivered to the saints; another is, to continue steadfast in the apostles' doctrine—not doctrines, for men have doctrines and devils have doctrines. You are commanded not to be carried about by every wind of doc-

trine, nor strange doctrine; but contrary-wise, you are to adorn the doctrine of God our Saviour.

Dear brethren, suffer me on this occasion to adopt the language of Paul to his son Timothy, vi. 3, 4, and 5: If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words whereof cometh envy, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds; and destitute of the truth, supposing that gain is godliness; from such withdraw thyself—said Paul, and so say I:

Again, I call your attention to the ii Epistle of John, 10, 11: If there come any (man) unto you and bring not this doctrine, (of Christ) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. Now let me ask, you that are yet in the missionary ranks, how can you reconcile this text, with the stand you occupy? Receive them not in your house, i. e. into your meeting houses, nor bid them God speed by remaining with them and going to hear them preach false doctrines. You say that you do not believe with them, I then ask how can you walk with them except ye be agreed? how can you commune with them you have no fellowship with?

The Book emphatically teaches me, that whatsoever is not of faith is sin. I then ask another question, in the language of the Book, how can they that are dead to sin, live any longer therein? And in conclusion I would say to you, behold, to obey is better than sacrifice; and to hearken than the fat of rams. How long halt you between two opinions? How long will you remain under the banner of Mystery Babylon? How long will you receive the cursed whore of Rome into your house, and bid her God speed? How long will you linger in the plains of Sodom? If the Lord be God, follow him; but if Baal, then follow him. Let me admonish you to tarry not in all the plains, but flee for your life, escape to the mountains. Come then and go with us, for the Lord has promised good concerning Israel. Peace be with all saints.

FACHAL D. WHATLEY

P. S. I have just received the 14th No.

of the Primitive Baptist, and unite with brother Lawrence in praying the brethren to keep controversy out of the Primitive Baptist. If one brother disagrees on a doctrinal or practical point, with another, do as brother Lawrence admonishes, write him a private letter, convince him by the word and doctrine of his error. If he is a Christian he will not be hurt, but you will gain him & love him better than before. David said, let the righteous smite me, it shall be a kindness; & let him reprove me, it shall be an excellent oil which shall not break my head; for yet my prayer also shall be in their calamities. Some of the brethren differ with me in relation to soft words, &c. &c. which I can easily account for. Some have need of milk, and others use strong meat, and it is essentially necessary that both be administered; the milk to the tender lambs, and the strong meat to the old sheep. The babe in Christ hath need of milk, but those of full age can bear strong meat; for every one that useth milk is unskilful in the word of righteousness, for he is a babe; but strong meat belong to them that of are full age; even those who by reason of use have their senses exercised to discern both good and evil.

And I have thought, my brethren, that I have need of milk, as I am a young Baptist, and have made but little progress in the divine life, consequently am a babe; but strong meat belong to them of full age, that have arrived to the stature of a man in divine things. So I would say to my brethren go on, write such things as God reveals to you, whether milk or strong meat. Tell bro. Tillery, the aged veteran of the cross, to cry aloud and lift up his voice like a trumpet; and with his sharp threshing instrument with teeth, to thresh down the mountains of opposition till they become a plain. Tell bro. Paxton to hew down the tall oaks of Bashan with his broad axe of truth. Tell bro. Keaton to slay his thousands with the two edged sword of the spirit. Go on, bro. Rorer, in the strength of the Lord, with your bow and battle axe. Go on, bro. Hassell, in the strength of Elijah's God with your glittering spear rush into the battle. Bro. Simpson Parks, lift your voice like a trumpet, and Evans be not silent. When shall we see bro. Biggs name in the Primitive again? And where is that mighty man of God, James Osbourn? Will bro. O. come up and help old Lawrence and his boys to wage war against antichrist? I would say

in conclusion, to all the writers of the P. B. go on in the strength of the Lord, and in him be strong, for his name is a strong tower. The righteous runneth into it and are safe.

V. D. WHATLEY.

TO EDITORS PRIMITIVE BAPTIST.

Scotland, New York, }
Sept. 19, 1840. }

DEAR EDITORS: A reader of your paper in this section of the country has lately received a letter from that bold and faithful servant of God, Jas. Osbourn, which he would like to see in your paper; and by inserting the same you will much oblige your friend.

P. D. TALMAN.

DEAR SIR: As when I was with you last, you pressed me to address you by letter when convenience served, I cannot for a moment suppose that my sending a tolerably lengthy one to you will be deemed an intrusion. My mind seems to be called up to this point at present, from the circumstance of having just received a letter from our worthy friend John J. Mabic.

I am still in tolerable good health of body; but especially am I rejoicing in the delightful consideration of Christ having finished transgressions, and made an end of sins, and made reconciliation for iniquity, and brought in everlasting righteousness. This whole matter put together forms an indisputable foundation for needy sinners to build their hope of eternal happiness upon, and without this foundation I must for ever perish; but as the matter now stands I can but hope and believe, that it will go well with him who builds his hope of glory on so firm a base. This work of our great Immanuel has opened a channel of mercy for the poor and needy of every nation under the sun, and so, of course, for you and I, if we feel our need of it; and I would fain hope you do, and if you do not, I sincerely wish you may in a day yet to come. David says, 'Let Israel hope in the Lord: for with the Lord there is mercy,' *Psa.* 140. 7.

The human mind is so dark and contracted, that we cannot conceive of half the love which Jesus bears towards all his mystic members. It is love which passeth human knowledge, for it is immense, and boundless, and bottomless, and is the wonder of heaven and the song of eternity. In this immortal love are to be seen mysteries

indeed; for out of this immense love wherewith Christ hath loved poor sinners, we behold the eternal Son of God taking hold of our nature and becoming man, God and man united in the person of Christ. And when we view the word made flesh, or God in our nature, obeying and suffering, bleeding and dying, the just for the unjust, that he might bring us to God, we have great reason to call upon all the faculties of our souls to admire and adore, praise and extol, our glorious deliverer. God says, 'I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord,' *Hosea*, 2. 19, 20.

In these words we see Christ as the bridegroom, and the church as the bride, and God the Father presenting the church to his dear Son in all that glory and beauty which he intended to adorn her with in heaven; and the Son of God viewing the elect as thus presented to him in the glass of his Father's eternal decree, fell in love with them all, and asked for them at the hands of his Father, so that they might become his spouse and social companion. And as they thus became united to Christ in eternity, so when in Adam they fell into sin and foul disgrace, this their glorious lover and husband, came from heaven in order to pay the immense debt to law and justice, and thereby obtain eternal redemption for them; and when the day of this Redeemer's power comes on, and poor elect sinners are effectually drawn to Christ the bridegroom, and vitally united to him, the words of the above text are fulfilled.

And that all this may be done after the due order and in accordance with the eternal counsel of heaven, Christ's ministers are sent out to publish his truth and grace; and also to invite heavy laden sinners to the gospel feast; and also to set forth the transcendent glories, and beauties, and riches, of their illustrious Bridegroom; and also to bring forward the promises of God; and also to point out the mystery of faith in a pure conscience; and also to direct their feet to Zion's hill, there to pay their vows and honors, and in lofty strains to offer praise to their God and King who remembered them in their low estate, and whose mercy endureth forever. Those public servants of the Lord are also authorized to allege, that mercy and truth have met to-

gather, and righteousness and peace have kissed each other; and that on this account no needy sinner need to despair of forgiveness, if he applies to the Lord for it from a sense of his guilt and misery.

Of this divine mercy, some of the chosen of the Lord have drank large draughts, and been greatly refreshed by the spring of clemency, and also much strengthened and cheered in soul by views of the everlasting covenant as being the original source of mercy and truth, and righteousness, and peace. And I, for my own part must needs say, that I draw all my spiritual strength, and hope, and encouragement, and comfort, and peace, and rest, and happiness, from what our most glorious Christ hath done and is now doing for me and for all his chosen ones. And besides this, I do greatly rejoice in the fact that Christ suffered all he suffered here below, and is doing all that he is now doing above, by virtue of an eternal predestination agreed on by our immortal God in his Trinity of person in the ancient settlement of eternity. And by the Holy Spirit, I trust and believe, I have been brought to rest my whole hope of salvation on this solid foundation, and through the gracious influences of this spirit I am kept still looking to, and trusting in the person, blood, and righteousness of Jesus, for present cleansing, healing, peace, joy, and comfort.

To behold Christ as our surety, and sacrifice, and righteousness, and redemption is a most blessed sight, and in the word of God, poor sinners are called upon to view and to admire this divine person, this incarnate God and Lord of all. And certain it is, that right views of this our Immanuel God with us, will most effectually eclipse all the glories of this world, and sweetly and powerfully draw our hearts and affections towards him who is altogether lovely. And the more we look on our prince Immanuel by faith, the more shall we love him, and the more we shall see of his beauties and charms, and the higher will he stand in our esteem.

Most glorious Christ! In him all fulness dwells; and in him the church is complete, and all fair, and quite safe: nor has she any other rock on which to build, but Christ the Lord. He is her hiding place, and her place of rest, and the centre of her happiness, and her eternal life, and everlasting all.

I wish, dear sir, that your whole soul may be delighted with this holy Lamb of

God—God's Son—God's equal and the express image of his person. He stands as an able and a willing Saviour to all who need him. Go to him then with all your wants and woes, and see if he will not show you something of his loving heart. In the days of his flesh he went about doing good, and now in the gospel he also goes about doing good to sin-sick souls. Our Lord came here on earth to die for sinners; and it was for those even for sinners the chief, that he magnified the law, & expired on the cross, and was buried, and rose again and ascended to heaven, and now intercedes. And hence if you feel yourself a sinner and a poor burdened sinner, go to him who suffered and died for you, and tell him how greatly you stand in need of mercy, and of his pardoning blood, and of his grace to save your soul from endless wo: and such entreaty as this will soon move the compassionate bowels of the Saviour of sinners, for his heart is made of tenderness and his bowels melt with love; and in the scriptures of truth, this wonderful and almighty Saviour, is revealed and spoken of as the sinner's friend; and also by these same scriptures he is most gloriously and very highly exalted.

And also in the ministry of the word Christ is extolled and raised very high: and so indeed he needs must be by those ministers who know who, and what, Christ is by the inward teaching of God the Holy Ghost. But those ministers who know not Christ by the sweet and most powerful teaching of this divine agent, are sure and certain to lessen, and sink, and obscure, and mangle him, in and by their ministry, or preaching; for instead of showing and proving Christ to be *all in all* in the business of the soul's salvation,—our efforts, and resolutions, and promises, and vows, and assiduity, and reform, and free agency are extolled, and brought forward, and spoken of as the basis on which our salvation rests. And all revivals or conversions, as they are called, under such a state of things as this, we have sufficient authority from the word of God to view as delusive and vague; and in this snare we have good reason to believe that many of our fellow mortals are at this time ingulfed.

In this town there is at present what is called a revival, but I can take no interest in it for the reasons above assigned. I know and am sure that the revival of the Holy Spirit's work in the hearts of men, is always in perfect accordance with the di-

wine oracles of God, and with the truth as it is in Jesus. But the glorious truths of the everlasting gospel of Christ, and which are the solace, and strength, and comfort of the Lord's chosen ones; and by which the God of Jacob is honored and extolled; and for the sake of which, our Saviour and his apostles, and thousands of saints since them, suffered reproach, scandal, ignominy, and death,—these glorious truths, I say, are in this town laid aside, and treated with contempt, and spoken of as dangerous doctrines; and those who preach them, and those who love and believe them are viewed and treated with scurrility and scorn. And yet these very people, I say, have contrived their matters in such a way as to bring about what they call a *revival of religion*; and we have reason to fear and to believe that the whole of it was brought about, and is now carried on, at the expense of divine truth and the honor of God. But as it was of old, so it is here now, the people *rejoice in a thing of nought*, Amos, 6. 13.

We live in a day, sir, when divine truth is derided and set aside as nothing worth; and the schemes, and plans, and commandments of men, serve the places of those blessed truths which our forefathers fed on and rejoiced in; and over these things, men of truth and grace can but weep and mourn, while carnal professors can and do rejoice in a thing of nought. However, the foundation of God standeth sure, and the Lord knoweth them that are his, and our great High Priest will have his own tithe, and he in his own good time will bring them from sinful paths to paths of truth and grace; and there shall they love, and worship, and serve, and praise, their God and King for what he hath done on their behalf.

From the generality of professing men in this day of false light, we hear a great deal about what they have done, and are yet doing, for the Lord by means of plans and schemes of their own contriving; but what he hath done for them by way of quickening, enlightening, delivering, and saving their souls from endless woe, and blessing them with a sense of mercy, and of the pardon of their sins, and peace with God, and joy in the Holy Ghost, we hear little or nothing of. These vastly important points appear to graceless men as mere empty dreams and as things which they can very well do without, and which too they are altogether in the dark about,

and which they say nothing of; or if they do speak of them at all, it is as if they viewed them as things of no great worth in the scale of salvation. Most of the religion of this place, and of New England in general, and indeed of the world at large, is such as makes the hearts of the Lord's tried and afflicted and well taught children, sad, and exceedingly sad, while at the same time it causes graceless professors to triumph and to boast as if they had taken great spoils. And it is such too in which I can take no interest, for it is too empty and vague to suit my purpose. My soul stands in need of a religion far more solid and substantial, and which stands nearer connected with divine truth, and savours more of the holy unction, and much closer related to the honor of God, than is the case with the greater part of the religion of Woburn and elsewhere.

A religion which is attainable by mere human agency and fleshly efforts, is not from heaven nor of God; and hence while it gratifies a false professor, and amuses a graceless mind, it leaves a soul, taught of the Lord, empty and bare and in a starving condition: and just in this miserable plight I found a few people when first I came to Woburn, and in this state of poverty and wretchedness they had been for many years, for they were surrounded with nothing better than a blind ministry, another gospel, the commandments of men, fine meeting houses, and swarms of empty religionists. But the precious gospel of our most glorious Christ is something far beyond the things above named, and it is what but few are acquainted with; but it purifies the heart, and works by love, and leads the soul upwards to God, and brings the possessor of it into a love of those sweet truths and doctrines which in this day are rejected and set at nought by false professors and carnal preachers.

I intend that this letter shall be joint stock—one and all claim it alike, Dominies and all. I want much to visit in your parts once more and hope I shall soon. My love to all. Amen.

JAMES OSBOURN.

Woburn, Mass. April 19th, 1840.

SELECTED FOR THE PRIMITIVE BAPTIST.

A WITNESS of the 16th CENTURY.

Luther to Erasmus.

“These things, therefore, are openly proclaimed for the sake of the elect; that

being by these means humble and brought down to nothing, they might be saved. The rest resist this humiliation; nay they condemn the teaching of self-desperation; they wish to have left a little something that they may do themselves. These secretly remain proud and adversaries to the grace of God. This I say is one reason: that those who fear God, being humbled, might know, call upon, and receive the grace of God.

The other reason is—that faith is, *in things not seen*. Therefore, that there might be room for faith, it is necessary that all those things which are believed should be hidden. But they are not more deeply, than under the contrary of sight, sense and experience. Thus, when God makes alive, he does it by killing; when he justifies, he does it by bringing in guilty; when he exalts to heaven, he does it by bringing down to hell: as the scripture saith, 'the Lord killeth and maketh alive, he bringeth down to the grave and raiseth up,' 1 Sam. ii.; concerning which there is no need that I should here speak more at large for those who read my writings are well acquainted with these things.— Thus he conceals his eternal mercy and loving kindness behind his eternal wrath: his righteousness behind apparent iniquity.

This is the highest degree of faith—to believe that he is merciful, who saves so few and damns so many; to believe him just who according to his own will, makes us necessarily damnable that he may seem, as Erasmus says, to delight in the torments of the miserable, and to be an object of hatred rather than of love. If, therefore, I could by any means comprehend how that same God can be merciful and just, who carries the appearance of so much wrath and iniquity, there would be no need of faith. But now, since that cannot be comprehended, there is room for exercising faith, while such things are preached and openly proclaimed: in the same manner as, while God kills, the faith of life is exercised in death."

TO EDITORS PRIMITIVE BAPTIST.

*Johnston's Store, Ga. }
Aug. 25th, 1840. }*

DEAR BRETHREN EDITORS: I for the first time take my pen to write you a few lines to let you hear from me. And as I am no scholar, and am upwards of sixty

years of age and a trembling hand, you must excuse bad writing and bad spelling.

I hope some times that I have been a believer in the Lord Jesus Christ for near forty years, and hope I am an Old School Baptist and have never supported any of the new institutions of the day, as I discovered their cloven foot very soon. The church to which my membership is, have long since come out of the institutions of the day, and have enjoyed peace amongst ourselves.

And now, dear brethren, I believe that God will guard and defend his people thro' all ages; for we have many instances of his guardian care over his people, even in ancient times. We will instance the case of Daniel, who was cast into the lion's den, and there preserved from the jaws of the most ferocious beasts, so that no harm came upon him. Also the case of the three Hebrew children, that were thrown into the fiery furnace; which was heat one seven times more than it was wont to be heated, yet they were preserved from the flames of that destroying element. Time and space would fail us to enumerate the many instances in which the faithfulness of God has been manifested, through the prophetic dispensation until the fulness of the time had come, when God should make his appearance into the world in the person of our Lord and Saviour, in fulfilment of the covenant relation that he bare towards his people, to die the just for the unjust, that he might bring us to God, and then arose a mighty conqueror over death, hell, and the grave, and ascended to the right hand of his Father to make intercession for the saints, according to the will of God. The faithfulness of God has been abundantly manifested in the preservation of his gospel church, even through the rage of pagan and papal persecution, down to this time God reserved to himself a people to praise his great and glorious name.

Then let us thank God and take courage, notwithstanding we have seen a great and dreadful storm of priestly influence gathering and spreading for several years, and has ripened to almost a dreadful deluge, until our beloved country is likely to be deluged with persecuting rage and even war and bloodshed. But God ever has and ever will preserve, protect and defend his people, until he comes the second time without sin unto salvation, to bring his people into the full possession of that glorious inheritance which he has prepared

for them. Then if God be for us, who can be against us? Then fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

But what shall we say to poor sinners that are dead in trespasses and dead in their sins, for we hear the word say: Wo to the wicked, it shall go ill with them, &c. And again: The wicked shall be driven away in their wickedness, &c.

So, dear brethren, farewell. You can use your pleasure with these few lines, and I pray God to bless you, and keep us from error is my sincere desire.

SAMUEL WEAVER.

TO EDITORS PRIMITIVE BAPTIST.

Heard county, Georgia, }
Sept. 3rd, 1840. }

BRETHREN EDITORS: Being confined principally in the house, in consequence of sickness in my family, my thoughts have been employed this morning upon that saying of the sweet singer in Israel, when he beheld the godness of God, in the display of his grace towards his saints: Ps. 133rd: Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head of Aaron, &c.

I have attended two union meetings this year, and I can say of a truth, that at each of those meetings; the above passage was made manifest to the dear saints of God. The ministers of the gospel of God our Saviour came forward, all speaking the same thing in Christ Jesus. They all appeared to be taught by the same spirit, and drank of the same cup. Brethren, this is truly pleasant to behold, and far more edifying than that kind of preaching which was formerly, some years ago, while the churches were filled with so much stuff as they were, when the missionary had a place and a seat in the churches. For then we had a variety of preachers, and some would preach money, money, money, and others would preach up society, to get more money—to save more souls.

But no marvel, brethren, that those worldly wise men had an eye single to their god (money,) for they understand the power of their god, for they seem to think they can do all things, money strengthening them; & where they would stop, God only knows, if there was enough money given them to do all the things they would. But from the pressure of the times they cannot do the

things they would. Not so with Israel's God, he changes not, he is immutable, he is all power and can work and none can hinder. Even in this dark and cloudy day, he speaks unto his saints saying: COME OUT OF HER, MY PEOPLE, and it was so. And he blessed them and made them to sit together in heavenly places in Christ Jesus, and they dwell together in unity, all agreeing with the apostle that by grace ye are saved. And that the faith of God's elect doth not stand in the wisdom of this world, in the cunning craftiness of men; but in the power of God, and in the wisdom of God, who worketh all things according to the counsel of his own will.

Dear brethren, you can read the Father's will, John 6 ch. and 39 vs.: And this is the Father's will which hath sent me, that of all he hath given me, I should lose nothing, but should raise it up again at the last day. 40 v. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have eternal life. And I will raise him up at the last day.

Thus, my brethren, you may see what your heavenly Father wills. He willed the church to his Son Jesus Christ, and that he should lose nothing. And also the Son's will to raise her up at the last day. And that will fail not, the Father gave him all power in heaven and in earth; and his pleasure or will he will accomplish.

So then, dear brethren, joyful stand,
On the borders of your Father's land;
Tho' hell may rage and vent her spite,
Yet Christ will save his heart's delight.

Beloved brethren, it is with sorrow and regret that I have to take my leave of you as agent for your valuable paper, the Primitive; for it has often brought good news from a far country to my poor heart, to hear the many precious communications from so many of the dear saints of God all over these (once) United States. Dear brethren, I sincerely crave an interest in your prayers for me and mine, for I am a man of deep affliction, in persecution and in perils amongst carnal professors in this section of the world. Now may God bless you and enable you to keep up and circulate your valuable paper, so long as it may be a source of consolation to the saints.

Yours in tribulation.

JOHN GAYDEN.

Whatever purifies, fortifies also the heart.

THE PRIMITIVE BAPTIST.

SATURDAY, OCTOBER 21, 1840.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; these will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

TO EDITORS PRIMITIVE BAPTIST.

*North Carolina, Buncombe county, 2
May 19th, 1840. 5*

DEAR BRETHREN EDITORS: And all the dear brethren who are scattered abroad. Feeling it a duty impress on my mind, to inform you of the times in Buncombe, as far as my acquaintance the churches are in great confusion. The French Broad Association, drawing on the missionaries and their friends the fence-straddlers, are crying out some one thing and some another; the missionaries and fence-straddlers appear very much alarmed, hearing that some of the old regulars who are enlisted under King Emanuel, are to meet them with their slings and their battering rams, for the purpose of breaking down their strongholds in the town of man's soul. So they the sneaks and fence-straddlers, are trying to bar up their gates with bolts of strong delusion, pointed with case-hardened malice; so that their gates may not be opened to those old regulars when they come. But I am in great hopes that old brother Thomas Hill, and Henry Randolph, and many others of the same stamp, have not forgot how to blow the two silver trumpets that are made of a whole piece.

Yes, brethren, it seems that I can almost hear them now sounding from the tops of the lofty mountains to the great seas. No, brethren, hell with all her legions cannot stop their trumpets from sounding, for the Lord Jehovah is in the front of the battle, and is giving command to his field officers to blow the silver trumpets and sound the alarm of war, as the devil and his legions have now marched into the field and are bidding defiance to the armies of the living God. I hope that God in his goodness will give unto us another David with an army of Benjamites, that can throw to a hair's breadth and not miss the mark, so that their champions may fall dead in the field by the sling stones that are pouring from the thundering cannons of the holy scriptures on the philistines' armies, who are now bidding defi-

ance to the powers of the most high God. Yes, my dear brother Holsonbake, of Georgia, who thought it meet to make use of my unworthy name, as one of the Benjamites in the army of the Lord; yes, my dear brother, if I am worthy to call you so, I can assert to you and all the brethren throughout the inhabited world, that my soul's desire is, to do the will of God, let it bring sword or famine, life or death. For in truth, if I knew that I should go to hell after death, I would wish to spend my days here on earth in his service; and then if cast in them doleful regions, I do pray to his blessed name to allow me the privilege to love and praise him there.

Dear brethren, I have often thought that if it should be my happy lot to ever reach that happy world of pleasure above, that I should be looked at as the greatest monument of mercy that ever had received a pardon. And I have thought, that if such a thing could be possible for any one's voice to be heard above another, that my voice would certainly be the loudest of all the millions in heaven. For it appears to me, that I have been the greatest sinner that ever lived on earth; yes, brethren, and a sinner yet. I see sin in all my best performances, the life I wish to live I cannot live while here on earth, for my soul's desire is peace and friendship if I could have it on the right terms. But I plainly see it is not for me, while here on earth; nothing but wars without and fightings within, and it takes just such a soldier as God has called to stand the storm. The enemies of the God of heaven have been twice to the Court House, there laying in grievous complaints against me; but as yet, all to no purpose. They have got defeated in every attempt as yet, and the Lord God that my soul delights to honor and obey, is able to defeat them both here and hereafter. It is verily believed by some respectable people, that the sneak party will before they are done, hatch up and swear a lie against me if they can possibly do it without being found out in doing so; or waylay me as I am going to some of my appointments, or on my way home, as I am often in the night getting home. But, brethren, I fear them not, for evil-hearted men are always cowards. I have stood them a seven years war, and I have never received a single shot yet. The reason is, their guns are loaded with nothing but wind, and that only rises from the stinking ponds or stagnated water from whence the mission whore arose, with all her train of daughters who are now riding on the scarlet colored beast, full of the names of blasphemy, and their golden cup in their hands full of the wrath of God Almighty; and committing whoredom with every nation, and language, and tongue, and people, under heaven.

Dear brethren, drink not of her cursed cup, obey not her decrees; with courage walk up to the stake and let your bodies be consumed into ashes, before you ever bow your knees with the cursed calf worshipping clan. Brethren, the elect cannot be deceived, therefore I for one do not believe that the elect ever was or ever will be found living in fellowship with missionism craft. There are numbers of people in this country who call themselves old fashioned Baptists, that have for seven long years past and now are living in churches in full fellowship where the missionaries are received into their pulpits, and to the sacrament table whenever they please to come, and there made welcome to all the privileges of the church; and those men at the same time deny being any part of a missionary. I ask you, my old brethren, is not this right down lying both to God and man? Brethren, if such work as this is Christianity, no man never need to fear hell any more.

O, ye dear old soldiers of the cross, let me beg you to spare such people no longer; give them their portion in due season, we cannot serve God and mammon, and it is not worth while to try, tenderness without faithfulness will never do. Even should a member be as your right eye, when you see and know he is not sound in faith of the gospel, but will hang with the institutions of the day, pluck him out of the church and cast him from you. And if he sees his folly, there is the same door from him to come in at, that there was to cast him out.

Dear brethren, unfaithful ministers have been the cause of our troubles. I have received this day my papers, and in reading the first and second communications I find two valiant soldiers by the name of Asa McCrary and Rudolph Rorer, that appear very expert in the craft of chunking the missionary beggars out of the country. And I say, well done, brethren, here is my heart and hand to help you all I can. And may God bless you, and enable you to drive them from among you. So I conclude and say, may God smile on every true follower of Jesus. Amen.

ISAAC TILLERY.

TO EDITORS PRIMITIVE BAPTIST.

*South Carolina, Fairfield district, }
September 15th, 1840. }*

Grace, mercy and peace to all the Primitive Baptists, throughout these United States.

DEAR BRETHREN: I thought I would not write just now, but since I hear what the missionaries are saying about the Ararat church, of which I am a member, I think proper to write. They say that the Primitive Baptists would not have got her

on their side if she had not have been cut from the Bethel Association, and therefore I wish to inform all my Primitive brethren, that if she had not have been of the Primitive faith and order, I believe they would never have dealt with her as they have. Two of the leading members of the institution and Association, came to the church last summer and appeared to be very desirous that the difficulties should be settled, and after attending two or three church meetings, they proposed that the member about whom all the confusion had been made, because he was excluded from the the church and could not be restored without some acknowledgment, should be reinstated in the church; and all the charges that the church had against him to be bought with the proof. To which the church readily consented.

Well when it came before the church, one of these ministers acted as moderator and the other as clerk; and when they found there was enough proven against him, not only to exclude him from the church, but to keep him out forever, without some very great acknowledgment, and that the church would nor could not do what they firmly believed to be contrary to scripture and gospel discipline, they went away and left the church in full as had a situation as she was when they came there. And now, brethren, what do you think these gospel ministers did? Why they left these charges, proof and all, against this man recorded in our church book in their own hand writing, and gave him a letter of dismissal to unite with some other church, because they want the largest number on their side.

Brethren, I am surrounded by missionaries almost on every side, who are shooting the arrows of persecution at me continually, which sometimes wounds me; but sometimes the word of God bruises the sharp end of their arrows, so that they take no effect. Therefore, I have cause to thank God that the wisdom of this world is foolishness with him.

I will now give you a short history of a protracted meeting, held by the missionaries at Jones's meeting house. They commenced on Friday before the 1st Sabbath in this present month, on which day they had four preachers and fourteen hearers; and on Saturday, they had a little larger congregation, at which time they preached the terrors of the law mixed up with a little Arminianism. And on Sunday, they

met there again and had a very good congregation, at which time they tolled several in the altar to be prayed for, trying to make them believe there was good to be received by it. And I suppose from what they saw, they thought there was a chance for them to receive some members by continuing the meeting, and therefore they continued it until Wednesday evening, at which time they had got several young persons so humble, that they would talk with them on the subject of religion; & after they had examined four or five of them, and asked them a good many questions, they said they believed they were converted people, and as there was no church there but a Primitive church, they said they would receive and baptize them, and give them letters to go to any church they wished. But when they proceeded to receive those young men and women into the church, the young men and women except one woman refused to be united with the church.

They then adjourned till Saturday following, when six or eight preachers met with a tolerable congregation, and the meeting was carried on as it had been before; and in the evening, they tried once more to persuade those persons to join them, but they still refused. And after their leading minister found that he could not prevail on them to come in, he told them he believed it was their duty to do so, and that the Lord would not bless them unless they done their duty. They adjourned till Sunday, when they had a great congregation, but there appeared to be very little feeling or excitement either by preachers or hearers. They then concluded the meeting, until Saturday before the 1st Sabbath in next month.

I will come to a close for this time, by praying God to enable us all to contend for the faith once delivered to the saints.

JOHN L. SIMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Alabama, Russell county, }
June 8, 1840. }

DEARLY BELOVED BRETHREN EDITORS: If one who feels himself to be the least of all, if one at all, might be allowed to call you brethren. I am glad that we have a blessed channel through which we can get acquainted and talk with each other. The Primitive is that which gladdens my heart, and I am made to rejoice and bless the name of God, that we though

the offscouring of the earth, so called by some of our fellow men, can hear from each other, and that there are some in all parts of this United States, that do and will contend for the faith once delivered to the saints, and that the gospel is the power of God to them that believe.

Dear brethren, I am no preacher, my membership is at Providence church, which was constituted a little over a year ago on the Primitive faith; and instead of a better I am their deacon, though unworthy of an office in the house of God. Dear brethren, we are a poor afflicted people, we are surrounded by all the craftmen and isms and institutions that men can invent; they mock and scoff at us, and some say, there is no such thing as a covenant. And some say if there is, it will not do to preach it; for, say they, it is unpopular and the people will not receive it. And they say, it is better for a man to pray three or four times a day, than for him to talk about a covenant or election; for that neither would save them. O that they would read the good old Book more, and study its mysteries better, and not think so much about money; for if a covenant will not save the people, I am sure that money will not; for it is not founded on a rock, for we see the banks burst and their money of no account.

Brethren, take away a covenant and you must take away Jesus; for it is through a covenant that poor sinners are brought to the knowledge of the truth. Then praise the Lord, the works of the Lord are great: Sought out of all them that have pleasure therein; he hath made his wonderful works to be remembered; he hath given meat unto them that fear him; he will ever be mindful of his covenant; he hath shewed his people the power of his works, the works of his hands are verity and judgment; all his commandments are sure, they stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people, he hath commanded his covenant for ever. The fear of the Lord is the beginning of wisdom. Not unto us, not unto us, but unto thy name be the glory; for thy mercy and for thy truth's sake. Wherefore should the heathen say, where is now their God? but our God is in the heavens, and he hath done whatsoever he pleased. Their idols are silver and gold, the works of men's hands; they have mouths, but they speak not; eyes have they, but they see not; they have ears and

noses, and hands and feet, but they do not hear, nor smell, nor handle, nor do they walk; and they that make them are like unto them, so is every one of them that trusteth in them.

Dear brethren, my Bible does not tell me of any of these left hand ways that lead to the Saviour, as the new lights are teaching and telling the people that they cannot be a Christian and drink a dram; but if they would join the temperance society that they can take a little in the way of medicine and be a Christian. Now, my dear brethren, I as a man am as fond of temperance as they are; I do not make any use of spirits, but if I did want it, I do not want to go to them to ask them if I might drink a dram. And if they did know the truth, they are drunk many times and in fact always, if it is not of spirit. My way bill tells me to take all right hand paths, and God has ordained good works, that his children should walk in them; not Ashdod children, nor Ishmaelites, but the children of the kingdom, the sons of Abraham, the seed of Isaac, the children that were given to the Son before the foundation of the world. And they shall come, for they are paid for; the Son of the Father paid for them, eighteen hundred years ago; and now he says, you are bought with a price; therefore, glorify God in your souls & in your bodies which are his.

But what will these free willers say of these things? Will they say, a little work and a great deal of money, with all these benevolent societies & as much grace as we can purchase with the money we have got? But when we get money enough, we will purchase the millenium year of the Lord. I would here remark; that if any professed follower of Christ, with the word of God before him, and with his own experience, should be so deluded and led astray so far as to believe that money can and will save poor sinners, or ever did save one,—my dear brethren, I do not believe there is a Christian in the world that believes such doctrine.

My sheet is full and I must come to a close for the present, hoping the brethren will keep up the correspondence through the Primitive Baptist. So, dear brethren, when it goes well with you, then remember Providence Church, Russell county, Alabama. JOHN BROWN, Deacon.

Alabama, Jefferson county, }
Sept. 24th, 1840. }

DEAR BRETHREN: On the sixth of Feb.

last, I wrote a short communication for the Primitive, which was published in No. 9th, vol. 5, of your excellent paper. Its simple narration of truths has touched some in a tender place, and like the galled horse they flinch. The above publication drew from the *great captain* of this section, a most heated reply, clearly showing that he most severely felt the withering lashes of a conscience that whispers that "*all is not right, and that your neighbors know it.*"

The reply was published in the "Baptist Banner & Western Pioneer," published at Louisville, Ky. July 16th, 1840, in which piece my communication is treated with great severity, and myself with greater. My intellect is judged and measured by him, and in that he displays more truth than is to be found in all else he writes. My memory is pronounced most treacherous, wilfully or ignorantly. It is true, I stated that about the year 1831, as well as I recollect I sat in the Association, &c. Here I made a mistake—it was in the year 1832. I said in my former communication, that "I sat in the Association when the missionary plan was brought forward, with all its new invented plans to get money." On which he thus comments: "This is an entire mistake;" "all the new invented plans to get money were not introduced into the Mount Zion Association." Yet he admits that *some* were. He says, "the simple fact was this:" "the Association had correspondence with the Baptist General Tract Society;" and likewise with the Baptist State Convention of Alabama, and that six small anti-churches at this meeting petitioned the Association to drop the correspondence, and that it was this that brought on the two days debate. "However Mr. Jacks' memory fails him again, the subject was not taken up until Monday, on which day the Association closed its session."

Are you certain, Mr. Holcombe, that these were not introduced until Monday? Your memory may betray you. I will not be so presumptuous as to throw my veracity into the opposite scale with yours or even my memory; yet out of the mouths of two or three witnesses, I will prove to the world that your memory is not infallible; though you yourself may not be convinced of that fact. But more of this hereafter.

Mr. H. further quotes me: "We the Old School Baptists voted it out." And again:

“we examined their constitution, and refused to letter them it. They then agreed to lay it aside, calling it a skeleton, and agreed to form them a constitution after the order of the Mount Zion Association.” “Here,” says Mr. H. “in less than three lines are four notorious FALSEHOODS, mistakes, slips of the tongue, or pen; or shall I attribute it to the depraved, debased *memory*? To this modest and mild hint to my telling notorious falsehoods, I have not a word of murmur to say. But upon the truth of the statements in the above quotations I take issue.

Mr. H. farther says: “Mr. J. is to be pitied, for it appears clear that *his inclination guided his memory*. This was evidently intended as an index to which of the above frailties of mine he alluded. That is, that my depraved *inclination guided me to publish FOUR NOTORIOUS FALSEHOODS*. But for fear that the reader with this guide to Mr. H’s meaning would not believe that he (Mr. H.) charged me with publishing *notorious falsehoods*, he relates the circumstance of some man who said “he could tell a lie until it became truth.” This of course, reader, is intended to be applied to me; but let me solicit you to suspend your judgment for a few moments, for I may not be as great a liar as his Hon. — — takes me to be. Who this man was that could tell a lie till it became a truth, may be a matter of speculation with some; for my own part, I should not be surprised if he is a resident of this county, and if he is well acquainted with Hosea Holcombe; perhaps sleeps in the same bed every night with Parson Holcombe.

Mr. H. says: “There was no examination of the constitution by the Mt. Zion Association during that meeting; had there been I should certainly have known it, for I acted as Moderator during the **WHOLE** time. No refusing to grant letters; no argument to lay aside the constitution, nor to model one after that of Mount Zion. Neither were they dismissed to join any other of the same faith and order.” The above statements being asserted by me in my former letter, and pronounced to be false by Parson Holcombe, it becomes me to prove what I have written to be true; or to lay under the censure of a community not acquainted with us, for where we are acquainted, I do not fear to measure arms with him in point of veracity; though I make no pretensions to smartness, nor do I claim

an overshare of common sense;—yet I have always had judgment enough to tell when I had as much grog as I could well carry.

I now submit to your readers the certificate of Elder John Fowler and four other members of the Mount Zion Association, men who in point of veracity and moral standing will not suffer by comparison with Holcombe or any other.

CERTIFICATE.

We, the undersigned, members of the Mount Zion Association, do hereby certify, that we were present at the Association referred to by bro. Jas. K. J. cks, in his letter published in the Primitive Baptist above referred to, and that we know the statements contradicted by H. Holcombe to be true, and that his (H.’s) statements are false.

John Fowler.

John M. Roden.

Jonas Byers.

Robert Phillips.

Abner Wood.

I leave the reader now to form his judgment as to the veracity of myself and Rev. H. Holcombe; and to say who has been guilty of publishing *notorious falsehoods*.

Again: I stated that they (the missionaries,) so soon as they formed their new constitution commenced receiving excommunicated members, and members from the Methodist church, holding their baptism valid. Mr. H. does not in so many words give these statements the lie. Yet you will perceive, that he tries to prove them to be false, and I have understood that he has denied it in private. But when he found that I could and would prove it, he stated to a respectable gentleman of Elyton, that I could prove it by him. So he labored to prove it to be a fact. But it is owing to a *debased* and *depraved memory*, and not to a want of common sense or moral honesty.

Having disposed of Mr. H.’s criticisms in my own way, and in the mildest manner that I could consistently with the duty I owed the church of which I am an humble member, I shall proceed to give the public some sketches of the history of the Rev. H. Holcombe. To defend oneself is the first law of nature, and if circumstances can justify retaliation, I certainly will meet with the charity of a generous public; for surely my letter was not intended to give offence. I charged no one per-

sonally of impure motives. Yet as Mr. H. laid aside that courtesy that should govern all who profess the religion of Jesus in all controversies, and has descended to low abuse and harsh epithets; the writer feels assured, that should he be personal and severe, a sufficient apology will be found in the example of Parson Holcombe.

I would here remark, that to most of the missionary Baptists I cherish high personal and religious regard; and would not willingly wound their feelings. Yet at the same time, I entertain personally for Mr. H. mingled pity and contempt. Should you, dear brethren, enquire who this Rev. H. Holcombe is, I have only to say, it is he that wrote a reply to bro. J. Lawrence's Patriotic Address; in which in his quotations he puts words into bro. L.'s mouth no where to be found in his address; as you know, and as I am prepared to prove to any that may call on me for the proof. In several places he makes bro. Lawrence say things that never entered his head. But this alone by Parson H. is right, there is no want of veracity or moral honesty.

Mr. H. has lived a long time in this county, and is well known to the community; not for that spirit of meekness that should diffuse itself in all the acts, both private and public, of him who stands on the walls of Zion to proclaim peace on earth and good will to men; but for his great self importance and dissection-breeding in every neighborhood in which he lives, and in every church in which he is permitted to preach. Strife and contention are his elements, and all who come under his influence are soon involved in the same. But his intemperance in this particular is not more notorious, than it is or has been in the use of the bottle and *jug*. It is known and will not be denied, that for several years of his ministry he was a sly, yet at times, a public sot. Mr. H. will not deny going to some of his appointments so drunk that he could not get off his horse without help, and instead of argument and reason to show the evil & indecency of an intemperate use of spirits, by belching forth from his stomach that which sickens and disgusts the beholder, he said in language that could not be misconstrued by either the sense of seeing or smelling, "*it is wrong to get drunk.*"

But, brethren, Mr. Holcombe has acquired some notoriety as a witness—in this

county. There was an idiot arraigned at the bar of his county for some offence, some two or three years ago, and it seems that he had some how or other given Mr. H. some offence, sufficient to excite his prejudice against him; and when his sanity was tried, Mr. H. was a swift witness against him. He (Mr. H.) swore most positively and unequivocally, that the fool was sufficiently *sane* to be *accountable* and *responsible* to all *laws* both *human* and *divine*. Such was the effect of his evidence, that men of honorable and high feelings left the Court House in disgust; and so much credit was attached to his evidence by the Court and Attorney General, that the case was dismissed without being put to the jury. But Mr. H. is well known to the citizens of Jefferson county as tax collector. In one of his settlements with the county officers, he retained some of the monies for his own use, to which he held on with a death-like tenacity, until detection looked him in the face and the terrors of the law admonished him to "give to Cæsar that which belongs to him."

These are a few of Mr. Holcombe's recommendations amongst his neighbors; and sufficient to give the public some hints of this *great MAN's* character, who speaks or rather charges other men of *publishing notorious falsehoods*, and then holds them up to the world's contempt for a departure from the high code of Christian morals. Yet I believe I have established the truths I asserted in my former letter, and I will leave him to enjoy all the sweets he can gather from his present position. He can speak of deacon Jack's ignorance and want of common sense as much as he pleases, if I have but the one talent I will hardly have to render an account for ten.

I now drop the subject, and having said what I have, should Mr. H. reply, I shall treat it with silent contempt; and coming from the man it does, I shall not fear the effects it will produce. Should Mr. H. judge the statements I have made against him *notorious falsehoods*, I live near Elyton and the sheriff will hardly have to leave town to serve a writ on me. If I have published *falsehoods*, I have some property to pay for it; but the truth can be established, and I hold myself ready when suit is brought.

I hope the reader will pardon the great length of this piece; in justice to myself I could not say less, more I do not wish to say. And now, dear brethren, permit me

to subscribe my name, as a token that I still hold to the principles of our holy religion. Your brother in Christ.

JAMES K. JACKS.

TO EDITORS PRIMITIVE BAPTIST.

Oxford, Mississippi. }
August 16 h. 1840. }

DEAR BRETHREN: The doctrine advanced in the Primitive is the doctrine taught by Christ and his followers; also by those who take the word of God for the man of their counsel. The 2nd article in our abstract of faith is, we believe that the scriptures of the Old and New Testament is the word of God and the only rule of faith and practice. Mark, only rule of faith and practice. This article is followed out by none except the Old Baptists, that I have seen. There is some other rule of faith, for instance, Baptist conventions, boards, foreign and home missions, schools, theological and others, for learning the heathen the pardon of their sins; and all others that say, Lo here, or Lo there. Follow them not, says the Saviour. Mark societies if you please.

Is the scripture of the Old and new Testaments the only rule of faith and practice in the societies of the day? If it is, the thus saith Lord for it is all I ask. But I hope that by grace I shall be able to contend for the thus saith the Lord, and I hope that there are no more members of the Old Baptists, that will subscribe to an article like the above and have societies, boards, conventions, missions, home, foreign, and not least of all, more doctrines and plans to save sinners, beside that the Lord taught. May all the Old Baptists earnestly contend for salvation by grace, through the Lord Jesus Christ.

I am your fellow laborer in the gospel.

E. A. MEADERS.

They who have nothing to give, can often afford relief to others, by imparting what they feel.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southland, *Warrenton*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.*

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Wm. Vanhook,	1	E. O. Hawthorn,	10
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TERMS.

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"Come out of Her, my People."

VOL. 5.

SATURDAY, NOVEMBER 14, 1840.

No. 21.

COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Lexington, Holmes co'ty, Mississippi, }
July 15, 1840. }*

DEAR BRETHREN: I have lifted my pen again, for the express purpose of discharging a duty that I owe to God and my brethren, the Old School Baptists; and also to those who stand aloof from us, and pretend to throw the blame on us as though we were the cause of the division that now exists among the Baptists, (viz: the Old and New School.) The other day a Minute of the Pearl River Association dropt into my hands, and in examining the circular letter, I found that the subject was on the present division that is among the Baptists. I will here insert their own language:

"The church of Christ is emphatically called one. My undefiled is but one—though it consists of many members, it is one body; though built of many lively stones it is one temple, one God and Father of all. We find it to be a prominent feature in every scriptural representation of the church, that she is but one; with what holy fervor did the Lord Jesus pray to his Father, that his people might be one; we have one great Father, one Saviour, one sacrifice; we have one faith, one people, and are one in flesh and spirit: all are called by the same grace, and redeemed by the same blood, and all will surround the same throne in glory. We are all subjects of the same hopes, the same fears, the same temptations; are bound by the same obligations, and have the same prospects in view; & certainly ought to keep the unity of the spirit in the bonds of peace. We have one Bible, and why should one be

of Luther, one of Calvin, & one of Wesley? why is one missionary and another antimissionary? As Christ is not divided, why should his disciples be divided? That the church should be thus torn asunder, and the lovers of Christ separated from each other is truly lamentable."

Amen, will we all say. We will now pass on to about the middle of the 12th page, where it stands as follows:

"Hence the conclusion is forced upon us, that in fundamental matters we ought to have clear warrant from divine writ, &c. We cannot adhere too closely to the word, and if we as a body of Christians do receive any thing as a capital article of our constitution, for which we have not express scriptural authority, we ought immediately to reject it; and if there is any thing positively enjoined upon the church of Christ, which we do not observe, we ought to reject it no longer."

Take these expositions as earnest, and we ascertain, 1st, That all the members of Christ's spiritual body ought to be united in one general social compact. 2nd, That this is not in point of fact, there existing most deplorable divisions. 3rd, There is clear and tenable ground upon which all the members of Christ's mystical body may unite and be one. 4th, That said ground is in things fundamental; to reject nothing that is, and receive nothing that is not, explicitly laid down in God's holy word. 5th, That as any individual Christian or body of Christians conform to this standard, they are not chargeable with the present schisms and distractions in the church of Christ.

Brethren, is it not strange to hear such language come from a body of people whom we hope in a judgment of charity

do actually fear God? To hear them insist so strenuously on the word of God being a perfect rule, which ought to guide us all, and then here they contend that they are justifiable in pursuing their man-made societies, on the ground that God hath not forbid them? And was it not that I do believe that there are many of God's dear children that are kept in ignorance on this subject. I would now drop my pen; but while I see so many money-hunters trying to fleece the flock in so many different ways, I cannot hold my peace. Some are recommending all the preachers to refuse every call to them made by any church, who do not annex to it the sum of money that they will give him; & by these means (they say) the churches will be compelled to advance their money, or do without preaching. Others will not agree to preach to any church or congregation, without they first know how much money they are to get at the end of the year. Others must have money enough to support their families and to school their children, and then to have the assurance to come forward and pretend to insist on the Bible as being a perfect rule of life.

Now it is in vain for you to pretend to say, that the word of God does not condemn such a course, for you do know better. Now I am going to come in on your own ground with sword in hand, & call upon you to maintain your own ground, (that is you say,) that you are justifiable in the course you pursue respecting your societies, on the ground that God has not forbid them. If this is the fact, it will hold good in other things, yea in every thing; but in order to try it to see if it is a good rule, I propound a few questions. And first, did God forbid Cain of slaying his brother Abel? Was Aaron forbid to take the jewelry of the children of Israel, and make therewith the golden calf? Was David forbid of putting Uriah in the front of the battle? Was Sarah forbid to give Hagar to her husband? Was Constantine forbid to establish religion by law, when you will all agree that through that medium popery was let into the world? And a thousand such circumstances might be adduced.

We will call your attention to the plain word of God on the subject. Isaiah, 1 c. 12 v.: When ye come to appear before me, who hath required this at your hands to tread my courts? Also, read Jer. 7. 3. Also, 32. 35 v. And in Matth. 15. 9. There

our Lord declares all manner of worship to be vain, when the worshiper is teaching the commandments of men, saying: In vain do they worship me, teaching for doctrines the commandments of men, &c. Now we have quoted scripture enough to prove that all the inventions of men are rejected of God as worship, and not only so, but he has enjoined it on his people to come out and be separated from them. And the apostle says, in his epistle to the Romans, 16 c. 17 v.: Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. Now we will show you what sort of doctrines the missionaries are teaching, and then if it can be made appear that the apostles taught the same, then we are to blame.

We will begin at your Sunday School Union society, and there it is taught to the children that every question that they learn to answer is a talent, and advances them to the kingdom of heaven. I was present one day and heard (they were then lecturing on the 3rd of St. John,) this question come before some young men: How shall we know when we are born again? None of the pupils could answer the question. I did not wonder at that, but to my astonishment I heard the teacher (who called himself a preacher) answer, by your works. And the same time there was a lady lecturing to the little girls, and this question came up: Who redeemed you? (answer Jesus Christ.) Now what more did the girls stand in need of? For every Christian in the world knows, that if Jesus Christ has redeemed from any thing, he has redeemed from sin and every other evil.

Now we will notice your theological schools, and after all your parade about ignorant preachers, yet you do know that God hath chosen the poor, the mean, the base, the foolish things of the world, to confound the mighty; and after you have taught them all you can, you have only taught them the wisdom of the world, which is foolishness with God. Is not this a lasting contempt on him that can cause the blind to see, and the dumb to speak? And is not this the cause of so many false preachers going through the world, preaching for money? Now if the churches would be contented, and do as our Lord has bid them, that is, to pray the Lord of the harvest that he would send them laborers into his harvest, then he would fulfil that promise that he made by the mouth of

Jeremiah, 3rd c. 15 v.: And I will give you pastors according to my heart, which shall feel you with knowledge and understanding. But not the knowledge that the wisdom of this world teacheth, but that hid'n wisdom that cometh from God only, which you cannot learn in schools.

Now you never need look for a union between the Old and New School Baptists until you quit your new men-made schemes, and return to the old Primitive order. You need not expect to damp our feeling by boasting that you have a majority, for that is not what we are after, (but purity:) for we never can fellow-ship men that are greater Arminians than the Methodists. Hear their language: One says that he would give the devil the right hand of fellowship, for money enough to support the Bible Society? Another says, the Heathen are going to hell for the want of money and preachers. Another saying, that God has given the world to the Baptists, and that it as much belongs to them as Canaan did to the Jews; and all that is wanting is, for them all to unite and become missionaries, &c. Now can you discern between the spirits? The one would let the devil into the church for money; the other would curse God's people for money. So it is clear, that money is the main-spring that would give action to both.

Now when holy men of God either think or speak of such men, they will place them along with Balaam. And what must a predestinarian think, if he does not, when he hears a man that is called a Baptist say, that the heathen are going to hell for the want of money and preachers; Now he knows that it is false, for God hath declared in round terms, that his elect, shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God; while the children of the kingdom shall be cast out, (viz:) those that had the means of salvation exhibited among them. Now here was nothing said about money nor preachers notwithstanding the same God has said, that this gospel shall be preached to all nations, yet he has never directly or indirectly told any man or set of men to erect theological schools, or missionary societies, or Bible societies, or Sunday schools, or any other of your new invented schemes. And why? because he had no need of them.

But say you, God has blest us in these things. How do you know that? why, there has been a great many added to our number since we adopted these measures. Well, the Roman Catholics plead the same, and had as great right as you have. The false prophets had a greater right to make this plea than you have, for there were eight hundred and fifty to one; yet Elijah was not discouraged, neither did that prove that they were right. Now if you are grieved about the division, as you pretend you are as you have expressed in your circular, in the name of common sense why do you not come out from those unscriptural things, or else shew us where we have departed from any scriptural doctrine, or where we have embraced any thing that is not in accordance with God's written word? Perhaps you will say, we do not all hold and preach such doctrines as those you have described. Well we hope you do not; but do you not hold them in fellowship, and eat and drink with them, if it was to come in your way? Now we cannot believe that you regret, or grieve, on the account of the division; for you prove by your conduct, that you had rather have your unscriptural societies than our fellowship. For one thing is certain, the only way that we can live in peace, is to separate, for we have tried it long enough.

Now a word to my brethren the Old School Baptists. I have not written to you, but to the New School, as I expect it will probably fall into their hands, &c.

NATHAN MORRIS.

TO EDITORS PRIMITIVE BAPTIST.

*Middle Tennessee, Bedford co. }
Sept. 12. h. 1840. }*

BELOVED BRETHREN EDITORS: I for the first time sit down to converse with my old Primitive Baptist brethren, that are scattered throughout this unfriendly world. I was born in old North Carolina, in the year 1778, and moved to Georgia; and in my 23d year I hope God by the operation of his spirit quickened the dead faculties of my soul and showed me that I was a sinner, and I did believe that I was one of the worst. I thought the day of grace was past with me, but, at a time unexpected and in a way I never had thought of, God made Jesus known to be the way to my poor soul.

I have been 37 years an Old School Predestinarian Baptist, and my race is almost

run; and when I can see so many of my precious brethren writing in the Primitive, it fits my feelings so well, I think God bless old brother Tillery and all the rest of my precious brethren. All them that cannot say the word Shibboleth, will be slain at Jordan. Hold up your heads, my brethren; greater is he that is for us, than he that is against us. I would not have written, knowing there being more abler penmen than I am; but I wish to let my brethren know I want to hear from them while I live, for they that feared the Lord spake often one to another, and the Lord harkened and heard, and a book of remembrance was kept, even of them that are taught in his name.

The youngest brother I have got but one, is one of your agents in Athens, Georgia. It makes my soul feel glad to think he is one that is contending for the faith once delivered to the saints.

I will now give you some of the signs of the times. We have dull times. My membership is at New Hope church, in the bounds of the Elk River Association. We have but one preacher of our faith any where near us. As to my part, my Book does not name any of these new schemes of the day, and I am opposed to the whole of them. Thirty years ago there was none of these things, we went on as a band of brothers and sisters; and here amongst us there are many, because they could not wear the bell they would not stay with the gang. We the little few are getting along tolerably well.

And now, my dear Old School Baptist brethren, I never expect to see any of you in old North Carolina; but I wish old bro. Lawrence and old bro. Tillery to write often, it does me good to hear the doctrine they hold forth in the Primitive. So, brethren, as I am nothing but a poor old unworthy deacon, may Israel's God bless and comfort all his tempted followers, is the prayer of your unworthy brother, &c.

SAMUEL HAGGARD.

TO EDITORS PRIMITIVE BAPTIST.

Ockfuskee, Alabama. }
July 15th, 1840. }

DEAR EDITORS: I take the liberty of writing a few lines to you, on the all-important subject, which is now agitating the country. I mean the subject of religion. It appears to me that every one, that has rationality ought to be up and doing, and

examine for himself; for there are so many religions now a days, that it is impossible to understand them all to be right. I do feel excited, when I look around, and see the many inventions of men; for all is not of God. I am a poor short-sighted mortal, not able to see afar off; but I earnestly intreat you as holy men of God, who profess to be standing on the walls of Zion, to cry aloud and spare not; but declare the whole truth to men.

For I am made to believe if the missions are let alone, with all their new inventions, that America will sorely lament it when it is too late. For if they go on and amalgamate all their professions, & then can get an established religion, if that ever is done, farewell to liberty, to all earthly happiness; and last of all, but not least, to all Primitive Baptists. I therefore again intreat you, if all those new institutions are wrong, which I do verily believe them to be, if I can understand any thing by reading the scriptures, to cry aloud and spare not; cease not day and night to earnestly pray to the God of heaven, that he may avert the evil; and preach, and write, and expound the scriptures of eternal truth, to the inhabitants of America. For I believe they have become wrapped in carnal security, and in self righteousness, till if there is not a repentance towards God, for all our sins, that God will in justice visit our iniquity with heavy judgments; and the word of God declares, that the prayers of the righteous availeth much, and that where two or three shall agree in one thing (or to that amount) it shall be granted; therefore unite your voices as one, that God may in his wisdom and mercy turn the evil from us, and that he may in his goodness destroy all imperfect pretensions to religion; and that the true and genuine religion of our Lord and Saviour may run and be glorified to the ends of the whole earth.]

I must now act with honesty with you. I am not a professor, but I greatly desire to be a possessor, of that true and vital religion that will only end with eternity. I cannot understand free agency, when carried out; for I understand in the scriptures that we are all dead in trespasses and in sins, and it is impossible for a dead man to move a finger, much more to rise & slay as strong a one as the devil is represented to be. And when I take a view of the predestinarian doctrine, when carried out, I am lost; for I cannot understand how that God in

his love to the world could justly select, from the mass of mankind, a select number chosen in the covenant of grace, and that the rest should be left out, & be justly damned when they were left out of the covenant of grace. I would thank some one of you to expound the matter, and lead me in the way; if peradventure, the Lord will in his mercy and goodness direct me in the way I should go. I am an honest enquirer after truth.

There is a good deal of contention going on, between the missionaries, and the Primitive Baptists in this part of the world, but I cannot give a correct account not being much acquainted in these parts.

I am yours with the greatest respect.

JAMES McCRELESS.

Barrowdale, South Carolina, }
Sept. 25, 1840. }

MR. GEORGE HOWARD: Sir, I have many things to say to you, and I shall observe no particular order in what I have to write. I never had an idea how difficult your task as publisher was, till I lately saw a manuscript communication of a brother for the Prim. Bap. which seemed to need a great deal of correction, both with regard to spelling and grammar. And I ardently desire it were in my power to render personal assistance to the publisher of the Primitive Bp. I will mention a few very glaring mistakes either in the printing or in the manuscripts: On first page of second number of the 5th volume, by *Gideon-like* was undoubtedly meant *Gibeonite-like*. The allusion was to what took place as recorded in Joshua, ix. from verse 3rd to the end.

In the 4th number of the same volume, in brother Willis Beckham's communication *dissension* is spelt *dissention*. But this is not an important mistake, and was no doubt, in the manuscript. The camp-meeting to which brother Beckham referred, was in 1832, instead of 1831, as brother Beckham's communication mistakenly stated. I was at the camp meeting: and until that time got along in a sort of hobbling manner with the New School preachers, but could not keep pace with them any longer. Brother Beckham and I have counted back to the time of that camp meeting and have ascertained that it was in 1832, and not in 1831, as it was, by mistake, stated to be in his communication. *Subject* should have been *subjects*, in the part of brother Beckham's communication where he is represented as saying, "But

had the subject of their baptism to come under some examination." &c. There were fifty-odd baptized at that camp meeting, several of whom were received by experience into the Ararat church. So that there were more than one subject, that had to come under examination before the church, touching their knowledge of experimental religion. Brother Beckham says, in the first column of the 61st page, "The thing is without a parallel; nor can such an item be found in the annals of any Baptist Association, as (is) to be found in those of the Bethel," &c. The word *is*, is here left out. "It (the Prim. Bp.) almost raised the dead," in the 62nd page, should be, it almost raises the dead.

I am, dear sir, with sincere regard and esteem yours.

JONATHAN MICKLE.

FOR THE PRIMITIVE BAPTIST.

NORTH BERWICK, IN THE STATE OF MAINE.

Pursuant to appointment the brethren of the Old School met with the Baptist church in this town, on the 25th and 26th of Sept. 1840, and the *conference* was opened as usual, by singing and prayer; after which, a very interesting discourse was delivered by Elder James Osbourn, from Psa. 45. 10. In the afternoon of the same day another discourse was delivered by Elder James Stuart, from John 5. 25. After which, the *conference* organized by choosing Elder P. Hartwell moderator, and J. Perkins clerk.

1. Voted to invite elders and brethren from sister churches to take seats with us and then the letters from different churches were read. The account of the North Berwick church was very interesting, they having experienced, in the course of last winter and spring, a very considerable revival—between thirty and forty people baptized, and, the hearts of all the members more or less cheered and encouraged.
2. Voted to receive the Independent Baptist church in Woburn into our fellowship.
3. Voted to hold our next *conference* in this place and with the North Berwick church, on the first Friday after the third Monday in Sept. 1841.
4. Voted to adjourn until to-morrow morning at nine o'clock.

Met according to adjournment.

5. Voted that a summary of our proceedings be published in the *Primitive Baptist*.
6. Voted that the churches composing this *Predestinarian conference*, hold a meeting with the Independent Baptist church in Woburn on the first Friday, and the two following days in June next.
7. Voted that the services of to-morrow commence at 10 o'clock, A. M. and close in the afternoon by administering the Lord's Supper.

Elder P. HARTWELL, Moderator.
JOSEPH PERKINS, Clerk.

The corresponding letter from the Maine Association to the Predestinarian Conference, to be holden with the Old School Baptist church in North Berwick, on the 25th and 26th of Sept. 1840.

DEARLY BELOVED IN THE LORD: When we consider how few there are in this part of the world that are in love and favor of the true apostolic doctrine and of the pure gospel of Christ, such as we love, and rejoice in, and walk under the influence of, we can but be glad to hear that you stand fast in the truth and love of the gospel of the Son of God. We wish your continuance in the same till mortality is swallowed up of life.

We held our meeting this year in the town of Jay, and kindly we received your messenger, elder P. Hartwell. We hope the Lord has been with us; and indeed where is he not either in his frown or smile? We have chosen our greatly beloved brethren, elders J. Bailey, and J. Macomber, and S. Parker, a private member, as messengers to your conference, and from them you will learn when and where we shall hold our Association next year.

JOSEPH BAILEY, Presiding Elder.
JONATHAN BROWN, Clerk,
Jay, Sept. 19th, 1840.

A letter from the Independent Baptist church in Woburn.

To all the saints composing the Predestinarian Conference, to be holden with the Baptist church in North Berwick, in the State of Maine, on the 25th and 26th inst. the Independent Baptist church in Woburn in the State of Massachusetts, send Christian salutation.

BELOVED IN THE LORD: It has pleased

Almighty God to make himself known to us in the gospel of his Son as a God of grace and mercy, and also to warm our hearts to with his love, and to teach us in some good measure to know his truth and highly to value the same. And he has likewise given us to see what sad corrupt doctrines and courses are now in vogue in the religious world at large and even at our own door, and that by the means of those things the nakedness of the churches is made notorious, and the Lord's poor and needy ones brought to suffer loss and Christ himself reproached and dishonored, and his own righteous cause slighted and abused; while at the same time, the pharisaical spirit in man is sumptuously fed and nourished, cherished, kept alive and made vigorous. And for these things, and their relative evils, we have often been made to weep and our eyes to run down with water, for they are painful things and well calculated to fill with grief and gloom, the minds of all these who have a tender regard for the cause of God and truth.

Surely no one who possesses correct views of the gospel system, can fail to see the vast enormities which now exist and are fast increasing in the religious world; and that in consequence thereof the glorious gospel of Christ is greatly veiled, and the precious doctrine of grace yielded to the common enemy of the doctrine of salvation by sovereign grace alone. Nor can such a person but see and know that the present corrupt system of things, has already strengthened the polluted hands of our modern hereticks and deists, and also left Zion's afflicted sons and daughters under pining sickness, and greatly suffering for the want of the truths of the gospel being preached to them.

Beloved, from a most thorough conviction of the existence of this direful state of things, and suffering in our souls from the same as we for a long time were made to suffer; (the pure gospel being withheld from us and another gospel presented to us in its stead,) also judging it to be expedient to turn our backs on things so enormous as we were accustomed to, and so vastly repugnant to the genius of Christ's gospel:—We, in July, 1838, withdrew ourselves from those with whom we before stood connected in church capacity, and agreed to be constituted into a separate church, hoping we should live in peace and love, and be favored of the Lord

with a gospel uncorrupted, and disrobed of human schemes and of the commandments of men; and in the course of the same summer we were so constituted, and by mutual agreement on our part, Elder Wm. Jackson officiated on that occasion.

Soon after this we obtained ministerial aid from Elder P. Hartwell, but he not being able to continue among us his very acceptable services, we were apprehensive of suffering for the want of pupil assistance; but the Lord in a very gracious manner and far beyond our most sanguine expectation, sent us one who preaches to us the gospel of Christ, and by this gospel our minds have been enlightened and our souls filled with gladness to overflowing. Since our present minister has been with us, two persons have joined us by baptism, and twelve added to us otherwise, and three have been taken from us by death, and one has been excluded. Our present number is 49. Through distinguishing mercy we are rejoicing together in hope of the glory of God.

It is the wish of this church to become an identity of your body, believing there to be a congeniality of views and feelings in all theological points, between us as a church and you as a conference. But in case you should want information on this subject, we refer you to our brethren whom we send as bearers of this epistle, and to sit in council with you in case you receive us into your connection, namely, Elder J. Osbourn, Deacons, J. Converse, and E. Brown. It also is the wish of this church that your next conference be held with us in this place.

May gospel peace and prosperity attend you. Amen.

By order of the church.

LUTHER HOLDEN, Ch'h Clerk.

Sept. 11th, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Union Hill, Upson county, Ga. }
June 2nd, 1840. }

DEAR BRETHREN: Though there be that are called gods (as there be gods many, and lords many); to us (the believers in Christ) there is but one God who made all worlds and the fullness thereof; infinite in all his attributes, his centre is every where, circumference no where, worthy the highest praise and adoration of all his creatures. Howbeit, there is not in every

man that knowledge; for some, with conscience of the idol, unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commend us not to God; for neither if we eat, are we the better; neither, if we eat not are we the worse. But take heed, lest by any means this liberty of yours become a stumbling block, to them that are weak. He that hath ears, let him hear and remember, that when they sin so against the brethren and wound their weak (tender) conscience, they sin against Christ. 1 Cor. 8, chap. This kind of eating has done much injury to the cause of Christ; it has killed some, maimed and sickened more. I fear, than will ever be restored to perfect soundness. Would to God ye could bear with me a little in my folly, (plainness) and indeed bear with me, for I am jealous over you with godly jealousy; for I (Paul) have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2 Cor. 11. chap.

Dear brethren if the apostle, in his day, feared a departure from simplicity, should not the churches, in this day of much error and darkness, also fear, and search for and walk in the good old way? and depart from every system, rule or custom, which cannot be clearly supported from scripture, either by precept or example? I believe all who are taught by Christ, can answer in the affirmative. We believe all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3 ch. Does it not then follow, that if, 'thoroughly furnished', there is no lack or deficiency? Whoever then adds to or takes from the scriptures, blasphemes the word of God and thus charge him with imperfection either in goodness or knowledge, and declare they will not have him to rule over them? If the Lord was particular under the law in having the tabernacle to be made in all things according to the pattern shewn to Moses in the mount, certainly, not less so, that we, under the gospel dispensation, should have all things according to the directions as contained in the New Testament. The word of God came unto us: not out from us. Therefore,

let no one presume to make any alteration, lest he receive the mark. Is there not a curse pronounced against such innovators?—see Rev. 22. It is well known, that the Baptists hold to the following item as a principle of faith, viz: 'The scripture of the Old and New Testament, is the word of God and the *only* rule of faith and practice'. If this be correct, it is plain and evident, that to contend for any rule, precept, or practice, (in a religious point of view,) that cannot be supported from scripture, is a shame for, yea a *sin* to, any individual or body of Christians. For it is a *vow*, and if not performed, it is not may remove from perjury. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. **Eccl. 5.**

Then, brethren, to avoid that odium, 'They say and do not,' and to be consistent worshippers, a chosen generation, a royal priesthood, holy and peculiar people; should not all who have subscribed to the above item of faith, be careful to maintain good works, and depart from every system, rule and custom, which cannot be clearly supported from scripture, either by precept or example? But the New School folks teach that we may, we ought to do many things in way of worship which we have no command for; thus blaspheming the word of God among us. But, brethren, we have not so learned of Christ. If ye love me, keep *my* commandments. This is my commandment, that ye love one another as I have loved you, &c. St. John, 15 c. &c.

Now, a word to brother Paxton:—Sister Taylor, through her head, would say, she has noticed your charge preferred against the sisters (current vol. No. 7,) and believes the specification in the main is just; but can, thank God, say she has long since discovered and now hates that sin; and would admonish the sisters (in love) to adorn themselves in modest apparel, with shame facedness and sobriety, as become women professing godliness; and if they will learn any thing, ask their husbands at home. 1 Cor. 14. It is much wished, that brother Paxton (having begun, I trust, under God,) may not be wearied in his endeavors to pull us out of this fire.

Dear brethren, farewell.

WM. D. TAYLOR.

Sincerity and truth form the basis of every virtue.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 11, 1840.

The time is drawing near when the subscriptions of a number of persons to this paper will expire, and their names will be erased from our list, unless their subscriptions are previously renewed. There doubtless will be many discontinued that still desire to receive the paper; these will please notify one of our agents, or get their postmaster to write to us, or write themselves, and it will be again immediately forwarded to them.

TO EDITORS PRIMITIVE BAPTIST.

North Carolina, Currituck county, }
Pocahontas Point, Sept. 28th, 1840. }

DEAR BRETHREN: We are all pleased with the continuation of the present vol. the 5th of the Primitive Baptist, and with the doctrine it supports; and hope the Lord has made the same a great consolation in hearing from God's dear children from so many different parts, all speaking the same thing, that is, earnestly contending for the faith once delivered to the saints. I hope there are a few churches in this part of God's moral vineyard built on the rock that the gates of hell are not to prevail against.

Dear brethren, we have great reason to be thankful that the Lord has remembered our little church here in her low estate, since her decided stand against the religious institutions of the day; and has added to her numbers, and we hope will continue to govern her and build up the waste places in Zion.

Dear brethren in the ministry, we are in a destitute situation; we hope the Lord will send some of you amongst us. We have sent our old brother Melson a letter to exercise his gifts, which we hope the Lord will bless. We have but one regular minister amongst four or five churches, and he does not or cannot attend us very regular. Yours in Christian love.

C. T. SAWYER.

TO EDITORS PRIMITIVE BAPTIST.

Warrenton, Warren county, North Carolina, }
Sept. 29th, 1840. }

DEAR BRETHREN EDITORS: (If I may be allowed the expression, brethren.) It has been said by some, that I have changed, &c. I will just say to such persons, that if I have changed, I do not know it; but one thing I know, that is, I know that I am not in favor of the new institutions, &c. For the more I see of them, the more disgusted I am at them and their works. If I was confined so I should be compelled to hear one preach, (for

I could not sit and hear one if not confined,) and he was to happen to preach a good Bible sermon, it would not do me any good, because I have no confidence in them nor their doctrines, &c. &c.

I will conclude, for I do not wish my scribbling to be in the way of our able brethren's writing. May the God of heaven give you all grace, that you may go on in the great cause that you are engaged in, and that the little Primitive and its writers may be the cause of much good being done in keeping the people from being deceived, imposed on, and led away by these polished new school preachers, &c. &c. Yours as ever.

JNO. W. WHITE.

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

The members that compose the Kehukee Baptist Association to the churches they represent.

BELoved BRETHREN AND SISTERS: We shall lay before you a few of our thoughts on the duty of the ministers to the church or churches. 2d, the duty of the church or churches to the minister or ministers. 3d, the good effect produced by a discharge of duty on both parts.

In the first place, we believe it is the duty of the minister to devote the whole of his time, to the various functions of the ministry. In proof of this, take the following scriptures, Paul to Timothy, 4th and 13th: Till I come, give attendance to reading, to exhortation, to doctrine. 14th, Neglect not the gift that is in thee. &c. 15th, Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." He should undertake, and continue in the church's service. He should neither express nor withhold any thing whatever from personal motives. But preach, exhort, reprove, rebuke, according to the honest dictates of his conscience, regulated by the word of God. He should be true to all his appointments, letting nothing but providential interposition prevent him. He should conduct himself meekly, quietly, and affectionately. He should visit them when sick, as often as possible. He should labor in a kind way to reclaim backsliders. He should be watchful for the truth, and faithful in preaching it; always on the look out for error and prompt to give notice of its approach. He should be ready to relieve necessity, according to his ability, either in saint or sin-

ner. If any brother or sister is in a situation to render them unable to go to preaching, he ought to visit regularly all such. He ought to set good examples; such as even and sober conduct, a patient and unruffled temper; a meek, quiet, contented and cheerful spirit; and true and judicious words; for bad examples will bring reproach upon himself, or lead the church into disorder.

2d, The duty of the church or churches to their minister: we believe it is the duty of the church, whenever they call in a minister to attend them as pastor, (or in any other way) to enable him to attend them without leaving his family to suffer for the necessary comforts of life. When our Lord had called his twelve disciples unto him, and sent them out to preach, Matt. 10 chap. He told them, verse 9th: "Provide neither gold or silver, nor brass in your purses; Verse 10th, Nor scrip for your journey; neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat."—This abundantly proves, that they were to be supported, or fed and clothed. Again, 1st Corinthians, 9th and 7th: "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?" "Let him that is taught in the word, communicate to him that teacheth in all good things." Galatians, 6th and 6th. The above passages fully prove, that it is the duty of the churches to support their preachers.

But some perhaps will say, it will not do to give preachers any thing, for it will make them proud and destroy their usefulness. If you have such an opinion as this of any preacher in the bounds of the Kehukee Association, our advice is to give him plenty, and get him out of the way. But we believe, instead of that being the case, many of the ministers in the Kehukee Association have had their usefulness curtailed, (if not destroyed,) because the churches have failed to do their duty towards them. As the deacons of the churches are the proper persons to attend to this matter, that is to receive, and hand over to the minister, the contribution of the church, we would say to you, brethren deacons, remember the responsibility that rests upon you, and also the promise to you if you use your office well. For says Paul to Timothy: "They that have used the office of a deacon well, purchase to them-

selves a good degree, and great boldness in the faith, which is in Christ Jesus". But does that deacon, who never inquires into the situation of his minister in life, nor contributes any thing to him, use the office of a deacon well? You know not. O brother deacons, awake to your duty. Examine closely into the situation of your minister, and if you find he has need of any of the comforts of life, you should inform the rest of the brethren and sisters, and call on them to administer to his necessities.

It is also the duty of the members of the church, to visit the preacher when sick; to give heed to, and be obedient to his reproofs, and admonitions, so far as they are scriptural, and required or deserved by the church; to attend all their meetings; to watch over him for good; they should esteem him when sound, faithful, and orderly; and deal gently, but faithfully, with him for error, in doctrine or practice: they ought to rectify his mistakes, but do it with caution. The good effects of such conduct, between a minister and his flock, will be to him, a healthy state in preaching; will be productive of more life, more animation, more zeal, more devotion, more knowledge, and skill in the mysteries of the gospel, more light and comfort in expounding the scriptures; less worldly mindedness, and more gladness in meeting the church. To the church it will prove, a source of increased affection to their ministers, more confidence, more edification, a richer table of gospel food, a more tender regard for the cause of God, and the honor of religion; more scriptural mindedness, and heavenly mindedness; less love of the world, and more gentleness, moderation, meekness, humility, more light to the world, and more beauty and excellence and glory in religion. But when the ministers of the gospel generally depart from their duty, being distrustful of the providence and promises of God, the churches will also forsake their duty: or when the churches forget, and neglect their duty to their minister, he will necessarily leave his post, and in either case the church will soon present the picture of a planted, but untended garden; or a people who do not like to retain God in their knowledge. And whenever ministers appear conscientiously, and contentedly, to spend only two days in the week, and sometimes not that in attending to the duties of their office, the churches will imitate their bad examples, and immediately discharge, an equally small proportion of

their duty.

In this state of things, it is needless for ministers to exhort churches, it is vain for Associations, to write circulars, the conduct of both ministers and churches, declare, that it is only for the name of the thing, that they write, and we would give it as our opinion, that the relative and reciprocal duties between churches and ministers, ought never to be named again, until the one or the other returns from that far gone wandering, where they now are, to the place where they ought to be found. The breath, the paper, the labor, are all lost. Therefore, return, O watchmen, to your posts, or complain no more of the churches. Return, O churches, to your duties, or complain no more of your ministers. O Lord help thy ministers to rely on thy promises, and return to their duties; give thy church grace, to enable them to feel their duties, and a willingness to comply therewith. Amen.

WILLIAM HYMAN, Mod'r.

JOSEPH BIGGS, Clerk.

October, 1840.

TO EDITORS PRIMITIVE BAPTIST.

*Mount Willing, South Carolina, }
September 15, 1840. }*

DEAR BRETHREN EDITORS: I take this opportunity to write, to inform you that we receive our paper tolerably regular, for which I am glad; for in it I can read the communications of my dear and much beloved brethren all over these United States, whose communications are a great satisfaction to a few in this neighborhood. Tho' brother William Hardy, I reckon, was the first subscriber or agent there was in this State, there are other parts of the State where the paper has done more in rousing up the Christian to activity, than it has here; though I believe it was through the agency of brother Hardy that the paper first got circulated in different parts of the State; for he sent his papers to several places. Brethren, I hope, let it be sent by whosoever it was, it has done good in separating the sheep from the goats; and my prayer to God is, that he (God) may speedily separate his chosen people from the devil's hypocrites, so that the true church may be seen once more to shine in its purity. Not that I believe we shall ever get rid of all the Judases, while we are in this troublesome world; but I want all God's people to come out of Babylon.

I hope there is not another such a place in the world as is here in this neighborhood; for the camp meeting commenced here first in 1830. and it pushed God's people so far into Babylon, that I am afraid they will not all find the way out in half a century. But I do not believe there will be one lost, for I believe all will be saved that Christ died for, and that is all that will be saved.

Brethren Editors, I know that God does and will hear the cries of his children; therefore, I want you all to pray to him for us all. I come to a close, praying that the God of all grace may rest and remain with us all, in doing right, and not let us do evil. Amen.

GARROT MATHEWS.

TO EDITORS PRIMITIVE BAPTIST.

*Barnesville, Monroe county, Ga. }
September 15, 1840. }*

BRETHREN EDITORS: I embrace this early opportunity of sending on my mite for the continuance of the sweet little winged messenger, the Primitive Baptist, which bringeth glad tidings of good things from a far country. She bringeth food, spiritual food, heavenly food for famishing souls; which to me is as cold water to a thirsty soul, and I have thought it comparable to drinking of that river, the streams whereof make glad the city of God. Or, as receiving from the hand of the Saviour of sinners, that living water whereof a man drinks he shall never thirst, but it shall be in him a well of living water, springing up into everlasting life.

I discover from a late No. of the Primitive Baptist, that at the close of the present vol. a great many names will be erased from the subscription list, unless otherwise directed, for non-compliance with terms of publication, which is so reasonable, \$1 per volume, twenty-four Nos. containing three hundred and seventy-six pages of (in the main) well composed, instructive, doctrinal and practical religious matter; cheap, cheap, as bull beef at 2 cents per pound—quite dog cheap. I would ask the tried, tempted followers of the meek and lowly Jesus, is it not heart-cherishing and soul enlivening to hear from a father, a mother, sister or a brother, in a foreign land; to hear of the gracious dealings of God with their souls? You are ready to answer, that such news is glad tidings from a far country, and as cold water to a thirsty

soul. Well, brethren, our little welcome visitor, winged messenger, the Primitive Baptist, is the channel through which we can hear from gospel fathers, Christian mothers, godly walking and pious talking brothers, and meek and lowly sisters. We can hear of their ups and downs, doubts and fears, and of their deliverance therefrom. We sometimes read in our little Primitive, of the captive exile being released from saram's bonds, of the prey being taken from the mighty, and of the lawful captive's deliverance, and of the same that has been bound thirty and eight years in affliction, &c. soon being loosed and let go free, and prisoners being released, &c. &c.

O, ye friends of Zion, ye saved, called, chosen of God and precious, ii Tim. 1. 9—ye children of the living God, Matt. v. 9— heirs of God and joint heirs with Christ, Rom. viii. 17; Psa. cxxvii. 3—children of promise, Rom. ix. 8—children who love God, i John. iv. 21—children that honor God, Prov. iii. 9—children that exalt God, Exodus, xv. 2; Psa. xcix. 5—children that extol the Lord, Psa. xxx. 1—children that walk in the ways of the Lord, Deut. v. 33; xiii. 4; Psa. cxvi. 9—children that walk in his paths, Isa. ii. 3—that walk as children of light, Eph. v. 8—in the light of the Lord, Isa. ii. 5—and in his light see light, Psa. xxxvi. 9—children that walk humbly with God, Mic. vi. 8—Gen. vi. 9; v. 22—children that magnify the Lord, the mighty God of Jacob, Psa. lxxix. 30; Acts, x. 46; Gen. xlix. 24—children that reverence God, that call upon God in prayers and supplication, and serve God in spirit and in truth; yea, that worship the Lord in the beauty of holiness.

Surely a people thus blessed of the Lord, can and will sustain our little Primitive, which has in the midst of a flood of errors survived the tempest, stemmed the torrent and surmounted the boisterous waves of OPPOSITION, five successive years. Shall it now be shipwrecked and lost on the breakers of non-compliance? God forbid. What a sweet morsel it would be to New Schoolism; they would laugh at our calamities, and mock when our fear cometh. It is proven to a punctilio, that the Primitive Baptist has done good, is yet doing good, and may it long continue to do much more good is my prayer. And in order that our paper continue long, and circulate from Maine to Mexico, and from the Atlantic to the far west, let each subscriber in arrear send up his remittance, or hand it over to

an agent, or get his postmaster to write for him, who is authorised by law to send it free of postage; and let each agent and patron that wishes to continue, use vigilance to obtain one or more new subscribers.

We are commanded, brethren, to render to Cesar the things that are Cesar's, and to pay the hireling his wages, nor muzzle the ox that treadeth out the corn. With this admonition I hope that each subscriber will pony up his one dollar. A trivial sum, you can pay it and never feel it. George has earned it twice over. Many single communications are worth the price of publishing. May the Lord bless you all, my brethren, and guide you into all truth and keep you from error. See that ye fall not out by the way, and when it goes well with you remember me.

VACHAL D. WHITLEY.

TO EDITORS PRIMITIVE BAPTIST.

Abbeville, Henry county, Ala. }
June 25th, 1840. }

DEAR BRETHREN EDITORS: From a piece I see in the Primitive, signed John Pellam, mod'r, and A. D. Cooper, clerk, you are given to understand that myself am an hypocrite, wearing clothes abroad, &c. as you read, practicing almost all kinds of hypocrisy in my writings—that I was asked to renounce my faith and be published in order, and such like lofty expressions. In short, dear brethren, you discover the natural breathings, of the spirit by which that letter was dictated, even its pomposity; and the wise will, I trust, lay it to heart. You have a slight representation of the coming out of some churches from Chatshouby Association before she died. Truly this is a day of wonders and strange things. You are no doubt looking for my reply, and some are no doubt fearful that I will mingle it all through with wrath; but I learn, that the wrath of man worketh not the righteousness of God. I fear that the Primitive carries matter already, that is contrary to its prospectus. Vengeance belongeth to the Lord, and he will repay. Wrath and irritation should never be president of our pens or words.

I will say, that I am no hypocrite, so in that friend Pellum is deceived, and God knows it if he does not. I wrote in a short way my faith, gave the reason why I did so, and if what I wrote was the Primitive Baptist faith, why I am after all a Primitive, for I wrote from experience, and

would have made great enlargement on that matter, but did not conceive it necessary. If what I wrote was not Mr. Pellum's faith, why it may be remembered that I was writing my own, not his. Though I know the word says, one Lord, one faith, &c. but the apostle says: Examine yourselves, whether ye be in the faith. What shall we bring our faith before, for examination? I answer, the word of God already written, I know of no other standard. Who is out of the faith? the very same that is not in it. Who is not in it? the same that has a faith, that the scripture does not say it is or is not so. How does the Baptist confession of faith read? We believe that the scriptures of the Old and New Testament are the word of God and the only rule, or a sufficient rule, for faith and practice. Any thing more is adding, any thing short of this is diminishing from the proper rule. Additions are gotten up sometimes by construction, and are not properly to be found higher than an opinion, obtained from construing various passages of scripture one with another, while the scripture itself is silent in that particular case. These things when indulged between persons entertaining different opinions on the same point, get up strife, contention, &c. Addition to the word of God, and a doctrine corresponding therewith, have no doubt laid the foundation on which rests almost all the difficulties now existing among the Baptists.

As friend Pellum has left it to the world to judge whether such as hold the faith I do, will do for Primitive Baptists, I in turn will leave it to the Christians, the proper judges, whether I have any business, right, or privilege to add to the scriptures. Conscience toward God forbids. It is a solemn truth, conscience toward God forbids. I had rather suffer for his name, who has suffered for my sins, and hath, I trust, redeemed me by his blood. I cannot write of imputation of sin to Christ. I can write a little respecting the soul of man. I learn that the soul that sins (or sinneth) shall die. So I take it for granted, that the soul was capable of committing sin when influenced by an evil spirit to do so; and that it could die, and did die, even in the federal head or Adam. Some say man, or Adam, died a spiritual death; my belief is that there is a difference between soul and spirit, perhaps the scripture supports the idea. The office work of the spirit is, to instruct, and the soul to receive instruction; the properties

or component parts constituting the soul I shall not attempt to describe. God instructed Adam what he might and might not do, partake of, &c. I have heard some undertake to tell when, where and how the enemy of God came, and perhaps they were right; I do not doubt it, but such being or spirit there was, yes, two spirits, a good and a bad; and the bad had instructions to offer too.

I shall not attempt to describe the difference between the spirit of the world or spirit of the flesh, and the wicked spirit. I will leave that for him that wants to do it, & is able; and if to tell a lie is a sin, the devil is the oldest sinner as well as the oldest liar we have any account of; for God had said thou shalt not partake of the forbidden fruit, and on condition he (viz: Adam) did partake of it, he should surely die. The devil said, he should not surely die. So if to tell a lie is a sin, satan is the oldest liar I know of, as well as the oldest sinner. Our foreparents partook and did die, according to the word of God. I hold that the soul did die. God created man for the purpose of his own glory. Let us see what God had done for man before he sinned. He loved him, and love is the moving cause why something was done; for God so loved the world that he gave his only begotten, &c. to justice in covenant that he would send him into the world to redeem his elect, that Jesus might be their righteousness and their life. Here was the life of all the heirs of glory treasured up in Jesus before the world was, or in the covenant of redemption. So we see here was eternal redemption for the heirs of glory, treasured up in Jesus, yes, in a safe place.

Now I will tell a little of my own experience, and let you judge. When I came to see myself internally, as regarded the state of my soul, I saw my soul in a dead state as regarded justification before God as Adam's soul was in the day he sinned; and was perhaps as busily engaged in sewing my good does together to make me a covering from the wrath of God, as Adam was in his fig leaves; & there was a striking similarity in their likeness, as they would not answer the intended purpose; they were neither durable, in shape, square or round, so as to be fitted to make a garment. There I saw myself undone, God was angry with me a sinner, I tried to pray for mercy, but no relief. I saw God just in my damnation, but, oh, mercy was the

theme of my lost soul, but justice seemed to forbid that mercy should be granted, because I had knowingly violated the holy commands of God.

In this state of deep distress my mind was called to behold Jesus, and by the internal eye I saw him meeting every demand of the law of God in its moral precepts. I saw him from a principle of love to poor sinners, pouring out his life or shedding his blood for to redeem them from death; presently I saw that this arrangement and preparation took place eternity before time, and that God's love to the world was so great that he sent his Son into the world to live for his people, to die for them, to rise for them, and that Jesus had finished the work. When I saw so much gracious work done for such a worthless being as I was, my soul was filled with love too to him who had done great things for me whereof I was glad. So I was called away from looking for justification in myself and found an all sufficiency in Jesus. I saw that Jesus had a right to his people and to call them into his service from under the hand of the enemy of souls; for that they of right did belong to him, for God their creator had given them to him. And that he, agreeably to covenant, had redeemed them, so justice sustains him in claiming his own. I saw that the gospel was to be preached to poor sinners, to call God's elect to a knowledge of their eternal inheritance in Jesus, and further to support their drooping spirits through this world that none should starve, but that all should eventually reach the chimes of eternal glory. Farewell for this time.

JAS. F. WATSON.

TO EDITORS PRIMITIVE BAPTIST.

*Franklin, Holmes county, Mississippi, }
August 22nd, 1840. }*

DEAR BRETHREN: (If I may use the term:) I have been reading the Primitive Baptist paper for fifteen months or more, and it has filled me with different sensations; sometimes I am filled with sorrow, on reading the trials and difficulties of the Old School Baptists; at other times my heart is made to rejoice on reading some of the letters of those able writers.

Brethren, it is not because I wish my name to appear as a writer in the Primitive, that I have undertaken to scribble these few lines; but being requested by my old uncle John Erwin, to send on the

money for him in payment of his papers, I thought I would say a few words to my brethren deacons and lay members on the subject of prayer, not only for themselves and families, but the church and particularly for the ministers. How often and how earnestly did the great apostle of the Gentiles repeat that sentence, which contained at once the authority of a command and the tenderness of a petition: "Brethren, pray for us." In another place he ascribes his deliverance and preservation to the prayers of the churches: "You also helping together by prayer for us." 2nd Cor 1 c. 11 v. If this eminent apostle was dependent on the prayers of Christians, how much more so the ministers of Christ, in this time of trouble and spiritual night, when it seems that there are but a few gospel lights, and they almost extinguished by persecution and defamation.

Oh, brethren, let us then pray to the God of heaven for our ministers, for the increase of their intellectual attainments, for there they can get wisdom that will be beneficial to them and their hearers. For their spiritual qualifications and ministerial success, let us pray for them in our private approaches to a throne of grace; pray for them at a family altar, and thus teach your children and servants to respect and love them.

And now, brethren, when we are thus engaged, let us not forget our duty in another respect—to attend to their temporal necessities. A minister is under additional obligations to provide things honest, not only in the sight of the Lord, but of men. So if we muzzle the mouth of the ox that treadeth out the corn, how is he to do it unless he neglects the churches? Brethren, a word to the wise is enough.

The Lord has been pleased to bless us in this part of his moral vineyard with some able ministers, a Morris, a Parks, a Scott, who stand firm on the walls of Zion. (and as far as I am able to judge,) fail not to declare the whole counsel of God. Yet I may say in truth, the harvest is great and the laborers are few. May the Lord of his infinite goodness and wise dispensation send us more laborers, and may he bless their labors where they are, to the pulling down the strongholds of satan and the building up of his children in the most holy faith, is the prayer of one (if a saint the least of all) a deacon.

ABNER ERWIN.

TO EDITORS PRIMITIVE BAPTIST.

Philadelphia, Roane county, Tenn. }
Sept. 26th, 1840. }

DEAR BRETHREN: It is long since I have wrote any thing for your consideration or comfort, and seeing that there are so many brethren writing that are so much abler pensmen than myself, that it seems almost like offering an imposition to my worthy brethren to ask a place in the columns of your paper, the Primitive Baptist, for my weak thoughts, though they be thoughts of love towards you.

Dear brethren, I am glad that I can say that the time has come, that the church of Christ as far as my knowledge extends, has pretty well got rid of the new scheme Arminian folks, which has caused the church to see much distress. And she seems to be at peace at present, and the doctrine that is now preached by the servants of God appears to be in unison and according to the word of God, which feeds and comforts the lambs of God, while those that have gone out from us the church of God, that it might be manifest that they were none of us, are pursuing any and almost every course that they find will please the world and get to themselves gain, who have a form of godliness but deny the power thereof, from such turn away.

Dear brethren in the Lord, if any of you are troubled with the money hunters the missionaries, come out from amongst them without delay, for the longer the enemy is amongst you the more distress and reproach will be upon Zion. Do not be alarmed at my saying, that it is a reproach to the church of Christ to hold in fellowship and suffer men to preach amongst you, who preach a chance salvation and that chance to depend alone on the liberality and efforts of poor feeble man; which is the doctrine that is preached by the missionaries. For say they, sinners are dying for the want of the gospel, which they the sinners might hear if the people only would be liberal and give a sufficiency of money, the destitute might have the gospel and the poor sinners be saved from their sins. Are you willing by your silence or fellowshiping such doctrine or men, to suffer it to be said, that this is what God has commanded, when you know that God has revealed to us in his word, that he saves his people according to his purpose and grace, which was given them in Christ Jesus before the world began, and not ac-

ording to the chance work or great efforts of poor feeble man.

Brethren, you serve an Almighty God, and 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, &c. that we the followers of God have nothing to glory in, only in the Lord. For it is by grace we are saved, through faith and not of ourselves, it is the gift of God. Therefore, brethren, live in love and may the God of love and peace be with you now and ever. Amen.

WM. E. POPE.

TO EDITORS PRIMITIVE BAPTIST.

Belmont, Sumter county, Ala }
August 22d, 1840. }

DEAR BRETHREN: I now take my pen for the first time since I have been a subscriber for your paper the Primitive Baptist, to inform you, that I as a member of the Mount Nebo church, am firm and stedfast in the faith and doctrine set forth in your paper the Primitive; because I believe it accords with the doctrine of the scripture.

Now, brethren, this is the first paper that I have ever taken but what I have found some objection to: and I have tried to find some to this, but truth is so fully developed and set forth, that I cannot, with the exception of one small thing, which I presume is a mistake in the printer, if not you are wrong. Inasmuch as I have distributed my papers amongst my friends I cannot refer you to the number, but the subject is this—in Christ speaking of being with his disciples—and lo I am with you always. You or the printer have added the letter s, which makes it read always; which does not accord with the old Bible, as you will find it in Matthew, the 28th chapter and 20th verse.

I must close by subscribing myself your unworthy brother in tribulation.

PHILIP M. AY.

AGENTS,

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NORTH CAROLINA.—J. Biggs, Sen. *Williamston*, R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southerland, *Warrenton*. Charles Mason, *Roxboro'*

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“Come out of Her, my People.”

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SATURDAY, NOVEMBER 28, 1840.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*China Grove, Pike county, Ala. }
Oct'r 1st, 1840. }*

DEAR BRETHREN EDITORS: By the help of God I will offer you a few of my scattering thoughts on some of the passages in holy writ.

Matt. 7. 15, our Lord gave the following command to his church: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves—which must allude to false teachers with their antichristian doctrines. First, they say that Christ atoned for all mankind alike, without any distinction; to which I would say, in one sense of the word they are right, for it is by that means that all men enjoy the common blessings of life; but on the other hand, I believe salvation to be particular and special. Paul to Timothy: Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began. In Romans, 8th chapter: Whom he did foreknow he did predestinate, &c. Thus we see a divine purpose, and that before the world was; and also a foreknowing, which go to show and prove an all wise God and that the atonement was for the saved and foreknown ones, and as such must be special and particular. A great number more of passages might be introduced to prove the fact, but I think the above to be sufficient.

I do not pretend to hold forth the idea, that the church was actually saved in eter-

nity, only that God by his divine wisdom and foreknowledge saw her safe in his Son. Proverbs, 18 c. 22 v. and down to the 31st; Rejoicing in the habitable part of his earth, and my delights were with the sons of men—which must allude to Christ and his church, which doth abundantly show her to be safe in her head before the earth was, or Adam's dust was fashioned to a man. Thus as the Son's delights were with the sons of men in eternity, he was ready to sustain the church in her fall, as such her fall was not final or eternal, for the arms of almighty love were underneath, and saved her from eternal ruin. Thus I view her inheritance safe, though while in a state of nature she knows nothing of it, until she is brought to see her lost and fallen state and it is revealed to her by the spirit of God. Thus she is made to cry, Abba, Father.

Another part of the doctrines of those false teachers say, all may be saved if they will, the means are within their reach, and if they will only make use of them, God will meet and save them. Stop, sir, don't be too fast. But to the Book. Romans, 9 c.: It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Again, our Lord says: Strive to enter in at the straight gate, for many I say unto you shall strive to enter in and shall not be able. Again: By grace ye are saved, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.

Thus, brethren, we see works and grace cannot be mixed together in point of justification. May the Lord be with his church and people, and lead them safely through this howling wilderness in my prayer for Christ's sake. Amen.

F. PICKETT.

*Bowery, Columbia county, Ga. }
October 7, 1840. }*

DEAR BRETHREN: I feel happy that we are yet favored with the opportunity of conveying our thoughts and transactions to each other, through our Primitive paper, as it flies over hills and mountains with surprise, and bringing us good news from afar, of Jesus of Bethlehem the star

Dear brethren, the Springfield Primitive Baptist Association held its second session in Warren county, Ga. on the 12th, 13th, and 14th of September last, and all our business was done in peace and harmony; and we believe the peace of Israel's God was there, as we were favored with the presence of brother John Blackstone, from Chambers county, Alabama, who preached the gospel in its purity. And we do believe that the time will come when God will favor his people, his little flock, although we are yet surrounded with the missionary wolves and Arminian panthers; though I do not think they howl so loud nor scream so hard, as they did in days past and gone.

I will commence at Augusta and say, 70 miles north of Augusta, and 50 miles west, and 30 miles south of it, in this above described place, being 100 miles in length and 50 in width, I believe the missionaries have got the strongest root of any place in the Union. And, dear brethren, we wish you all to be engaged to God in prayer, that young David with his sling and stone might slay those Goliaths, and that the ram's horn of the gospel may be so sounded, that their walls will fall flat to the ground, and the people of God march straight up.

We hope the brethren and subscribers will all continue their papers the Primitive Baptist, and in fact get more subscribers, as I believe our Old School Baptists do feel interested in the cause of Zion. I, brethren, for one, would not have this little winged messenger to stop under no consideration whatever, as it brings us good news from a far country. We are made stong in the faith, when we hear that the people of God are obeying the voice of inspiration which says, **COME OUT OF HER, MY PEOPLE.** It is with pleasure and great joy we behold the Lord's people like sheep following their shepherd, as we think they do hear his voice.

Brethren, we are glad to say we are gaining ground, and we wish you to remember us all in praise to God. I must

come to a close. I remain yours in gospel bonds.

MATTHEW D. HOLSONBAKE.

FOR THE PRIMITIVE BAPTIST.

*Poplar Spring, Fairfield Dist. S. C. }
March 22nd, 1840. }*

Brother Martin Stidham, do you remember that on the morning of the 21st of November, 1838, you fell into company with a stranger from S. C. at a Mr. Cox's, on the road in the State of Georgia, who professed to be of the Old School principle, and that after travelling all day together we reached the habitation of an old sealy looking man of the name also of Cox? That very stranger is yet in the land of the living, though he has suffered a moral martyrdom, from the hands of the New School executioners. Goes it well with you, brother Stidham? Then, may be you remember me sometimes: and try to pray for your brethren in affliction.

You have some good soldiers in your country, but they are right scarce here. I was so jaded and fatigued with travelling when I was in your company, that I was in no humor for talking. But jaded and tired as I was, it was some gratification to me to see an Old School brother, and to hear of such good soldiers of the cross as you have in Georgia. Brother Wm. Mosceley's name is in the columns of the Primitive Baptist. But what is brother Jno. Lumpkin about? Where is that man they call Joel Colley? has he and brother Lumpkin backed out? Not without they were misrepresented to me. Are these brethren ashamed that their pieces should appear among those, of such weak talented brethren as write for the Primitive Baptist! and is the paper too insignificant? Why perhaps if they would write for it, they would make it better. I would say to these brethren and to bro. Lawrence, fill the paper, with your pieces, and perhaps you'll make it better.

Brethren, I am well aware that some weak brethren as well as myself, are sending on pieces for insertion in the Primitive Baptist, and I have no notion of extolling our paper to the skies: but I ought to have very great anxiety for its continuance and spread, as it appears to me no paper has done so much good in so little a time. It has set Old School brethren, who were lying still, in motion here; and some I have thought are becoming almost too rigorous:

against the institutions of the day. Brethren, let us avoid culpable extremes. But don't take me for a middle-man, or go-between. But be zealous in a good cause. To be free in telling my thoughts, the go-betweeners are more culpable than the thorough going new lights. For he that knew his Lord's will and did it not, shall be beaten with many stripes. The thorough going new lights, perhaps know no better than that their system of belief and doings are right. But for a man to say, I don't approve of their doings, I don't approve of their new doctrines, & cry yet out for a truce and for a cessation of hostilities, why, of all men I have the least confidence in such. They will say, the enemy, to be sure, is coming in like a flood, but you ought not to lift up a standard against him; let the enemy sow the tares among us, never mind they will all be separated in the harvest, & each be assigned to their own place. Now I want all such as use this language to go clear over to the ranks of the enemy. I don't want them to stand in my sunshine nor to tell me, I am sentimentally on your side, though I go for peace. For I don't know how to think God will own such soldiers. I don't know how to think such people are Christians at all. As there can be no half way Christians, it seems to me droll that there should be any middle men that are of the right stamp, I *always* take them at least as belonging *entirely* to the other side, i. e. to the new lights. He that is not for me is against, said Christ; and he that gathereth not with me scattereth abroad. Luke xi. 23. I know thy works, that thou art neither cold nor hot; he said to the Laodicians, I would thou wert cold or hot: So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Rev. iii. 15. 16.

But one extreme is very apt to make people run into the opposite. We should be very zealous, to be sure. But then, it should be for the Lord. What we have suffered from the New School in regard to our feelings being trampled on, and in regard to our name being cast out as evil, should by no means determine the measure of our opposition to the New School principles and practices. We should by no means adopt the maxim, I will do so unto him as he hath done unto me, and shape our course, accordingly. And I might say, Lord who is clear of wrong in this respect! If any are going wrong, let us hate their course, not their person; and let us try

never to be so hardened against them as to forget to pray that they might be reclaimed. I have done more and said more against the New School principles and practices than any man in this country, I am *confident*, (though I do not say it boastingly;) and I was judged to be too harsh and sometimes almost thought my style and manner too harsh until I saw some numbers of the Primitive Baptist; and I an't right sure of the contrary yet; but it seems to me now that if I am too harsh I have company in it, and I hope mighty good company. A harsh disease does, to a certain extent, require a harsh remedy. I here speak of bodily diseases: and with regard to moral disorders, I suppose, we must measurably be governed by the same rules. None of them are trivial, to be sure. But Saint Jude said, Of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. See 22nd and 23rd verses of St. Jude's epistle, and bear it well in mind; quote it often, at least mentally. Let us not class indifferent things with things of the greatest moment.

Some errors in judgment are to be tolerated, at least in lay members. We may go wrong in classing matters of indifference with those of the most atrocious character. Let us guard against the New School principles and practices being introduced among us, but let us set such guards as the word of God will warrant. Our New School brethren depart from scripture rules. O let us not imitate them in this respect, in guarding against their pernicious errors. The preachers have taken the lead in introducing the New School heresy among us. We should set a double guard against heretical preachers. And this the word of God will warrant: If there come any unto you, and bring not this doctrine (the doctrine of Christ,) receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds. ii John, 10, 11.

And as I would most earnestly recommend following the apostle's rule in this respect, so I would with regard to things of indifference, if we can only recognize them. Saint Paul has said, One believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him. He that eateth, eateth to the Lord, for he giveth God

thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Rom. xiv. 2, 3, 6. If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend i Cor. viii. 13.

Now, brethren, these rules the apostle enjoined and observed with regard to church members, or the laity. But when Peter, who was a preacher, committed a wrong in the matter of eating, he withstood him to the face, as he informs us, Gal. ii. Let us take care of the ministry & guard against false apostles. Here the danger lies, even from those renegades called missionaries. These are the people that come to you in sheep's clothing, and deceive the unstable and the simple, and lead them into error. But common church members have not the same influence on society. We are not to consider all their errors in judgment as so fundamental and pernicious as to require immediate admonition or censure; and set up rules for the government of churches other than those Christ has laid down in his written word. He is Zion's only law-giver. He never designed us to be legislators for his church; but to obey and enforce those rules of discipline which he has given us in his revealed will, which is able to make the man of God perfect, thoroughly furnished unto every good work. Though I do most firmly believe in the apostolic rule, that we that are strong ought to bear the infirmities of the weak and not to please ourselves, after the example of Christ mentioned in the 3rd verse of the fifteenth of Romans, yet I would say to Old School brethren, Watch ye, stand fast in the faith, quit you like men, be strong. i Cor. xvi. 13.

But if you pass resolutions in your churches that you will hold no member in fellowship that is a member of any Bible society, tract society, temperance society, missionary society, &c. &c. or that contributes money to such institutions, and yet admit the domestic missionaries to come among you and preach from your pulpits, and thus again sow the seeds of dissension among you, are you not like the husbandman that would say I will suffer the enemy to come and sow as many tares as he pleases in my field and he may come in open day light and sow till he is tired of his employment, but I will be bound I'll root out the tares as fast they appear. For my part, I think we have reason to be tired of this employment, and give over altogether, or stop these sowers of discord among brethren.

It makes no odds what new things the preachers bring forward, it will take with the people. If an Old School brother who is acute and discerning with regard to sound doctrine and error, happens to detect a missionary preacher in an erroneous principle or doctrine and tells of it, he will find him to have advocates among the laity. "O, I did not understand him that way," says one; and another, "he did not mean as you took him to mean. I did not see any thing amiss in what he said. You did not understand him rightly. Go to him, and I have no doubt he can explain it to your satisfaction," &c. Thus they take it for granted that what he says is the gospel, and that no lay member should criticise or scruple his doctrine.

Now, brethren, when this is the case, what is to hinder popery from coming in among us? Why nothing but that the priest should not assume the name of papist. If he assume sheep's clothing and says I am no papist, but an evangelist of the Baptist order, he may introduce the sacraments of penance and absolution into any new light church or congregation, if he will only call these sacraments by different names. He can have the people to kneel down by him to get their sins pardoned. He can have some prostrating themselves at his feet for absolution, & get the whole congregation to weeping at the sight. This shews that the spirit of popery is already among us. Call it by another name—call it Baptist religion—call the congregation a Baptist congregation, and the priest a Baptist preacher or evangelist, and all is well. You must show no scruples of the preacher's doctrine: an evangelist must surely preach the *gospel*, they think.

You may rely upon it that the *preachers* are dangerous men. Use reasonable forbearance with lay professors; but watch the clergy, and give them no quarter if they bring a new doctrine or go for introducing the new measures for getting up revivals. *They*, and they alone are chargeable for the prevalence of error and schism among us. And, brethren, let them have the power (and they will have it in their hands before the end of the twentieth century,) and they will convict you of heretical pravity and deliver you over to the secular authority for torture and the most excruciating deaths, perhaps hypocritically praying that the secular authority might not touch your blood, when they design that you shall be roasted in the fire.

The moral and religious principles of society are very much influenced and moulded by the Christian ministry. "It may be considered as an axiom in the religion of the Bible, that under every dispensation, those who have been regarded as the teachers of its precepts and doctrines, have exercised no small influence in moulding the sentiments and practice of all such as were disposed to receive their instructions.

"Hence, although the Bible is acknowledged by all as the standard of truth; yet it is not so much the *real* Bible, as the interpretation of it, by the teachers, which fixes the standard of religion and morals among us."

All the principal fundamental errors and heresies of the Christian church have been introduced and spread thro' the instrumentality of the preachers:—and they are entitled to the principal share of blame or commendation for the prevalence of error, or the unmoved continuance of the churches in the faith. Hence, we should call no man our father upon the earth. We should not go for this man or that man, irrespective of his principles and practices. We should follow no man further than as he is a follower of Christ.

It is a native and inherent principle in human nature to reverence the clergy. Even the heathen have always had a superstitious reverence and awe of their priests. Of this, every age affords the most indubitable evidence. Julius Cæsar, an heathen writer, says of the Gallican priest or druids: "They are held in mighty veneration amongst their countrymen, who submit all difference to their arbitration. Let the offence be of what nature soever, if any person be killed, if the controversy relate to titles of land, or the extent of confines, these are the judges, whose sentence must decide the matter: these are they that must pronounce rewards and punishments: and whoever refuses to abide their decree, either lord or vassal, they excommunicate him, which is the greatest penalty among them."

And it is not to be expected that the ministers of the Christian religion should be less regarded with reverence and veneration. Mr. John Bunyan, in his piece titled *Grace abounding to the chief of sinners*, informs us that while in a state of nature and leading a wicked life, he had a superstitious veneration and regard for the clergy, yea, that he was so overrun with this superstition, that he adored, and that

with great devotion, even all things belonging to the church (as the high place, priest, clerk, vestment, service, &c.) counting all things holy that were therein contained, and especially the priests and clerk most happy, and without doubt greatly blessed, because they were the servants of God, as he then thought, and were principal in the holy temple, to do this work therein. "This conceit, said he, grew so strong, in little time upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life) I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought for the love I did bear unto them (the priests) supposing they were the ministers of God, I could have laid down at their feet, and have been trampled upon by them, their name, their garb, and work did so intoxicate and bewitch me."

And seeing there is this superstitious bent and bias in the human mind, it is not to be wondered at, that men should be duped and led astray by the errors of the clergy;—that they follow up and advocate a measure because their preacher has introduced & given start to it among them:—and that they should know no other reason for adopting a new principle or pursuing a new practice, than that one who is zealous in the matter of religion, and of course must be orthodox, has introduced it. And under these circumstances, there is no difficulty in putting down a layman, who has the fortitude and courage to stand in the breach and give a friendly warning that fundamental errors are being introduced among the people.

This superstitious reverence is the sole cause why the clergy have taken upon them the sole power and authority of dispensing religion to the people. But for this principle in human nature, never had the popish sacraments of penance and absolution been introduced into the church:—never had it been assumed that any mere man on earth could forgive sins; never had prayers and masses been offered up for the deliverance of the souls of the deceased out of purgatory; nor would protestant clergymen have got the people to dance after their music, and come up in procession and kneel down by them to be prayed for in public. Nor do the people know any other reason for doing this act of man-worship than that the preachers propose it, and sing with the view of charming them into the measure, by their music. So that the

clergy lead the way in these errors, and the people follow through a superstitious reverence. When error has its clerical advocates, it takes with the people; but when it is without them, it never spreads to an alarming extent.

And when they have established one error by custom, they have but prepared the way for the introduction of another. They steal upon the people imperceptibly. All that they want is time and no opposition, in order to introduce an image of the beast, and to cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that has the mark or the name of the beast, or the number of his name. Rev. xiii. 14, 16, 17. *(to be continued.)*

JONATHAN MICKLE.

TO EDITORS PRIMITIVE BAPTIST.

*Elizavill, Pittsylvania county, Va. }
October 6th, 1840 }*

DEAR BRETHREN: I have taken my pen in hand to offer you a few thoughts, as one that tries to keep my eyes open as I pass along, and I find much that takes my attention. And I am persuaded that it is more than the saints can do, to steer their pilgrim course so as to see nothing of the smutty projects of belial. And as they sojourn in the careful pursuits of peace, old belial with his pottifogging gang are disposed to attempt an intercourse; and in order to make their schemes tenable, they offer fixtures of apparent innocency to deceive. Peace is the pretext, and yet will they on the pretext of peace be very inconsistent with themselves, by indulging in bombast; whilst the child of grace is careful to maintain gospel peace and to shun a collision with carnal professors, they will virtually endeavor to tie him to a peace block, and whip him for being at peace with his own sentiment.

I saw a letter written to brother Rorer, in a private way, which was attempted to have been written under the banner of peace; and yet a more scurrilous bombastic I never saw; which answers well as a characteristic for a pharisee, as described by the Saviour, for, said he, "they say and do not." The writer no doubt is a wolf in sheep's clothing, he not only sneers at brother Rorer, but also at the Primitive Baptist and calls it a dirty sheet. The impercipient writer no doubt would silence all

the standard bearers of the Lord, and he would fain be a spoiler of vines and is in heart at war with truth, with the Lord and his gospel; and could he put his malignancy into operation, he would from the foundry of human arts, under the banner of apollyon, send forth a host of gigantic magicians just such as Peter speaks of, having eyes full of adultery and cannot cease from sin; which have forsaken the right way and are gone astray, following the way of Balaam, who loved the wages of unrighteousness—wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever. 2nd Peter. 2nd c. This is the case with a' the overmuch righteous, who are possessed with so much universal charity that they love Babylon and all her harlot daughters, and are not willing that Sarah the bride should demur, and cause Hagar the prostitute to be cast out from her bed-chamber. So it seems they love every thing but virtue, and if they ever attain to a theoretical knowledge of truth by scholastic rules, they then promise liberty whilst they themselves are the servants of sin or corruption. And Peter says, it had been better for them not to have had that knowledge, for it happeneth to them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

And, dear brethren, this gospel delineation of Peter's should convince the ambassadors of Christ, that when they presume to feed the flock, it is vain for them to be lugging along food also for dogs and swine; as the dog can obtain food from his own vomit, and swine can replenish from their own filth and dirt. But attend to and feed the flock, deal the word faithfully, and you may leave; you need not stay to prevent others from imposing on the flock by taking and eating from them, for this food will not suit any body else, it will only do for the sheep, and all others despise the same and even get sulky and mad when the flock participate. No, this path is one which no fowl knoweth, the vulture's eye hath not seen it, the young lions hath not trodden therein, no nor the fierce lions gone thereon: Job, 27th, 7, 8 v. This writer above quoted exclaims against acrimonious assertions, but I am persuaded that it is not acrimony for a brother to separate the precious from the vile, and to give a true coloring to each. Nor do I feel the least in-

convenience when a brother shows from the word that all hypocrisy and antichristian tricks and vain glory, proceed from the king of the bottomless pit; but I rejoice to see him with holy boldness make a violent charge on apollyon and oppose him to his face, yea and all his diabolical imps. Then I am convinced he has an armory whereon there hang a thousand bucklers, all shields of mighty men. Songs, 4 c. 4 v. And you that have looked deeply and intensely into the subject, and propriety of a strict adherence to gospel permanence, do see and know that all such remonstrances as we often see from New Schoolites, are from men of corrupt minds, reprobates concerning the faith; and as such you cannot make a sacrifice of gospel permanence for nominal hypocrisy; and therefore you are stable minded, or of a sound mind.

And hence I conclude the gospel in its divine simplicity is upon the shoulder of the gospel Levite, and then it is in the spirit and in power; and not on every or any new cart, that is manufactured by science and art, and the frivolity of men. And when these Bable builders attempt to carry the ark thereon, they have abundance of trouble to steady the cart by pushing and shoving, and their language becomes confused and they speak so very Ashdodish, that all they say and do cannot be made to paralyze orthodox principles, and down comes their fabric. And I am glad to say, that it seems to be on a considerable totter in my section, and when our modern Uzza (A. F.) attempted to steady the new cart, he staggered not a little. And I would advise him not again to undertake so perilous an enterprize, lest a worse thing befall him.

His circumstance reminds me of the case of the two harlots, one of which smothered her child and then attempted to practice a fraud on the other by stealing her living child from her. The mother of the living child must and did contend for her own child from all charitable motives, and nobody but a real cannibal could blame her. The rogue harlot contends also, fostered under the banner of an uncircumcised heart, to submit to an awful execution on an innocent babe, and also to pierce the mother through with many sorrows; the true mother must contend for her child, and would not submit to split asunder her tender infant.

So, dear brethren, when carnal Israelites are trying by kingly authority either to

steal the living infant, or have it split asunder, to its awful destruction and the pungent distress of its mother; you the antitypical mother must contend for the whole gospel infant, as it is yours, as did the mother for her tender babe, the source of her joys. A part of this gospel is not enough for you, the whole is a plenty and an all-sufficiency; but you cannot divide with a roguish harlot; yours it is, for unto us a child is born, unto us a son is given. And when these modern Judases seem to introduce mildly, and after splutters voraciously to get at least a part of the infant, it is to traffic on as did their father Iscariot. And they have no more love for the child than the roguish harlot had when she so freely consented to the decision of king Solomon, when he ordered the infant split asunder to determine the true mother; which he wisely ascertained by probing into the rogue's fallacious and wicked heart. Nor do they care any more for the true church, than the rogue did for the true mother, when she was willing to pierce her through with many sorrows. They have so great a thirst for money and power, that they will not leave a stone unturned to accomplish their end; and they are sure to exercise a great deal of feigned love. And, brethren, when love is feigned it is completely metamorphosed and the actor is comparable to the nonsensical term of cold fire. And now just let them go and do as many of them are doing, get up their dead infant and carry it to their seminaries, and dress it up and paint its cheeks, and adorn it with all their literary trappings, and haul it in their new cart, and recommend it for a real Sampson; but yet it is full of rottenness and dead men's bones, and all their magicians can't give it life nor make it speak the language of Canaan. This is the employment of all mongrels, recommending it in preference to the living child, which is a figure of and clearly portrays another gospel; which we hear Paul speaking of, which is not another, for it is dead.

But, brethren, we say we know that our Redeemer liveth. I must say to all artificial workmongers, that I believe they are working to deceive for the sake of advantage. We are informed in Revelations, 20 c. 7. 8, 9 v: that "satan shall again be loosed out of prison, and shall again go out to deceive the nations; satan with Gog and Magog to compass

the saints, the beloved city." And it is evident, satan can only deceive when he is transformed: and only behold what a sad transformation is the vile spirit of missionism, which appears without examination to be beautiful as the spotted viper, with many enticing marks, and he approaches mildly with a poisonous venom at the root of his fangs, till his apparent innocence and beauty decoys you into the reach of his power, when he will then inflict his deadly blow which will sink you probably to rise no more.

For a specimen, look through the spy-glass of church history; view the meanderings of this spirit. When it has ripened into full maturity, it has never failed to produce a curse and an awful wo. Thus it has wrought invariably. Will the happy Americans aid in the prosecution of such a woful demagogue. And if any will, I must say to such, an awful scourge awaits you; for the books shall be opened, and the dead shall be judged out of those things which are written in the books, according to their works. Rev. Now what is their work? Deceiving the simple, leading silly women laden with divers sins, making merchandize of precious things, denying the power of Christ, bringing in damnable heresies, trampling under foot the rich pearl & gem of the gospel, making the house of the Lord a den of thieves. I say to the citizens of our happy America, remember your children, stand in their defence, let not antichristian policies dupe them to despotism through strife and vain glory. It is a rod of real Roman Catholicism, that's now laboring to bend the little twigs of our happy American nursery to the deformed raw bone of popery, from which Lord save us, with our brother Americans according to the flesh.

I subscribe myself yours in hopes of a blessed immortality, and brother in defence of the gospel.

ARTHUR W. EANES.

TO EDITORS PRIMITIVE BAPTIST.

*Havanna, Green county, Ala. }
October 4th, 1840. }*

DEAR BRETHREN: I have received my paper the Primitive Baptist tolerably regular this year, which I do delight in reading; but I acknowledge that I have been too slack in sending up my pay for my paper, but do not neglect me, for I do not

know what I should do if I did not get it. For, my brethren, it is good news from a far country every time I get it, for it is a bundle of good news to me. Some say hard things about the Primitive, but go on, my brethren, I hope and do believe that the Lord is on your side. So I will conclude by saying, continue your paper to me, and I will try to do a little better.

Yours in the best of bonds.

HENRY WILLIAMS.

THE PRIMITIVE BAPTIST.

SATURDAY, NOVEMBER 28, 1840.

We again bespeak the patience and indulgence of our correspondents—we have a considerable number of interesting communications on file, part of which we are unavoidably compelled to defer inserting until we commence the next volume, but we will then insert them as soon as practicable.

FOR THE PRIMITIVE BAPTIST.

*Conetoe, Edgecombe county, N. C. }
November, 1840. }*

DEAR BRETHREN EDITORS: Grace, mercy and peace be multiplied unto you. To your unworthy writer of this, if a saint the least of all, is this grace given that I should rejoice in the hope of the glory of God. When I look back to days gone by, and see where I stood by sin and rebellion to God, his church and his people, I am made to say with the poet:

"Lord, why was I made to hear thy voice,
And enter while there is room;
While thousands make a wretched choice,
And rather starve than come."

Yes, brethren, if grace had not restrained me, I should have been to this day going on in sin and rebellion against God. Brethren, I have no merit of my own to plead; I well know when the Lord visited my soul by his grace. Let me tell you I was not seeking the Lord; no, but in the ball room, partaking of all the elements of sin, &c. Simple to tell, but true, I had tried to dance, two reels and while dancing, several books on a desk in the ball room fell off each time, which mortified my feelings and pride. Believing it was my awkward dancing, & I had disgraced the ball room; I resolved to dance no more until a certain man present took a hand; he a heavy man, and a bad dancer he made, I assure you. And thinks I to myself, if the books do not fall for his dancing, I shall know they were laid carelessly on the desk; but they remained fast while he danced, which consoled me so much, that I took another partner and tried a third time, (now nearly day.) And

just about the last cross in said dance, down came the books among us, and the larger, church Bible I took it to be, fell open before my eyes. I felt as if the witness was before me, and conscience too gave vent, and my soul was loaded down with sin, guilt and condemnation. I took my hat, went out doors the easiest way I could, hoping no person would see or mistrust any thing was the matter with me, and there I wept bitterly over a sin-defiled, guilty soul.

From then to this day I have had no love for such amusement. I tried to do good, and by the law I worked until things that I thought was no harm, I found to be sin. At length I found sin was mixed in all I thought, done, or acted, and all this time trying to keep it hid from my bosom companion and every body besides, until I thought surely it cannot be a work of grace; I have done all I can, worse now than at first. It must be the hippo, &c. I will go back to my old amusements and seek for comfort, why should I be tormented, it is mere fancy and I will not give way to such whims any longer. (I was sick, as I thought) and with these resolutions I summed up all that I had ever done, that I called good works, and O! how soon I made myself a very good man. I had not done so bad as I fancied. Now I knew I was hipp.

No sooner had I patched up with untempered mortar, then I was slain again by these words, which came to my mind: "Cursed is man that trusteth in man, or maketh flesh his arm." My hopes of heaven by my good works were gone. Then was the time my soul and body was humble to the ground. Then was the time I could say, Lord save, or I perish. Then was the time I had no hope of heaven or happiness, by any thing I could do. Then was the time I was sure I should go to hell, and all that was wanting was death to take my spirit from the body.

I remained here for days and weeks. To go back into sin it was death; I abhorred it. To go forward I would, but could not. But restless, I took to the law again, and it cursed me. Lord, says I, if I am damned it is just; but Lord, if thou canst be just and save such a sinner as I am, Lord save! for if saved at all, it is mercy alone. Here I remained, sometimes to the law I would go & that would kill me, and to go to Christ I did not know how, nor where to find him, and yet I would cry to the Lord for mercy. One evening while lying on my bed troubled and distressed, I had a view of the justice of God to the full. It appeared in this way. I was or at least all my good works under the law that I claimed heaven, &c. upon, and all my sins and transgressions were set before me, and they weighed in the balance; my sins were cast (and I knew they were my sins,

I recalled them) in one end, and when good works were to be put in the other, I had none; the balance flew up and I the guilty sinner sentenced to hell. O, my God, I cannot tell, I have not words to express my horror. I confessed it just in God to damn me.

I went on and while going, a thick darkness over-shadowed me, but still I travelled on; it over-shadowed me the second time. I thought I should land in hell without seeing before me. The darkness vanished, and I saw before me a gulf across the road I was in; and it was made known to me some way, there is the place for your final abode. And while in this position, I was over-shadowed a third time. It dispersed again, and I saw a white man of small stature of a thin visage between me and the gulf, (I had come within two paces of him;) he looked on me, and spoke and turning said: "Behold my pierced side, where I have shed my blood for the remission of your sins; go, sin not."

I awoke. I have not language to express my feelings. I must tell you a little about it. I had joy mixed with grief. I was in a tremor. I did rejoice to find I was not where my sins would have sent me, into that awful gulf of sin and black despair, there to dwell with devils and damned spirits for ever and ever. But I was on this side of hell, on the land of the living, on praying ground, and Lord, says I, if this had not been a dream or a vision, I should believe that Jesus died for my sins, and rose from the dead for my justification; but alas! it is a dream, the foundation is too precarious for me to rest here, for if I die, I fear I shall at last go to and be cast into this awful gulf. O! Lord, says I, my convictions and burthen appear to be going off, I fear I am deceived. O! Lord, have mercy on a rebel born to die; increase my burdens, and give me to know and an assurance of a hope in thee. But it appeared that the Lord did not hear my scanty petition until some days after, when doubts and difficulties had shut up my way, and I was almost ready to despair and give up all for lost. I was constrained in some way to get on my knees to try to supplicate a throne of grace, and when I arose it struck my mind (and I believed it so,) the day of grace is past, &c. I was miserable, but I was again compelled to bow down and there try to plead at a throne of grace a second time, and rose up no better satisfied than before; and starting down stairs (you see I hid myself,) these words came to me with power: "Beloved, if you believe in God, believe also in me; as I live, ye shall live also."

Then was the time when I could praise God for redeeming grace and dying love,—then was the time I had a love for God, for his cause, his church and people—then was the time I thought

I never should sin again—then was the time I loved every body, yes, my enemies too—then was the time I thought I could convince my young comrades, whom I spent so many days and nights with in the ball room and at the card tables—then was the time my heart's desire and prayer to God was that sinners might see, hear and live to praise his holy name, and I thought for a while I could convince them, but soon I found to the reverse. I found sinners then as they were in old time, and nothing short of the power of God could save them. For one said, they have Moses and the prophets, if they will not hear them, they would not hear, though one should rise from the dead. And so I believe. They have the Bible and the preachers to preach to them, and if they will not hear them, they would not hear if one was to rise from the dead.

This was the time when I resolved to serve the Lord all my days; but alas, not long after I was led into doubts; it came in this way; You a few days ago could rejoice in Christ as your Saviour, and when these words came to you, "beloved if you believe in God, believe also in me—as I live ye shall live also," you thought you would serve him all your days and sin no more; now you know you cannot be a Christian, you know the thoughts of foolishness are sins, and the soul that sins shall die, have you not had foolish thoughts? Thinks I, yes, they have crowded my mind for days. Now I know I am no Christian, but a deceived soul after all. I was miserable in a moment. I tried to pray the Lord that my sins and burden might return again, and thought if they ever went off, I would be sure to know how and have the testimony; but from that day to this, I have never felt condemnation under the old law.

But while in this distress, believing I was deceived, this scripture came to me: "How can they that are dead to sin, live any longer therein?" I felt my soul going out to God, saying, Lord, I do not want to sin, I want to live free from sinning. This next arrested my mind, "When I would do good, evil is present with me; the good that I would do, that I do not; and that I would not, that I do." I was again built up, and could rejoice. And here I found I was not to live by sight alone, but by faith in the Son of God. Here I found his grace was sufficient in times of trouble. Here I found "Trusting in the Lord was right, and disbelieving wrong." And here I found this scripture, saying, "he that sayeth he loveth me and keepeth not my commandments is a liar, and the truth is not in him." (I had felt baptism a duty, but was trying to live out of the church.) I felt the weight and was tried, and thought, Lord, I love thee; and then it came, "Keep my commandments." I resisted five or six months longer, fearing if I united with the

church that I should reproach the cause, and thought I had rather die than that should be done, it appeared so sacred to me.

On Saturday before the 3rd Lord's day in Sept. 1823, I had to go just as I was; I had got no better, but felt worse and worse on account of disobedience. The church received me, and when I was baptized by bro. Thomas Dupree, it gave ease to my troubled mind; and from then till now, have found more comfort in one hour's obedience, than in all the rest of time in disobedience. Brethren, I have often thought of the time when I complied with the ordinance of baptism. I tell you I felt it a duty, and an ordinance of the gospel, and a command to do; that is, take up his cross and follow, &c.

Brethren, I have often had my mind exercised on washing the saints' feet. You will bear with me when I tell you, I never felt it as a command to do. John, 13th c. 14 v.: "If I then, your Lord and master, have washed your feet; ye also ought to wash one another's feet." It appears from this verse, it is left not as a command, but discretionary to do or not do. And in the next verse of same chapter he tells us, he has given an example. Read 15th verse: "For I have given you an example, that ye should do as I have done to you." (Read the chapter.) Here you see an example we should follow, or ought to follow. If this verse had read: "I have given you example, as I have washed your feet, you wash one another's feet, (viz:) as I have done to you, do ye one to another—it would have been different. But he says, ye should do, &c. Brethren, I have thought it a duty we owe to one another, and also shows a stoop of humility. Sometimes I have thought, in those days when our Saviour and the disciples were travelling through the hilly country, &c. shod with sandals, and the manner of going, &c. that there might be the greater necessity for feet washing; Travelling was different then from now; they walked, and how do we go? Alas! how different. So, dear brethren, I do not view it as an ordinance to be kept up in the church, neither do I view it as a command; for a command to do expresses the object to be done, and makes it binding on the person commanded.

My sheet is nearly full. I leave it for abler pens than mine, hoping you will pass by the infirmity of a weak, but unworthy brother in the Lord. This is the way I have been brought, and also some of my views and feelings. How is it with you? Farewell. *WM. THIGPEN.*

FOR THE PRIMITIVE BAPTIST.

CIRCULAR LETTER.

Of the Contentnea Baptist Association,

held at Pleasant Hill meeting house, Edgecombe county, N. C. 23, 24, and 25 October, 1840.

To the Churches we represent.

BELOVED BRETHREN: We shall lay before you some remarks on

CHURCH DISCIPLINE.

1st, If thy brother shall trespass against thee, go and tell him his fault between thee & him alone; if he shall hear thee, thou hast gained thy brother. (the matter is to be at an end,) 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; (if he hears them the difficulty is settled, and if he shall neglect to hear them, (then ready for the church,) tell it unto the church; but if he neglects to hear the church, let him be unto thee as a heathen man and a publican. (Matt. 18. c. 15, 16 and 17 v.) This is the sacred criterion; but how often is it the case, that the scriptures are forgotten or unattended to; a difficulty takes place, or is dug up, between brethren and in many instances instead of taking the scripture rule, the brother that a fault is lodged against by his brother, the pretended aggrieved brother goes and tells it to the known enemies of the brother first, and then to the world, or to his party among the world, and from such procedure the thing is magnified until, if it ends at all, it is in expulsion from the church, (if not almost in the church's overthrow,) while malicious feelings appear to be cherished in many. Do not be surprised, brethren, at our making use of the word party above, for there were party religionists before the year 1840.

But as the limits of a Circular will not admit of our bringing forward all the testimony we could, to prove our assertions on this point, we will give you one or two from the New Testament. Galatians, 3rd and 1st: O, foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you. In consequence of those teachers that had come among those brethren with something like another gospel, (though Paul told them there be not another,) it had the tendency to make a party, as you may see from the same epistle, iv. 15th: For I bear you record, that if it had been possible ye would have plucked out your own eyes, and have given them to me. Am I therefore become your

enemy, because I tell you the truth? It is plain to be seen, that those had been the friends or pretended friends of the apostle; but inasmuch as he strictly adhered to the truth, this made it manifest that they now looked upon him, (or would have it so understood,) as their enemy. The same spirit, brethren, is yet in the world. And we know that in many instances where the missionaries have gone with their other gospel, it has made its party, and this tribe won't have the scriptures for their guide in doctrine nor discipline; notwithstanding for the most part they are the most officious in hunting up allegations against those they claim as their brethren, and then to work they go. How? not to the scriptures for their guide, but to almost every body with a bright side for them, and a dark one on the side of the pretended aggrieved.

Now, brethren, having gone this far, suffer us to go a little further. Some few years ago, it appears there were but few churches that knew how to proceed, or what to do, with what are called missionary members. And as it may be the case that there are some yet laboring under difficulty respecting this matter, we will lay before you the scriptures appropriate as we conceive, together with some remarks. Matthew, 16, 6: Take heed and beware of the leaven of the pharisees and of the sadducees. And read a few verses below in the same chapter, and it will show that Jesus alluded to their doctrine, which was corrupt. Now it is, we think, very plain to almost all Christians and nice observers, that the missionaries hold unsound doctrine; therefore, beware of them, brethren, turn the whole gang out of your churches. Some perhaps will say we are too harsh, see Luke, 12, 1: Beware of the leaven of the pharisees, which is hypocrisy. Look at that. Does the church want hypocrisy in it? Certainly not. See Corinthians, i 5, 6, after rehearsing over some reported things against them, and saying, deliver such an one to satan for the destruction of the flesh, he does not think proper to stop yet, but says: Purge out, therefore, the old leaven that ye may be a new lump. Then is it not plain, if you keep up a right discipline in your churches, (which in one sense is the life of religion) you must get rid of all such.

Next we come to notice church members that fall from time to time, to attend

their meetings; which in these days, is too frequently the case with many. We ask, what is the matter? why some would say, I was too busy yesterday, or I had to go to such a public gathering to see such persons that it was much to my interest to see, and besides I hardly expected there would be any preacher there. Now that it is the duty of church members to attend their meetings, certainly none will deny, and that too whether there is any preacher or not; we give you the following scriptures: Malachi, 3, 16: Then they that feared the Lord spake often one to another, Heb. 10. 25: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

We must only touch at a few more things. All hereticks, brethren, that may come among you after the first and second admonition thou shalt reject; and here be sure to keep a strict watch, and act honest with yourselves and the cause of God. For we conceive there is nothing more dangerous to the cause of God and happiness of Christians, than for the churches to keep hugged up in them Arminian members, and especially Arminian preachers; through such the devil is sure to make many inroads upon the church. Where brethren get in debt to one another, the scripture forbids their going to law before the world, or unjust. 1st Cor. 6. 1, 2, &c. If any man that is called a brother be a fornicator, or covetous, or an idolator, or a riser, or a drunkard, or an extortioner, with such a one no not to eat. 1st Cor. 5. 11. We forbear remark further than to say, that a man is not to be guilty of all those things that the apostle has mentioned here which he looks at as excluding crimes before he is criminal, no but if guilty of any one of them you are not to eat with him.

Brethren, don't forbear to try to keep up a good or right discipline in your churches, because you might have fears you would hurt some feelings. We fear in a great many instances feelings have been consulted, especially great men's, while consequences that have followed have been distressing. Then as the Saviour said, on a different occasion: Go, and sin no more. If we have heretofore sinned, or not done that, that was right, to the keeping up of a right discipline in our churches, let us endeavor not to do so any more.

And now, as the apostle Paul said to

Titus, 2. 11, 12: For the grace of God, that bringeth salvation, hath appeared to all men teaching us, that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world. May we, brethren, abundantly realise that grace, while here in this world, that we may walk uprightly all the days of our life, and in the world to which the righteous are tending, may we receive a crown of glory that fadeth not away.

THOMAS DUPREE, Md.

MARK BENNETT, Clk.

TO EDITORS PRIMITIVE BAPTIST.

Bainbridge, Decatur county, Ga. }
Sept. 18th, 1840. }

DEAR BRETHREN: Having been silent for several months in our beloved, and also hated paper, I have thought fit to write to you all once more; to let you know that I am by the kind providence of God yet in the service of my master and his servants, if I am not deceived. And as I have heretofore promised my precious old and experienced brethren the privilege of settling doctrinal differences, I do not expect to confine myself to any particular portion of the scriptures, but design to give some hints as I travel on to all that may read my letter. And I believe I can say, that it is intended for good to all men; for I could not commence until I had prayed the Lord to direct my pen.

And, O, brethren and friends, if I could only communicate my feelings at this moment to you, and you could feel as I do, while I am alone meditating upon the great confusion & distress in both church & State, you would all be up and doing as we often are. But, brethren, I admonish all who feel an interest for the cause of the church of Christ and the free right of conscience in America, to be down on their knees doing, and let that doing be in sincere prayer to God on the part of his church and the republican government we live under. If this was the spirit that governed all of us, brethren, I should not see these little differences showing themselves in our blessed little Primitive.

For I do feel an interest in the cause of the Baptists, and therefore believe that we should be of one mind and have the same judgment. And, brethren, if we get to clashing in our paper, it will go down to the joy of its enemies. God forbid. I bid

you farewell for the present. I wish the piece inclosed published as soon as possible.

E. O. HAWTHORN.

Editorial remarks found in the Christian Index, printed at Washington, Ga. November 28th, 1839.

“Rather distressing.—A correspondent sends us the following account of things down upon the borders of Florida. Is it not astonishing that the people referred to never will open their eyes; never will see. They have been fighting against the light for years, and what have they accomplished—have they been instrumental in the conversion of souls? No. Have they succeeded in promoting their own personal holiness? There is no evidence that they have. Satisfied that they can maintain a bare existence, they are disposed to encourage each other in the opposition to every thing good, and still sleep on, perhaps we had better say, pout on. May God grant them repentance for their sin, in attempting to throw impediments in the way of his glorious cause.”

Now I suppose that Jesse Mercer is the principal Editor of that paper, which has that good name of Christian Index; as such he is the man that I hold accountable for the above remarks; and as I am one of the persons included in those calumnies, both in the editorial remarks and also in somebody's account of the Ocklocknee Primitive Baptist Association, without any apology whatever I proceed in self-defence and in defence of the brethren, sisters and people in the bounds of the Ocklocknee Association; for they are all included without reserve in those unfeeling remarks. You say, sir, something rather distressing. I in reply say, distressing indeed, that you, sir, a man who I have heard my own father and many others of the Baptist denomination, that have contended many years for the faith, speak of you as the champion of the Baptists, well may we, sir, as a denomination be frowned on and persecuted, when so many of our great leaders like yourself have left us and become our enemies both in pulpit and periodicals. And this to my astonishment is not the worst, sir; but your zeal against the brethren, sisters and people, who you are but very little acquainted with, has lead you in the above remarks to publish to the people in general, known (but unguarded) nontruths.

The first thing that I dispute, sir, is,

that the people referred to have been fighting against the light for years; and say without the fear of contradiction, that if they have been fighting, it has been against false doctrines, and those institutions of men which never should be connected with the church of Christ. I understand you to mean the light of the gospel. It is false, sir, because we who try to preach in this part of the country, are as much in favor of the spread of the glorious gospel of Jesus Christ, as any people that you ever was acquainted with in your life. But we are not in favor of the spread of erroneous doctrines, and such statements as you have made in the above remarks. Yes, we want it to spread in its purity to all nations so bad, that we can forsake our families and our earthly interest, without money and without price to go and preach Christ.

I profess, sir, to know as much about the people here as you or your correspondent, and I have never heard one of the Christians here say one word against the spread of the gospel in its pure light in my life; if I had, I should dispute their being a Christian. Then, sir, I know you have accused us of that which we are clear of; but, sir, as you are a great man, and I nothing but one of the little ones, I will introduce other testimony, which, sir, if it is not credited in this world, will be received at the bar of God, which is this: the Minutes of the Ocklocknee Association in the year 1834, returned 891 members, which no doubt will deny your charges, and though you be Jesse Mercer, here is testimony sufficient to prove your statements false.

The next thing which I dispute is this question: Have they been instrumental in the conversion of souls? You answer in the negative, No. Now, sir, you may see that I have you in my power, but something whispers, spare life. But David slew Goliath with his own sword, and I intend to show you that in this particular, a babe in Christ may see your cloven foot. You answer the question, No. Now, sir, whether we have or have not been instrumental in the conversion of souls, you do not know it; or did you intend to convey an idea, that you were God to know all things. And if we wished to know whether or not we had been instrumental in the conversion of souls, that we could know by inquiring of Jesse Mercer.

The next and last thing which I shall take up, is all sufficient for me to speak

of, if I had a year to write or talk; that is, satisfied that they can maintain a bare existence, they are disposed to encourage each other in opposition to every thing good, and still sleep, &c. Now, brethren, far and near, and particularly of the Oekloeknee Association, whether you be missionaries or not, you are included in these remarks; for it is our Association that is pointed out.

And now, brethren, you that have been on a stand whether to non fellowship those men that can talk and write this way about you, will no longer doubt the propriety of coming out from among such men. The scripture says, Rev. 22. 14: Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15th, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters; and whosoever loveth and maketh a lie.

Now, brethren, one and all, do you feel submissive, and are you willing to suffer your Christian character thus abused, and that by a man who is depending on others for all that he knows about you? If you are, Hawthorn is not. He, the Editor, speaks of a correspondent as giving him this distressing account of us in this county; now the information which he has received, seems to have went from Early county, Ga. Nov. 8th, 1839, and from my understanding of the piece sent up to the Editor of the Christian Index, it must have been some person that visited us and knew all about our business, & knew or wrote, more than he or any other person will ever find true; but poor man was either ashamed of his name, or expected that if he gave his name he would be detected in his errors. So I am ashamed of him; let him be who he may; so I shall let him pass, believing that any man that comes out in public print against any individual or individuals, and does not assign his proper name to his writing, is unworthy of notice. But you may see, brethren, from these remarks, how our visitors use us abroad; when they come to see us, they express a desire to keep up a correspondence with us, and shed tears at the idea of our withdrawing, &c. and at the same time we are opposed to every thing that is good.

Now, Mr. Editor, I return to you. I know better how to write to you than to a man that has no name to his own production. And if I should put the screws to you, in the conclusion, I am only doing to you as you are welcome to do

with me, when I treat you as you have me and my brethren and sisters, whom I love in the truth. You say, sir, that we are opposed to every thing that is good, and that without any reserve whatever. Now then, sir, is it good to be honest? we are opposed to it. Is it good to be virtuous? we are opposed to it. Is it good to be lovely? we are opposed to it. Is it good to be charitable? we are opposed to it. Is it good to preach the gospel? we are opposed to it. Is it good to bear the cross of Christ, by rendering obedience to all his ordinances? we are opposed to it. Is it good to give our support and bear up our republic, &c.? we are opposed to it.

Here I will stop, and ask a question: What do you, sir, or any of your institution men want with correspondence or fellowship with such a set of people, as you and they tell the world we are? For, sir, you have indirectly, with the assistance of your correspondent, made us out to be every thing in this world but good men and good women. For remember, you have set us down as being opposed to every thing good. Then worse than all, in one sentence you say that which I know, and at date 1840, not less than 1000 persons in the bounds of the Oekloeknee Association know, is not so. Then in the next breath you pray for us. Good God, what shall I think? is this Reverend Jesse Mercer? Yea, Lord, Well, not being able to dictate for such a great man as Jesse Mercer, I would only say, you had as well pray for yourself. I know this will be hard for Jesse Mercer and his particular friends to swallow; but remember, sirs, that it is equally hard for poor innocent lambs of Jesus Christ to be imposed on in this way, and no way to help themselves. Must Mercer, because he has the advantage of a press, and because he is a great preacher called by some, say just what he pleases and we dare not dispute it? I think not.

Now if any blame me for telling him and the people that he has made false statements, let him & the people know, that if he never had made them I never should have disputed them. I hold myself accountable to him or any one else, at any time of saying he has made false statements.

ELLIS O. HAWTHORN.

A WITNESS of the 18th CENTURY.

Luther to Erasmus.

"But again, on the other hand, when God works in us, the will, being changed

and sweetly breathed on by the spirit of God, desires and acts, not from *compulsion*, but *responsively*, from pure willingness, inclination, and accord; so that it cannot be turned another way by any thing contrary, nor be compelled or overcome even by the gates of hell; but it goes on to desire, crave after, and love that which is good; even as before it desired, craved after and loved that which was evil. This, again, experience proves. How invincible and unshaken are holy men, when, by violence and other oppressions, they are only compelled and irritated the more to crave after good! Even as fire is rather fanned into flames than extinguished by the wind. So that neither is there here any willingness, or free will, to turn itself into another direction, or to desire any thing else, while the influence of the spirit and grace of God remain in the man.

In a word, if we be under the god of this world, without the operation and spirit of God, we are led captives by him at his will, as Paul saith, 2 Tim. ii; so that, we cannot will any thing but that which he wills. For he is that 'strong man armed,' who so keepeth his palace, that those whom he holds captive are kept in peace, that they might not cause any motion or feeling against him; otherwise, the kingdom of satan, being divided against itself could not stand; whereas Christ affirms it does stand. And all this we do willingly and desiringly, according to the nature of will: for if it were forced, it would be no longer will. For compulsion is so to speak, unwillingness. But if the 'stronger than he' come and overcome him, and take us as his spoil, then through the spirit, we are his servants and captives, which is the royal liberty, that we may desire and do willingly, what he wills. Thus the human will is, as it were, a beast between the two. If God sit thereon, it wills and goes where God will; as the psalm saith. 'I am become as it were a beast before thee, and I am continually with thee.' If satan sit thereon, it wills and goes as satan will. Nor is it in the power of its own will to choose, to which rider it will run, nor which it will seek; but the riders themselves contend which shall have and hold it."

AGENTS,

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TERMS.

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"Come out of Her, my People."

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SATURDAY, DECEMBER 12, 1840.

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COMMUNICATIONS.

TO EDITORS PRIMITIVE BAPTIST.

*Sumter county, Alabama, }
4th Aug. 1840. }*

FORGERY! AND A SATANICAL PLOT!!!

Stop, and look for a moment, what the devil's junto can do. Well, well, ha, ha, ha!

Enclosed you have, beloved Editors, the Minutes of the Liberty Association, who are Arminians entire, all of a piece, though they disclaim it in toto, which they need not, for in so doing they give themselves a flat and notorious contradiction in positive plain terms. But that they don't stumble at, 'tis not in their way no more than a feather. Infernal stratagem! several of them have made a solemn devilish vow to frustrate and finally upset and kill the little "Prim." O, folly, indeed. O, vain monsters, as though you could reach up your puny blasphemous arm, and dethrone the blessed God, that all-powerful omnipotent one. You will fare as many have done, become a reflection, a degradation to good society; but this will not be, until the full measure of your iniquity is complete. Unless repentance should interfere, your awful doom will be inevitable, and you will be consigned to permanent everlasting misery. Reflect, O reflect, while you are favored with time, and the opportunity of time, or hell will assuredly be your just portion; for the Lord knows we wish you well, and that you may escape your impending awful doom; which the Lord grant, if consistent.

My beloved brethren, cheer up; death

is not far distant with the most fair; the messenger of peace and exquisite bliss is near at hand, the most of us will ere long happily and joyfully experience the happy exit. What can these transcend, pray? What then, missionaries and gloomy, bold, daring infidels, &c.? A deep relenting sigh. We ought to be glad indeed, that we were born to die; we never properly live, until we are dead; 'tis a boon indeed to die. 'Tis moral grandeur, &c. in connection, makes the mighty man:

How little they are right, who think aught great below!

All our ambitions death defeats but one;
And that it crowns—here cease we: But ere long,
More powerful proofs shall take the field against thee,

Stronger than death, and smiling at the tomb!!

May it be our united, individual, happy lot, though unworthy to an extreme. Pardon me for this momentary digression. We will return to the forgery, and a malicious, horrid, diabolical forgery too. O, thou devil incarnate, that ought to be expelled out of society, and from among the good; but you are suffered to be where you are like Pharaoh of old, or your father the devil, in accordance; for you have closely leagued together, the wonderful man is far your superior, both at home and abroad in his ministerial display. This I know to be correct, and you all know it too. While he continued with you, he was a fine wonderful fellow, indeed; viewing him as a great and useful acquisition, worthy of your greatest encomiums. But as soon as he revolted, with disgust too, none so mean and despicable. This assertion you all know to be infallible truth too, deny it if you dare; though we will not be surprised if you should, knowing full well that the missionary spirit is a lying and vi-

scious spirit, no consistent truth in it. But it is evident tis all fraught with every abomination and evil under the sun. Consult ancient and modern history, and the blessed Book of books, the supreme one; but this you will not do, for you are opposed to every correct information, so that you act and do with your eyes open to your perverse injurious folly and indelible shame. Ye will see and feel this, after you have fully committed the measure of your letted sin, and then what will be the awful, direful result. Awful, tremendous indeed will be your doom, none to pity and commiserate; but all with one voice in accordance say, Amen, Amen. Rest assured this is not fiction and the effects of insanity, no, far from it. You have persecuted and persecuted him times innumerable, and still continue originating from envy, malignity, and to the greatest degree of hellish maliciousness, devil-like. This is true, and your well-known appellation.

Brethren, I must beg a momentary respite, not from ostentatiousness, I hope. The first time I heard this great man preach twas at the Choctaw Association. I heard him three different times at the place, and was much taken with him, I felt a drawing of love towards him, but in one of his sermons I was somewhat mortified; twas in this manner, i. e. he arose and announced a text, it so elated me, that I shifted my seat. His text was calculated indeed to drub the adverse party, the missionaries; and there was at the time a host of them then present. He avoided the enemy, so that I was reluctantly disappointed in my fond hope.

On going to my evening lodging leading my beast onward, bro. Clark riding, I introduced myself to him nearly in these words: Bro. Clark, I am hurt and sadly disappointed with you; you did not do justice to your powerful applicable text, like Peter of old you were fearful and timid, and did not act faithfully and courageously; but gave way to the perverse enemy. I was satisfied that you were a Christian, and a divinely and a truly and heavenly called preacher; and observed to you at the same time, that if you were the person I took you to be, you would certainly get the rod to purpose, and that not long first; but how or in what manner I knew not. Twas long before it was realized to purpose and afflictively. But before, he observed to me that of all drubbings, he got the worst from me that he had ever ex-

perienced. O, how good he told me himself his affliction; twas dissimilar and altogether different from former experience. This, I presume, ought to be a gentle caution indeed to all the faithful heralds, &c. Don't let the devil ensnare us, beg for assistance from on high. I know these things from former, repeated, woful experience. I return from my little digression.

You may remember, beloved brethren, a letter a few numbers back, one under the signature of Wm. Clark. The whole of it is a grand notorious piece of forgery. Can you believe it? Nothing more certain. Don't you, brethren think, if the devil could have shame, that he would blush, for they have injured his cause desperately? But the devil and his emissaries often overshoot themselves, and they will continue to do so till time is ended; then his perverse reign will be, tis presumed, finally ended. Now the missionaries have no idea, tis presumed, of their present reckless situation. Their crime comes under the immediate cognizance of the civil authority, a grand jury; for they certainly are a curse to society, both civil and religious. Have you not extended your limits by far too much? You are short-sighted at the best, like your master the devil. Your object was to asperse the church, the Association, and the peculiar soas and daughters of the same, and particularly a poor persecuted individual, whose shoes you, I mean the whole of you, are not worthy by no means to unloose. This you don't believe, ah, there is good reason for it; you are of your father the devil, and the works of your father you will do. In despite of determinate fate, you will soon have to grash your teeth and deplore your horrid, implacable, determinate fate, and in hell you will be everlastingly confined, and that unexpectedly. For the devil your advocate has ever had a mist before your perverse implacable eyes, to your final ruin and eternal shame. You may believe it or not.

You may remember, brethren, of seeing a letter in the "Prim." under the signature of Wm. Clark; the same is a notorious and self-evident forgery. Now what was the intent? Why tis plain i. e. to ridicule and asperse the Association, the church, the brethren, and a poor inoffensive individual, who they envy to an immense degree for his superior known talents. For when he displays his talents in exercise, dagon the mighty one has to

give way to his powerful and all persuasive eloquence, founded on the blessed criterion, often catching the opposite abominable party: he has a peculiar art in accordance with the blessed Book.

The following is copied from the Minutes of the Liberty Association, of 1839:

"The committee appointed by the Association to examine the letter from Harmony Church, find the following as the substance: A difficulty having originated among them in the charges, trial and exclusion of William Clark for indecorous conduct, together with several others who have been excluded for declaring a non-fellowship with the church for said charge.

"Since the exclusion of those members they have been constituted an anti-missionary church, and have restored said W. Clark to membership, and also to his ministerial office, and he is now travelling and preaching with the same credential that he received from the regular Baptists, which the church demanded of him and he refused to give them up. We regard the whole proceedings of said constitution as illegal and contrary to gospel order—and we caution our brethren against said William Clark, as being in gross disorder."

Now, you devils incarnate, who are ever on the busy wing of infamous and horrid, nefarious, artful schemes, instigated by your father the infernal, damned, perverse one, don't be angry, for it is the truth as the bright luminary exhibits her effulgence at her meridian. Howl and eventually gnash your teeth, your doom is not far distant, when you will reluctantly realize your horrid inevitable fate. This is not fiction, and merely imaginary. Now, you above alluded to ones, why are you not consistent? why not introduce one of your own party, a renowned champion, who is actually guilty of the crime, as is currently said; the other is innocent of the infamous crime, innocent of, which you all know is so. Your conduct has been and is improved on, though to your shame and lasting infamy. Don't you yet feel the direful effects? certainly, unless you are judicially hardened by the infernal, implacable foe, which I presume is the direful, lamentable case. You have eyes, but see not; you are in total obscurity and utter darkness. But this I know, you will not, and cannot, accede to; your proud, implacable, nefarious hearts will not admit, no, far from it, indeed.

Now, you missionists, who do you suppose is so ignorant as not to see through the gauze of your perverse intention? The little "Prim." have not many of you vowed and declared that you will bring it to nought? O, your folly! how conspicuous. I should not be much surprised at heavy judgments in hot displeasure; many have experienced a sudden death, too late now for timely repentance, and their immortal and better part, consigned to hell. Don't you often offend the little ones, the despised little few, who are held sacred by their Almighty Father, and they are esteemed as the apple of his eye, that tender organ, who will certainly avenge in his own way and time. You implacable enemies, do you know what you have done in forging? Are you acquainted with its serious consequences attendant? 'Tis presumed you are not, or else you would not have laid yourselves liable to the civil authority. Do for goodness brag and exult a little in every direction, that you may be brought to condign punishment. 'Tis evident you are under the inspection and cognizance of a Grand Jury, who are bound by solemn oath to return and make report. It used to be where I came from, the afflictive punishment to grace the pillory, and thirty-nine lashes on the bare back, well laid on, imprisonment and fine discretionary. Your crime is worse than common, and what makes it so? why because 'tis a malicious religious frenzy, The very worst of forgeries. Take care, you little sneaking foxes, &c.

Now you would not express this crime in writing, you knew better, for, you know it was an egregious lie, fabricated by yourselves. You set a trap, but you fail. Good Lord! what a feast indeed! what an exquisite repast it would have afforded. How it would have echoed and resounded far and near. I have frequently been in Greene, Marengo, &c. and have frequently made enquiry for and felt interested. I never yet have heard one of the peculiar noted ones, both of church and State, say that they believed the charge and would exclaim at the abominable liars. I verily believe that the greater part of their own party wanted to believe, but they could not; yet they would join in with the propagators, and be tale-bearers and busy bodies. These are hard sayings, it is true, and very true too. I have, which is something to me, had the concurrence of hundreds, moderately speaking,

A gentleman of high note, a doctor, not long since informed me, that the first time he heard Clark preach he was much surprized indeed at the powerful eloquence and persuasive arguments he possessed, and that he really at the time thought it was a borrowed discourse, that he could not do the like again, so that he followed him up and he was agreeably undeceived. He found it was his peculiar singular gift, far surpassing any thing he had before heard. He is a mechanic, he works hard at his profitable business. I have been at his house two or three times, and was pleased beyond measure; frugality and economy were discoverable to an eminent degree. He is indefatigable in his peculiar gift of preaching; go where he will, there is a visible shaking among the dry bones, and an ingathering among the chufches. He is not dependent on filthy lucre, like the hateful missionaries who are a disgrace to good society. For these his amiable qualities he is envied and maligned by all the missionary perverse host, they can't endure him; no better a sign, however, of his peculiar merit, &c. After hearing him exercise his gift, I could not but think of old bro. Lawrence, who is the age's wonder. Wonder! a novelty indeed, and the present phenomenon of the world. O, how it galls and perplexes the opposite infernal host to know such things, though but faintly and imperfectly represented. Cry aloud and set up your lamentable howl, your day is but short indeed, for I do know that the missionary system is a perverse, a lying, a destructive, a devil-formed system; could they only be gratified in their ardent, extended, aspiring wish, we should soon then see and experience reverse of fate, &c. The effusion of blood would be the consequent result, this is certain, beyond the admission of a doubt. Supposing for instance you had but your desired will at Joshua Lawrence, who has been and is the unwearied target from every cardinal point. Death, instant death would be his allotted inevitable doom; and Clark would share the same unalterable certain fate, which is tantamount to what I have in this region frequently heard. Any man or set of men to persecute either of the characters above alluded to, to persecute with malignity and hatred, for them to lay claim to Christianity and having undergone a renovating change, they might as well undertake to make me believe that my name

is not A. K., &c. But, agreeably to the good Book, that they are liars and of their father the devil. Such odious characters, could they with safety, would swear a man's life and property away; all this is certain, the good Book being judge. The sons of Zion are compared to pure gold.

I must desist for the present. I should wish, however, to address a few words to our much beloved bro. Thos. Paxton, particularly. I have been frequently assailed on the subject. Here some say that God never made him, placing the devil on an equality with deity himself, making out two first causes. But I can't but think the position can be fully sustained from nature itself, without addition of the blessed Book. Again, I can hear by way of ridicule, that I am a two seeded man. I rejoice in the appellation. No real preacher can preach without confirming the doctrine of the two seeds, but can and will see thro' bro. Parker's specs. Do, bro., gratify us in our request, and you will greatly oblige many, for I am fully satisfied that you are competent, fully adequate, respecting the devil's formation, &c.

In conclusion, suffer me my much beloved, honored, esteemed, afflicted brethren, once more in accordance with this momentous era, a repetition of a former suggestion only; tis presumed it can't be too often inculcated and enforced—tis the dying words of a renowned naval hero, may it ever be held in remembrance, and it certainly will be revered, by every true, faithful American to the end of fleeting time; and it is truly applicable to church as well as State. For heaven's sake, and every endearing tie, "Don't give up the ship"—stick close to her, keep her in readiness at all times, keep a good look out, keep her in perfect sailing trim, well manned, ready at all times for immediate, close action; and her motto hoisted and displayed at her mizen and foretop, for tyrants and usurpers are oppressive and offensive indeed. Beloved brethren, don't omit to consult the good old Chart, let your attention ever be on her as a true and never-failing polar star, your sure guidance. Keep your eye on her compass, don't forget the quadrant, frequently taking observation when the glorious luminary is not obstructed by intervening clouds. Don't omit to ascertain her longitude and latitude, don't forget the log-line, sounding her depth; and remember her log-book, keeping her reckoning correct; avoid the dangerous shoals, as you

would the devil; dread dead, destructive dead calms. Keeping in remembrance we shall by the help and influence of our captain, who is commander in chief, both of heaven and earth, then certainly avoid innumerable broadsides from the alert, perfidious, detestable enemy; and steer clear of and we shall then avoid innumerable appalling difficulties, hard indeed to surmount. Fight we must, no other alternative, don't be backward.

Are we the soldiers of the cross,
The followers of the Lamb;
And shall we fear to own his cause,
Or blush to speak his name;

Must we be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sail'd through bloody seas.

Are there no foes for us to face,
Must we not stem the flood;
Is this vile world a friend to grace,
To help us on to God?

Sure we must fight if we would reign,
Increase our courage, Lord;
We'll bear the toil, endure the pain,
Supported by thy word.

Dear brethren, yours affectionately.

A. KEATON.

TO EDITORS PRIMITIVE BAPTIST.

Greensboro,' St. Helena Parish, La. }
Feb. 23, 1840. }

DEAR EDITORS: As I am called upon for my commentation upon the eighth chap. of John, I may not apologise for this epistle, but pray to God that he give me such light, as he will own and bless to his people. My dear bro. Martin, at whose request I write, I advertise you, that I should use up too much room, in the Prim. if I were to give full quotations, and therefore if you would understand me, take your Bible and consult the passages referred to, as you read me. You have not pointed out any particular verse, or verses of difficulty. I shall presume, however, that FIRST your difficulties commence at verse 21, where it is said: "Ye shall seek me, and shall die in your sins." SECONDLY, verse 24: "For if ye believe not that I am he, ye shall die in your sins." But they did believe on him, verse 30th, and yet they were the "children of the devil," at verse 44th. THIRDLY, verse 37: "I know that ye are Abraham's seed." And in verse 39th: "If ye were Abraham's children, ye would do the works of Abraham."

Signifying they were not Abraham's children. And FOURTHLY, what is meant by their being the children of the devil? I hope, my dear bro. I have embraced all the causes in this chap. of your difficulty, and in the strength of the Lord I proceed to remove them.

FIRST, you cannot reconcile what he here (21st) says, with what he had on another occasion said, (Mat. 7. 7:) "Seek and ye shall find," which *finding* you take to be eternal glory. So do I, for these had eternal life already, Christ having chosen them. These were therefore well able to seek the things of the kingdom. But *those* who were to die in their sins and yet seeking him, may be traced back to chap. 6. 26; also chap. 7. 34. For we see, after the dismissal of those blackguards, who dragged the poor woman into a great multitude, our Lord resumed his subject of the preceding day, verse 12th: "Then spake Jesus *again* unto them." So that they sought him not to feed their hungry souls, but to heal their diseased, and feed their lazy bodies. Such indeed, shall die in their sins; while he that hungers after righteousness, shall find his fill in the presence of the Lord.

I pass on to the second embarrassment. But before I do so, I would observe that there could be no chance of falling from grace, in the time elapsed between the annunciation of the 30th and 44th verses; so that the "believing on him," was not a saving faith, which works by love; for they were quarrelling with him, (instead of worshipping him,) the whole time. There is a *vain belief* in Christ, or on him, see 1 Cor. 13. 2. Simon of Samaria had deceived Philip, with that kind of faith which the world is now full of. They believe that Jesus Christ is really the Son of God, and that he came to save sinners, but that he cannot do it without the sinner's own help. How long Philip might have been deceived in the faith of his baptismal subject, if he had not learned, by Simon, I am not able to say; but one thing I do know, that the next time we have an account of his administration, we find him more cautious, he saith that *head work*, was an insufficient qualification. And therefore replied to the Eunuch: "If thou believest with all thy HEART, thou mayest." *Head Christians*, out believe any others, especially if they be pretty well learned, for they scarcely ever doubt. God save us from such. We can now see, *how* they

believed on him. Like Nicodemus, before he came to Christ by night, convinced by their *reason* that "no man can do these things except God be with him." Well may the children of the devil, have this kind of belief, when he himself has it, with trembling; which they too, shall have soon enough. I am glad with my whole heart, that "it is with the *heart* man believeth unto righteousness." For if it were not so, the monied people would not only be easier saved (by their learning) but *better* saved.

I proceed to the third obstacle about the *seed* or children of Abraham. And I here perceive no critical difference between his *seed*, and *children*. For it is evident that our Lord was not speaking with that illustrative and peculiar application, which his servant was; Gal. 3. 16. He admits therefore, that they were Abraham's seed, in one sense, while he denied it in another. I have my eye on a fact, which is rather more than any analogy, comparison, or metaphor, to illustrate my meaning, which therefore is the very thing itself. It is the case of Jacob and Esau, Rom. 9. 7: "Neither because they are the seed of Abraham, are they *all* children. That is, they which are of the children of the flesh, these are not the children of God, but the children of the promise, these are counted for *the seed*." But with respect to Jacob, *when* was it counted? I answer, at least, before his birth. For why? "That the purpose of God, according to election might stand. And will it stand? You may answer this, bro. Isaac and Jacob were the seed, of Abraham, according to the promise. But did this seed, and promise begin with Abraham? Far, far, otherwise. Then Abraham himself must have been the seed of some other person who *was before him*. This is a truth, that I never shall yield. Whose seed was he, and when was this promise made? I answer, both were eternal, that is, before time was. Titus, 1. 2: "In hope of eternal life, which God that cannot lie, *promised before the world began*." But who was this promise made to, and could such a person have any seed *then*? We may be sure it was not made to a non-entity, and that it was to God's first born, as one brought up by him; and if any dispute his having a seed, let him read Isaiah, 56. 10. Christ, as well as the devil, have many epithets in scripture, often under that of *David*. Let us notice some of the promises to him in

scripture. The prophet Ethan in Psalms, 89th, mentions some. Mind verse 1st, it is the *faithfulness of God*, that forms his subject: Verse 3rd, "I have made a covenant with my chosen. I have sworn unto *David* my servant, thy seed will I establish for ever." Verse 27th, "I will make *him* (not his seed) my *first-born* higher than the kings of the earth." And so on to verse 38th; from whence, I think, David himself finished the psalm. Was the son Jesse *higher* than the kings of the earth? Was he God's first born? There is none but the king of glory, can suit these promises. But if any should dispute this, let him turn to Jeremiah, 30. 9, and to Ezekiel, 34, 23, and 24, where the same promises are kept up many years after the death of Solomon's father. It is very remarkable, that none of the prophets has so minutely described the suffering of Christ as David (Psalm 22.) and Isaiah, chap. 53. And that both on such an occasion, should advert to this *seed* and *generation*. See the former, verse 30th; the latter, verses 8, 10. But let me just here, my bro. guard you against entertaining an idea that this *seed* is composed of the least particle of *matter*; for it is as spiritual as your soul, if it be not the very thing itself. For in material parts, there is no difference; Esau's was as good as Jacob's, and the whole world as good as they. See Acts, 17. 26.

I now proceed, from the 44th verse. *Fourthly* and lastly, to say something about the devil, and his children. "Ye are of your father the devil, &c." And first, let me observe, that I see no comparison, metaphor, analogy or any other figure, embraced by the terms used by our Lord. I take it therefore, that they mean just what they say, to wit, that the devil was their father, and they his children. If I knew *how any child's soul* was transmitted from its father, I think I could tell also, how these became the devil's. However, I think it devolves upon me, to shew *when*, and by *what means* his children partook of flesh and blood. This is all, I think, my subject can reasonably demand of me. And let me further observe, my bro. that the phrase "*and abode not in the truth*," is of too equivocal a construction, for me to decide from whence he arose. For instance, one construction, may favor his being once in the truth, while another would say his domicile was never in the truth. The parallel passage in Jude 6, is equally indeterminate; 'The angels

which kept not their first estate, but left their own habitation, &c." I acknowledge that the term "*Own*" is here emphatic, and seems to favor the idea, that the habitation belonged to none but themselves. While Isaiah, 14. 12, seems, with Job, 38. 7, to be otherwise.

I am truly sorry that my dear bro. D. Parker ever touched upon *this* subject. Because I think it an "*endless genealogy*," which the Holy Ghost has told us, not to meddle with. I think it would become us much better, to be studying *how* to resist him, than speculating upon his origin. For my own part, I meet with him every day of my life, and in *some* sense have been often devoured by him. And for the future may "the Lord rebuke thee, satan." But as concerning his children, and seed; I know he has them, for the Lord says so. To bring this clearly to your mind, bro. I must contrast them with Christ's seed: which is called the seed of the woman, also Abraham's, David's, &c. Now Christ came Adam's sin? I speak as a man. God did not so, by a *mere* imputation. It was by and *in* Adam that we all sinned. I mean the seed to seek that which *was* lost. No doubt alluding to those lost by, and in Adam's transgression. Was God just in imputing to us of the church only. We were as much a part of himself, when first made, as Eve was before she was formed. I can tell how the souls, or *seed* of the souls of God's church was first partaker of flesh and blood. It was by God's breathing it into Adam. And upon the other hand, did the justice of God take the life of Jesus, for the sins of others, who were independently distinct from him in every other relation but that of creatures? No, my bro., Christ is as much identified with his church, as the church ever was with Adam.

I shall now make the application of these remarks, by proving that none who are ultimately damned, by which I mean the devil's children, never fell in Adam, and consequently originated after, or at the time of his fall. For if they had fell under the law and its curse, in the first Adam, they are as certainly redeemed from both, by the second. Who dare to say, Christ came to redeem "*only part of them*?" The whole scripture is against such an idea, for he came to save all, and this will be testified in due time. This truth stands a great deal firmer than the heavens and the earth. Read in connection Rom. 5. 12, 18th, exclusively, leav-

ing out the parenthesis, which the argument requires of you. I say read the "*wherefore*" and the "*therefore*," and to the end of the chapt. and you will find that Adam was a true figure in losing all, that Christ found; only, "Not as the offence so also is the gift." "For where sin abounded grace did much more abound." "WHERE sin abounded." And *where* did it abound? Certainly not upon those who are ultimately damned. Christ himself tells them plainly that their sin consisted in their rejection of him, and their hatred to him and his Father. Don't we see my bro. to this day, the devil's children, reject him as a complete Saviour, by insisting upon helping him: and contending that if we *DO* not this, "we cannot be saved?" Therefore *when* Eve received the devilish doctrine of doing, to procure happiness, *then* was sown the seed of the devil; and even God's heirs, as long as they are children, are in bondage under this element of the world. Gal. 3. 1, 2, 3. Here you can see the reason, why they are called the children of DISOBEDIENCE; and why, by nature we are (not them, but) like them. Christ, who only could know them in this world, never divulged it upon them, unless they pretended to religion; but because their sanctimonious demeanor was calculated to adulterate his poor children, this zeal of his house, aie him up. He was unmindful of the unpopularity which was sure to occur: he cries out "Ye are of your father the devil." He had told them before that "they *would not* come to him for life." John, 5. 40.

Bro. when you are contending for our one faith, like your master, recollect that (like he) you know not the *persons* of your antagonists, neither are you to judge them. It is their doctrines, and not them, that you are to hate. Now as the sin of the devil's children consisted not in Adam's sin, but in their lust against Christ; methinks I can easily see from what motive their father was actuated, when he sought the destruction of our parents. I have not a doubt but what it was from seeing the image of the glorious Son of God upon a thing, that the other day, was but a clod of dirt. But, the leading question is, why should the devil's children be furnished with the flesh and blood, which God had made for the use of his own church? One reason is very plain, and that is, that God was not to be so frustrated in his works, by any thing that the devil had done, or could do, as to

cause him to do his work over again. And they, being found possessed of this flesh and blood, they must not only be judged for every sin committed in it, but must also be raised in the resurrection. When Eve had thus received the devil's seed in her soul, (not body,) God upon his first interview proclaimed it to her, that she should conceive an additional generation by these remarkable words, "I will greatly MULTIPLY thy conception," and of course her sorrow. I said *addition*, but the truth we find to be a *multiplication*, and a *great* one. So that those conceived for destruction, are many, compared with those few who find eternal life. So we find, like Baal's prophets, with Elijah at their offerings, were first upon docket. Behold Cain (who all agree was of the devil,) comes first into the world. What a symbol this, of all his brethren in seeking the uppermost seat!! And how backward they are in *true* humility. Witness Judas, who was the last one, that said "Lord, is it I?" He would never have said it, only in imitation.

It would seem (as bro. Parker observed,) that before the mingling of the two seeds, by the marriages between the sons of Seth, and the daughters of Cain, that the two seeds were some how distinguishable. For Eve did not claim Cain, "as her seed," like she did Abel and Seth. Of the former she said, "I have gotten a man from the Lord." As much as to say, Cain is one of those superfluous ones which the Lord, for my punishment, said I should conceive and bring. While upon the other hand, when she brought fourth Seth, she received him, as she had done Abel, as HER SEED. "And she bare a son, and called his name Seth. For God, said she, hath appointed me another seed, instead of Abel, whom Cain slew." Gen. 4. 1. 25. God himself, had no respect to Cain, and therefore none to his offering. God manifested in the flesh, is a great mystery; and so is the children of the devil manifested in the flesh, a great mystery. One is called the "mystery of godliness;" the other the "mystery of iniquity." I believe in both; because the Lord hath said "Ye are of your father the devil."

Well, but was not Peter called something like this, Mark, 8. 33. No: nothing at all like it. If the person whom Jesus commanded to "get behind him" were Peter, then Peter was not a *child* of the devil, but the devil himself. I know that the

rebuke was to Peter, but not the *command*. For the command was the same, and the *person* the same, which took place upon a former occasion, when no others were by. You may see by turning to Luke, 4. 8. The devil was *in* Peter, like he is too often in the whole of the church's members, and Peter had yielded (ignorantly) to him, against an essential point of our salvation, to wit the atonement. This rebuke, however, appears to have been forgotten by Peter, when he smote off the man's ear, to prevent his being taken. But I hate worse than all when the devil got into him again, and after the Holy Ghost had abundantly been shed on him. I refer you to Gal. 2. 11, 17, inclusive.

But to the leading question. Was God *willing* that the devil's seed, should with his own seed, wear the same flesh and blood in common? I answer yes, and had prepared for it. For known unto God was all his works, from before the foundation of the world; he knew that his Son would have to come into the world to seek and to save his would-be lost people. In confirmation of this truth, I shall quote one more text and make a few remarks thereon. Malachi, 2. 15th: "And did he not make *one*? Yet had he the residue of the spirit. And wherefore one? That he might *seek* a *GODLY* seed." Now my Bro. I shall strive to drive and clinch, a good nail in a sure place; for I do think, that when the gospel shall arrive to the simplicity of the *two seeds*, and all God's ministers shall so preach it (which a number of them do now unconsciously) that there will be *no interest* for those *seven* other kinds of doctrinal worshippers to appear at our shine, our Lord's influence of them then being lost, they will let him go; and so die the church and the word of God, by emptying themselves, of all glory and honor; giving them to God alone.

But to my text last quoted, "God made *one*." This one, was surely Adam. And why was not the question "wherefore one?" asked, before he announced that he "yet had the residue of the spirit?" surely it was to first tell us, that there were more would appear upon the earth, then was connected with this one when he made him, and it took the residue of the spirit of God, to support these surplus vipers. After which God asks, and "Wherefore one?" which he answers himself. "That he might *seek* a *godly* seed." If it had not been for the residue of the spirit support-

ing the children of the devil in the flesh, there had been no need of *seeking* at all, for every man and woman in the world would have, necessarily been of the godly seed, and would have been saved by the lump, but what would they have been saved from? I am unable to answer. So God has a remnant to this day. Yes, or this world would soon be made a Sodom and Gomorrah of. How does he seek them in this our day? By his gospel, impregnated by his all powerful spirit. It shines not only *to*, but *in*, the hearts of all this godly seed, at the time appointed of the Father. Then indeed, there are two very different kinds of lost people, God's people who are found by that same gospel, which is hidden from the devil's children. If our gospel be hid, it is hid unto them that are *lost*. If it were possible, for these, to love Christ, they would be saved; but the lusts of their father they *will* do, and that is to hate him and his Father, and the true church, or godly seed; whoever give God ALL the glory, in doctrine, they also hate, for Christ's sake.

And now, my bro., and all my dear brethren, in Christ Jesus; if I have wounded you, I have done so, in the sincerest love of a friend. If I have done so in error, may the Lord forgive me, and save you from its influence. I believe in what I have written. I believe I have understood myself in every particular; and you must judge, whether I have "as thus saith the Lord" for it. But let me not rob my neighbor of God's word, nor dare to pilfer the crown which God gave him. God has honored another with it; and I freely yield it to my dear brother Daniel Parker. Wherever he is (I never saw him) I hope God will continue to honor him: but not at the expence of humility. Yes, brethren, it is a truth, that I never could see anything in God's election, but a mere arbitrary choice, until bro. Parker's first three or four pages. It was enough for me and I know I do thank God for him. But what is mar? I am sorry he ever touched upon the origin of the devil, or the nature of angels. It is sufficient that we know of the latter, that they are ministering spirits to the heirs of salvation.

I don't preach, although the word is fire in my bones. The church I belonged to is extinct and I was turned out upon a lie (not of me;) several members left it upon my exclusion. I have forgiven them all. I hope God has. I have found I had

pride enough to need such scourging. May God sanctify it to me. All that I am, my dear brethren, are yours, in the common struggle of tribulation.

THOMAS PAXTON.

P. S. As I am entitled to an envelop, I fill this page also. I note then, upon the conduct of those accusers of the unfortunate adulteress, (verses 2, 11, inclusive,) that their crime was a very complicated one. For they not only intended to make Christ commit himself, but they gloried in all manner of shame; even female delicacy they were strangers to. Why did they not bring the *man* too? Or if one might be left behind, why not, for the sake of their mothers and sisters, was it not the poor weaker vessel. But could they not have stated the case, if they had had, the mere object in view, without bringing either? Christ never told people their particular, and practical sins. With regard to these things he was both blind and deaf, although he knew them well. See Isai. 42. 19th, 26th. I think, therefore, he rebuked them in a very peculiar and appropriate way. They had stated "in the *very act*." This was entirely unnecessary; and plainly shows them to have been, the filthiest kind of blackguards.

I shall here suggest a speculative idea, which if it be true, supercedes the supply of the translators in the following words: "*As though he heard them not*," verse 6th. Now it is said, that he *wrote*, (not *pretended* to write,) with his finger on the ground. This is the only writing of his, we have any account of. I don't think he wrote at random; but upon the then subject of investigation. The scripture does not say *how many* accusers she had; I hope, for the sake of humanity, they were not many. However, keeping in view Isaiah, it may be probable that when the Lord lifted up himself, and said: "He that is without (his) sin," &c. that he pointed to the greatest adulterer what he had written. Perhaps telling him, in writing, when and where he had done the same. The others, seeing them read, were induced to do the same. Jesus' second writing now being ready for *them*: they all had their load, and went off.

Brother Martin, if there be any more in this chapter ambiguous, I cannot perceive it. Considering my limits, I have discharged my duty, before God: and hope you requested it of me, in singleness

of heart. I hope and trust, that no writer in the Prim. will have the display of his talents for his motive: this is the "*superfluity of naughtiness.*" And if found in his children, God will surely bring them down.

To our valiant bro. I. Tillery—hold fast and use your sword. The hearts and prayers of your brethren, I know are yours, while you stand alone, in the midst of Satan's seat. But you are not *alone*: for your all-conquering Lord is with you. I thus distinguish you, from your equally valuable brethren, because you seem fearful of their approbation.

God Almighty bless you all for his Son's sake, to whom be ineffable glory.

T. PAXTON.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 12, 1840.

TO EDITORS PRIMITIVE BAPTIST.

Cookham, Fairfield district, So. Ca. }
Nov. 5th, 1840. }

DEAR BRETHREN: Don't think that I wish to intrude on you with my writing, for I do not; but as the time has come for some of the brethren in this section to have their subscriptions renewed, I have taken my pen for that purpose.

And I will give you a few of my thoughts on that portion of the word, which is to be found in Paul's second letter to Timothy, 4th chapter and 31 verse, which reads as follows: 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 I believe the time has already come, for we see the bulk of mankind running after the men-made preachers, while there are but few that appear to be following the unlearned preachers; but we see them and the world, and other denominations of professing people, going hand in hand; at the same time deriding & speaking evil of the old Primitive Baptists, because they won't go with them. For say they, we have the majority on our side, and therefore we must be right. But the Primitive Baptists here won't go with them, neither do they want their men-made preachers to preach for them. For it appears that the bigger part of the missionary preachers in this section, have forgot or overlooked the charge which our Lord gave

unto Peter; and instead of preaching the gospel and feeding the sheep and the lambs, they preach but little else except the law, and leave the sheep and the lambs to go without that spiritual food which is calculated to make us wise unto salvation.

Brethren, we are poor despised creatures in this section, and we are needy and dependent creatures, destitute of much wisdom; but we don't want that wisdom which is to be had no where but at the institution, for the scripture informs us that the wisdom of men is foolishness with God; but we want that wisdom which comes from above, for that is the wisdom we wish to be guided by, that we may be enabled to walk in that straight and narrow way which leads to joy on high.

Brethren, the poor despised Primitives are gaining ground very fast and the reason is, I believe, because they have the truth on their side. And the reason why I want to be a Primitive Baptist is, because I believe the Lord who changed me from the love of sin to the love of holiness was a Primitive Baptist himself, and I want to be like him if I could; but I lack a great deal of it, for I am a poor imperfect sinful creature, and sometimes I am so prone to go astray from every thing that is good, that I almost fear that I have not the love of God in me. And yet I don't feel willing to turn back to the world again, for I know that to live and die with my affections placed on these low grounds of sorrow, is living and dying a stranger to grace.

And, brethren, I do crave an interest in your prayers, that God would enable me earnestly to contend for the faith once delivered to the saints. I wish to inform all my Primitive brethren that we have formed a Primitive Baptist Association in South Carolina, and had the first meeting in Fairfield district on the 24th day of October 1830 and continued till the 26th. We have eight churches in our Association, two of which came out unanimous on the Primitive faith; and one of them contains 84 members, one ordained preacher, and two licensed ones. And we have twelve preachers belonging to our Association and 234 members.

Brethren, you will see from my writing, that we intend to take the Primitive papers as long as we can get them, or while they contain the truth. And now may the grace of God be with you all is my prayer.

JOHN L. SIMPSON.

TO EDITORS PRIMITIVE BAPTIST.

Athens, Georgia, }
 October 26th, 1840. }

DEAR BRETHREN EDITORS: By the direction, and authority of the Oconee Baptist Association, while in session at Moriah m. h. Madison county, Georgia, on the 10th, 11th, 12th and 13th of this month, I send enclosed a copy of the 20th article of her Minutes for publication; which you will please to publish in the Primitive, that our views and feelings on the abolition question, may be known to all whom it may concern.

The business of our Association was conducted in peace and harmony, all seemed to be of one mind, of one soul, and of one accord: and not a jarring sentiment amongst us; for which our poor souls were made to rejoice and thank God and say of a truth, the Lord hath done great things for us, whereof we are glad.

Brother Beebe, will please to give this a place in the Signs of the Times, so soon as it shall come to hand, and oblige, &c. &c.

And may the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

FRENCH HAGGARD.

Art. 20. Appointed a committee of three, (viz:) brethren, George Lumpkin, William Patman and Henry David, to draft resolutions expressive of our views, in regard to the Abolition question, and report to this body, instantler.

REPORT.

Your committee appointed to investigate the subject of the course pursued and pursuing by the Abolitionists in Europe and America, do make the following report, (viz:)

We feel that it is due to the religious and political community in which we live, as well as the nations of the earth, that we declare that we look with sovereign contempt upon every individual, as well as religious and political body, who in the slightest degree may or shall interfere with our domestic institutions; for we feel confident from the letter and spirit of our constitutions, and laws, of National and State Governments, as well as the immutable word of God, that this is guaranteed to us, and that any, the slightest interference by our own countrymen, North or South, Abolitionists or foreigners, who may under the

hypocritical garb of philanthropy, deign to intermeddle with said institutions, shall be treated by us, as strangers and foreigners from the commonwealth of Israel, and unworthy of our communion—for how can two walk together, except they be agreed.

And furthermore, we look upon all who feel disposed to patronise foreign missionary institutions, through the agency, and in fellowship with, New England, and Old England Abolition Baptists, at the present portentous crisis, destitute of the right of communion, with all orderly and orthodox Baptists.

Therefore, resolved, that the foregoing sentiment be adopted as the unanimous sentiment of the Association: & that we will not invite into our pulpits, any minister of our own, or any other denomination, who in the slightest degree, hold communion with Abolitionists in any part of the world.

JEREMIAH M. DANIEL, Mod'r,
 FRENCH HAGGARD, Clerk.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the Townliga Primitive Baptist Association, convened at Emmaus, Upson county, Ga., on the 10th, 11th, and 12th of October, 1840.

18th. On motion, unanimously agreed, that, Whereas, a convention held in the city of New York on the 28th, 29th, and 30th of April in the present year, has thought proper to issue a circular directed to Southern Baptists in which they accuse us, as Baptists of violating the word of God, and acting contrary to the principles of Christianity, in advocating domestic slavery: And, whereas, this Association, did, in the year 1838, give as one reason for her withdrawing from the Flint River Association, that some of the members of said Flint River Association were connected with the societies of the day called benevolent, and they, with the Abolitionists of the North, through the tri-annual convention: And whereas, certain persons were pleased to say that we had made false statements in said charge, and whereas, it is now confirmed by the recent movements of the Baptist abolitionists of the north, that we were correct in said charge, and had just reason for withdrawal,

Be it Resolved, That we as an Association, having heretofore withdrawn from, and declared non-fellowship with the above

named abolitionists, we still look upon their movements as anti-religious, and incendiary in their nature, derogatory to the word of God, destitute of every principle of humanity, religion and republicanism, and therefore call loudly for the contempt and abhorrence of every Baptist and friend of republicanism.

CIRCULAR LETTER.

BELOVED BRETHREN: The revolving wheels of time have rolled on the period in which it is your right to expect our annual address. Permit us, therefore, to present the following to your prayerful consideration, in which you will see the necessity of adhering strictly to the word of the Lord, as the all sufficient, and only infallible rule of faith and practice. If the actions of men will do to judge their principles by, there are many of them who suppose that Christ hath appointed no particular form of government for his church under this dispensation, but hath left it to be modelled by men as may be most agreeable to their own ideas, or most suitable to particular times or the circumstances of local situation. But this supposition implies a manifest absurdity; yea, a multitude of absurdities. Were this the case, Christ would have a kingdom, but a kingdom without any definite form. God must have manifested far more regard for the pattern of heavenly things, than for those heavenly things themselves. Moses must have been more faithful as a servant in his master's house, than Christ, as a son, over his own house. The church, it is granted, is God's building; but according to this system, it must be a building without any regular plan—without any system or order. We are persuaded better things of you, brethren, than to suppose that this subject will be viewed as either uninteresting or unimportant, since you have as individuals and as churches, solemnly covenanted, in the fear of the Lord, to adopt this as a fundamental point in your faith. Let us briefly consider, first, the sufficiency of this divine rule, secondly its infallibility, and thirdly, the necessity of strictly adhering to it as our rule of faith and practice.

Permit us before we enter into a further elucidation of this important subject to make a few remarks, which will, we think sustain us scripturally in subjoining the 13th article to our faith. We learn from scripture that when the adversaries of Judah

and Benjamin heard that the children of the captivity, were building a temple to the Lord God of Israel, they came and proposed to build with them, saying, "we worship God as do ye." We here ask, who were their adversaries? Were they Chaldeans or Persians? No, they were the relics of the ten tribes and the foreigners that had joined themselves to them, and patched up that mongrel religion which we read of in 2d Kings, 17th chapter, 33d verse. What was the course pursued by the children of the captivity towards the people of the land, who were their adversaries? Did they consent to their proposal, and all work together? No, they acted as did the Towaliga Association, and declared themselves separate from such an amalgamated mass. The course pursued by these people after the declaration was made, proved who they were, and whether they worshipped God as did the children of the captivity, yea or nay. And what did they do? They commenced the mighty project of hiring. And what did the hirelings do? Did they go on in the work of the Lord, or did they, with rage and ambition, do every thing in their power to frustrate the workmen in the work whereunto Israel's God had appointed them? But, dear brethren, as with the building of that temple, so with the church; "not by might nor by power, but by my spirit, saith the Lord of hosts."

We now proceed as proposed above: first, the sufficiency of this divine rule. And on this point, in general terms, we are aware, brethren that you will all agree, that there is no deficiency in this holy Book, (the Bible;) but we deem it of vital importance to the welfare of Zion, the peace of Jerusalem and the advancement of the interest of the churches, that we not only agree in general terms, but with the most scrupulous exactness listen to its directions, laws, examples, ordinances, admonitions, &c., in all matters of faith and practice. In a religious point of view, the great Apostle informs us that the "scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Viewing this rule then, as emanating from the high authority of God, it would be a base reflection on his divine wisdom and goodness for us, who profess to be his disciples either to add to or depart from, the rule which

he has given us in his word. But we are not only to learn from the directions of this text that the scriptures are divinely inspired, and consequently infallible, but also that they are profitable for all the purposes contemplated by their divine author. Now the grand object is, that the man of God may be perfect, thoroughly, not partially, furnished unto all good works. While then from this divine repository of instruction and fulness of perfection, the man of God is furnished, we conclude (as a matter of course,) that none who are men of God will furnish themselves from any other quarter; and second, that no works can be good in the estimation of God, unless warranted by that blessed book.

Again, the Apostle tells us that "the grace of God that brings salvation, hath appeared unto all men, teaching us, (the saints,) that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world." The sufficiency of this holy rule, shines forth conspicuously in the ample provision made for the whole walk and conversation of saints. Are they required to deny themselves of ungodliness? They need not explore the regions of science and literature in order to learn what is detestable in the estimation of the High and Lefty One. The saints of God are taught by his word, to deny themselves of ungodliness and worldly lusts. Are they required to live soberly? They need not form a connexion with the world to effect this blessed object. They find it written. "Israel shall dwell safely alone." They are taught by grace to be sober, and temperate in all things. Are they required to live righteously and Godly? The word of the Lord is the only complete rule of righteousness and godliness. This rule applies to every department of Zion, in matters of faith. It not only requires them to hold fast the form of sound words and sound doctrine, but it commands them, in the name of our Lord Jesus Christ, to withdraw from every brother that walks disorderly; "if there come any unto you and bring not this doctrine," the rule says receive them not into your houses, nor bid them God speed. All the ordinances of the house of God are plainly expressed in this sacred rule; the discipline is fully contained in the holy scriptures; the Heretic after the first and second admonition is to be rejected; the unruly, the drunkard, the liar and all other disorderly

characters, are to be put away according to the rule provided by Zion's King; the manner of bringing into service the gifts which God has bestowed upon individual members for the edification of his body, together with all relative duties of the ministers, including every necessary arrangement for ministerial support, is clearly stated in the word of God, in so much that all humanly devised are unnecessary and uncalled for. Second, its infallibility is abundantly demonstrated by the fact before noticed, that it is of God, and never to be superseded by any other rule. Again, this may be considered the infallible rule, when compared with the various rules laid down by those who teach, for doctrines, the commandments of men: infallible, first, because it cannot fail to please God, it being the result of his council, and based upon his sovereign will; secondly, it cannot fail to secure the peace and happiness of the saints. "In keeping his commandments, there is an exceeding great reward." The rule says, to obey is better than sacrifice, and to hearken than the fat of rams; while, on the other hand, rebellion is the sin of witchcraft and stubbornness is iniquity; again, if thy children forsake my law, saith God, and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod, and their iniquities with stripes. But lastly, this rule is infallible, because in adhering to it, we cannot fail to be right.

Thirdly, we are to speak of the necessity of adhering strictly to the word of God, in all things, as the man of our council, standard of our faith and rule of our practice. As the children of God, this necessity is predicated on, first, our obligations. We contemplate Jesus Christ, in his relative character, as Prophet, Priest and King. In each and every one of these effects, our obligation will appear; as our prophet, we are bound to listen to his instruction: as our priest, we are bound to rely alone in his atonement and intercession; and as our king, we are bound to own him and honor him in the legislative department of his kingdom, by refusing any other laws or ordinances, plans or devices, schemes or contrivances, in matters of religion, than such as bear the broad seal of his divine majesty, and by our obedience to all his commandments. Second, this necessity arises from the frequent and solemn admonitions given us in the New Testament, like

the following: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, & that man of sin be revealed, the son of perdition. Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits & doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron. Know that in the last days perilous times shall come, for men shall be lovers of their own selves, and not only so, but there shall be false teachers amongst you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Thirdly, the necessity of adhering strictly to this divine rule, appears from the manifest fulfilment of these fearful predictions. The time is evidently come, when men will not endure sound doctrine, but after their own lusts, are heaping to themselves teachers, having itching ears. The present divided state and general ferment and commotion of what is called the religious world, should teach us the necessity of flying to the word and to the testimony, knowing it is there, and only there, we shall find safety. The visibility of the church of Christ requires that all who love our Lord Jesus Christ, should give the more earnest heed to the things they have heard, lest at any time they should let them slip. The visibility of Zion depends on this, "then are ye my disciples, if ye do whatsoever I command you." Brethren, if we are not governed by this holy, perfect and infallible rule, we have no more claims to the character of church of Christ, than the nations around us, Jews or Pagans. Would you, as churches, be as a city set upon a hill? This only can be when you are enabled through grace, to shine forth in Bible doctrine, discipline, ordinances, &c. rejecting all things that will not measure with the rule. Let us then have on "the whole armor of righteousness, our feet shod with the preparation of the gospel of peace, our loins girt about with truth, & in our hand the sword of the spirit, which is the word of God, that we may fight the good fight, finish our course, keep the faith, and receive the crown," and Christ is the same yesterday, to day and forever. Let us esteem it our greatest privilege and most reasonable service, to bring forth the royal diadem, and crown him Lord of all,

JASON GREER, Moderator.

S. W. BLOODWORTH, Clerk.

CORRESPONDING LETTER.

Georgia, Upson County, }

October 13th, 1840. }

The Towaliga Primitive Baptist Association to her sister Associations with whom she Corresponds:

DEAR BRETHREN: In the course of an all-wise Providence, we have been again permitted to meet in an associate capacity, where we have had, as we trust and believe, the truth of that promise verified, where Jesus says, "where two or three are met together in my name, there am I in the midst." The churches have all been represented, with the addition of one to our number, making in all 28 churches in our body. We are gratified to say, not only that our own body has been as large as the number of churches would admit, but have looked round and seen our brethren coming from every way. Our hearts have been made to rejoice at the reception of your messengers amongst us. Dear brethren, we still solicit a continuation of your friendly correspondence with us; and may Israel's God help us to keep the unity of the spirit in the bonds of peace, is the prayer of yours in the best of bonds.

Our next Association is to be held with the church at Shol Creek, Pike county, on Saturday before the second Sunday in October next.

JASON GREER, Moderator.

S. W. BLOODWORTH, Clerk.

Carrollton, Carroll county, Mississippi }

Oct. 11th, 1840. }

DEARLY BELOVED BRETHREN IN THE LORD: We, as members of the Salem church of Christ, as we hope, a few names of us have concluded to write you a few lines to state the movement in this part of the county of Carroll and State aforesaid.

Dear brethren, we have read with great pleasure some of your Primitive papers, and are highly pleased to know that so great a number of brethren are still contending for the faith once delivered to the saints. Brethren, this is the first time that I ever wrote a line for the press, and I am no great scholar and therefore will omit a great many things that bears on my mind, for fear of wounding the cause of God; though I must say to you, in the purity of my heart, that I fear we are about to be or are at this time divided in opinion in our church at Salem. For it appears of late there is some

missionary system about to be adopted as a rule, which a number of us have no faith in. And you know it is said that, that is not of faith is sin, &c. As we commit sin in so many other ways, we feel like we wish to abstain from that new system which we have no faith in. So we will just say to you, that the operation has split our church. Also we must state, that the Association now in session, Granada, Yellow-bush county, Mississippi, have declared it to be a missionary Association; therefore, we intend to withdraw from it.

I must state that the Primitive cause is still gaining ground of late, and many appear to be anxious to read your valuable paper, and drop off from the new schemes of the day, &c. and hope thereby to be able to gain instruction.

Dear brethren, we forbear to mention any more at this time, and hope the Lord may bless you in your efforts, and the cause of the Redeemer's kingdom. Yours in haste.

JOHN DAVIDSON.

Camden, South Carolina. }
November 6th, 1840. }

BELOVED BRETHREN EDITORS: Your valuable paper hath at length reached our district. A few numbers have fallen into my hands in perusing them I am highly pleased. Yes, I rejoice to hear from my brethren, who are contending for the faith once delivered to the saints.

I see from your papers they meet with opposition. The same opposing principle is met with in our section. But with the Bible in our hand, and its doctrine imprinted upon our hearts, the glory of God and the honor of his cause the only motive, where is the power that can defeat us? Not that we can in and of ourselves do any thing, but being made partakers of his grace through Jesus Christ in whom we can do all things.

And may he enable us and give us a holy boldness to perform our duty as depending creatures on him for all things, is my prayer. Yours in the Lord.

WILLIAM NELSON.

AGENTS,

FOR THE PRIMITIVE BAPTIST.

NORTH CAROLINA.—J. Biggs, Sen. *Williamston*. R. M. G. Moore, *Germanton*. W. w. Mizell, *Plymouth*. Jacob Swindell, *Washington*. James Southernland, *Waxton*. Charles Mason, *Roxboro'*. James Wilder, *Anderson's Store*. Benj. Bynum, *Speight's Bridge*. H. Avera, *Averasboro'*. J. H. Keneday, *Chalk Level*. Burwell Temple, *Wake co.*

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THE PRIMITIVE BAPTIST.

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

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"Come out of Her, my People."

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SATURDAY, DECEMBER 26, 1840.

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COMMUNICATIONS.

FOR THE PRIMITIVE BAPTIST.

Extract from the Minutes of the South Carolina Primitive Baptist Association, convened at the Ararat Baptist meeting house, in South Carolina, Fairfield district, on Saturday before the fourth Lord's day in October, 1840, it being the 24th day of that month.

CIRCULAR LETTER.

The South Carolina Primitive Baptist Association to the churches they represent, send Christian love:

DEARLY BELOVED BRETHREN: You will see by the annexed tabular view of the churches and church members represented in the South Carolina Primitive Baptist Association, that we number only eight churches and 238 individuals.

The smallness of our body is an evidence that ours is not a religion that the world at large is running after. "If ye were of the world, said our Saviour, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John, xv. 19. Our New School brethren (if it be proper at all to call them brethren,) go for numbers. They go for toling by their new measures, the unregenerate world at large into a church state; and for working with the wild sinners, by means of human invention, at their protracted meetings till they get them tamed and even domesticated. And both they and our Methodist brethren boast that the Old (what they call Calvinistic) Baptists are becoming very scarce.

But, dear brethren, let not this circumstance in the least discourage you. For greater is he that is for us than they that are against us. There are even more devils than there are true gods. We are taught in the sacred scriptures that there is only one living and true God, whereas there is a plurality of devils. Only eight souls were saved when God saw fit to destroy the world with a flood. If only ten righteous persons had been found in Sodom, it would have been spared; but only three were found worthy to escape. The world has always been on the side of the grand enemy of Christ and his church; and to bring men, in an unregenerate state into the church, is to bring traitors and enemies into the camp of Israel, who would far better be kept without. Our Saviour said, Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, & narrow is the way, which leadeth unto life, and few there be that find it. Mat. vii. 13, 14, so that numbers are no evidence that men are right. The true church has always been a little flock.

Dear brethren, the attention of the world is turned to the subject of the divisions that are taking place in the churches; and because we have so long delayed taking a stand against the innovations of the New School system, we are charged with being infected with a schismatical spirit, and with being ourselves the innovators. But the New School movements, and especially the new measures for getting up what they call revivals, have been introduced within the memory of every person of twelve or fifteen years of age, and that we have borne with them thus far, is no argument that we should bear with them always. Not till the year 1832 did the New School clergy

introduce their protracted-meeting and camp meeting schemes among us: and we had objections to them on the ground that the preachers, at those meetings bent all their efforts to the solitary object of getting people into the church. And forasmuch as this was the main and only object aimed at in those meetings, they interdicted and suppressed the preaching of our old Calvinistic doctrine at those meetings, lest it should offend the natural man (who savours not the things that be of God) and prevent his coming forward to join the church. But although they did not then disown the old evangelical doctrine of the Particular Baptists, but merely said it was inexpedient to preach it, as it would keep back the revivals that they were getting up by the new measures, it was easy to foresee that their course would lead to the denial of the truth of that doctrine (which has since been done by the New School preachers and laity.) Although, J. M. Barnes and his party did at first merely say, The preaching must be practical and not doctrinal, it is now affirmed by New School preachers, that the Baptist Confession of Faith is a book of heresies and ought to be burnt.

And, brethren, what is the effect of practical preaching, or mere lectures about doing, on the morals of society? Such preaching is not aimed to make the tree good. Of course it cannot conduce to practical religion or Christian morality. Our Saviour's direction is, cleanse first that which is within the cup and platter, that the outside of them may be clean also. And he says, every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. But mere systems of morality, or preaching about temperance societies, missionary societies, theological education societies, &c. &c. are in no wise calculated to awaken sinners to a sense of their ruined and helpless condition by nature, nor lead to a true and genuine repentance for their sins; and therefore cannot conduce to Christian morality and order among professed Christians. The practical preaching, of which the New School boast, defeats the avowed object in view, defeats practical religion. For a morality or practical religion, that is not founded on right principles, can never be stable. Such moralists or practical religionists, not building their hopes on the right foundation, will always be stumbling. And nothing can be less conducive to morality than making religion a mere practical thing; Mat. v. 20, 1st Cor. iii. 11, 12

ib. vi. 13, 14. Phil. iii. 5, 6, 9. Herein lies the difference between the Old School and the New School systems.

1. We hold that man is in a lost and ruined condition by nature: that he has no help or remedy within himself; and that his getting religion wholly lies with, and depends on, God, to whom he ought to come in the deepest humility.

They hold that mankind are not so lost and ruined by the fall, but that they can help themselves; and that if they want any more help than they have in themselves they must just come to the preachers, who have already prayed off the sins of some hundreds of thousands of sinners, while they were kneeled down around them in public.*

2. We hold that the preachers should speak to the people as they are moved by the Holy Ghost; and that they should preach to them the preaching that God bids them. Jonah, iii. 2, 3. Exodus, iv. 12, 15:h. Jer. i. 17, 18, 19.

They hold that they should preach as they are taught in the seminaries; and that these are the places to make them workmen that need not be ashamed, rightly dividing the word of truth.

3. We hold that there is but one Mediator between God and man, viz. the man Christ Jesus, who gave himself a ransom for all, and of course for the people as well as the preachers; and that if a sinner feels his need, he is to come to God in the name of Christ, who has said he will pray the Father for his people. John, xvi. 26.

They say that all their preachers are mediators between God and men; that if the sinner feels his need, he must come to the preachers and they'll go to God for him, and carry his case to a throne of grace; that they are the men to make known his case to God the Father.

Their practice avows this, if they do not express it in so many words.

4th. We hold that God is a sovereign in all his dispensations and doings, both with

*This was affirmed from the pulpit by a New School preacher at the Poplar Spring meeting house, viz: that hundreds had got their sins absolved while they had been kneeled round about the preacher, and he was praying for them in public; he believed he might say thousands, he said, but hundreds he was sure of were living the lives of Christians, i. e. giving of their substance to the institutions.

regard to the things of time and the things of eternity.

They hold that a sovereign God is a partial God, and unworthy of the homage of rational and intelligent beings.

5th. We hold that the true awakened sinner will endeavor to conceal his concern about religion, and that such an one should be directed to retire into secrecy to pour out his wants before God in the name of Christ.

But they make people's going up or not going up in public to be prayed for the test whether they do really want religion or not, and they thus impliedly say that they (the mourners) must let God & the preachers know they want religion by some overt and public act, otherwise they shall have no interest in the prayers of the preachers; which seems to imply that unless the people come up they won't know particularly whom they should pray for, nor will God know particularly whom to bless: and by this measure they seem hardly to believe in the omniscience and omnipresence of God, on whom the mourner is dependent for the pardon of his sins.

6th. We hold that God does all his pleasure, agreeably to Dan. iv. 35. All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? besides innumerable other passages of scripture, as Acts, ii. 23. ib. iv. 28. Eph. 1. 11. Heb. iv. 17.

They hold that you may defeat him:—that you can keep back a revival that God could carry on if he had no opposition.*

7th. We hold that the divine Spirit or paraclete is the necessary agent to effect the conversion of the sinner, agreeably to John, xvi. 13. 14.

They say the preachers are the only agents necessary to convert the sinner;—that the sinner is wrought on by moral persuasion, and the preachers, by their preaching, must convince the sinner of the necessity he is under of being religious (that is, of joining the church and a temperance Society, &c.) and that they are to hold enquiry meetings, and go to the mourners on the anxious benches, and make application of the word preached publicly, by whispering some secret mes-

sage from the Lord in their ear; or to use the words of the Bethel Association in her Circular Letter of 1831, by whispering in their ear what God has revealed to the Evangelists in person, or by angels, visions, or some miraculous way; and that they are to protract their meeting and sing up the mourners from day to day, till they get their souls converted; by which they mean, till they get them into the church.

8th. We hold that God sends his gospel to those whom he designs shall receive it.

They hold that this shows that we are practical antinomians, and destitute of religion ourselves; otherwise we would desire to spread the gospel: that this not being a day of miracles, we are not to look for God to do any such thing; and that *men* are to send the gospel to the heathen.

9th. We hold that justification before God is through faith alone: and that Christ's righteousness is imputed to the true believer and becomes his righteousness, and agreeably to Rom. iii. 22. that the righteousness of God which is by faith of Jesus Christ, is unto all and upon all them that believe.

They say that this shews that we are theoretical antinomians; and that Christ's righteousness alone is not sufficient for a sinner's justification before God; that we must join a temperance society, as well as be believers in Jesus; otherwise our faith is without works, and therefore dead.

10th. They hold that deception and fraud are pious, provided the ends to be attained by them are good; that you may wilfully mislead and deceive your neighbor by telling him a wilful falsehood, (at least a little lie.) provided you can gain him over to the New School party by so doing. But we hold that Christians are bound, on every occasion, to speak the truth; that God has licenced no man nor any set of men, to do evil that good may come of it; nor can they find any thing in the New Testament to warrant a Christian's lying, except it be the case of Ananias and Sapphira, recorded in 7th chapter of Acts, which, (though they may say it affords a warrant for lying,) we think the other way, i. e. that it should be a caution against lying in the affairs of religion or of churches.

11th. We go for having something equivalent to Thus saith the Lord, for every principle we hold, and ever practice we pursue as professed Christians and as church members.

They hold principles that cannot be proved by the word of God, and pursue prac-

*This very doctrine was advocated by Mr. J. Davis, at William Stone's, of which circumstance there are living witnesses.

tices for which there is not the shadow of authority in sacred scripture. For, whereas Christ commissioned his disciples only to preach the gospel and baptize disciples or real converts, they go for preaching, praying off the sins and baptizing all that they can get willing to submit to the ordinance.

12th. They go for getting adherents to their system and to their preachers, by all the means within their power.

We go for getting adherents to *Christ*, by proclaiming the gospel as it was proclaimed by Christ and his Primitive disciples.

13th. We think the poor should not be neglected in the daily ministrations; and want none to join us but such as are volunteers, or feel it to be a duty without our persuasions or enchantments.

They seem to think that if they can only get the chance to baptize the people, it will be like administering an oath of allegiance to them*;—that they will after receiving baptism at their hand, sustain the preachers in their career: And they may almost be said to compass sea and land to make proselytes: And for this purpose they resort (as we have said) to the expedient of pious frauds, or making wilful misrepresentations especially to gain over the wealthy and those who are able to contribute of their worldly substance for the education of ministers, &c.

These are some of the characteristic distinctions between the Old School and the New School principles and practices.

But, brethren, let us not give way to a temptation to keep pace with them in making proselytes, by opening the doors of our churches, too wide for the reception of members. Already do we see the evils of getting the unconverted into the churches. It is more important that what church members we have be of the right stamp; and as brother Willis Beckham has expressed it, that they be men that will go to death in the good cause, such as do not join for fashion's sake, or to be on the big and popular side, but are willing to be of the despised few for Christ's sake and the gospel's.

We might indeed glance at the practical effect of their system on their proselytes and adherents, but we design to be brief.

*Hence they call the ordinance of Baptism a sacrament, i. e. a military oath.

We will say, however, that their system and doings tend to introduce Roman Catholicism into our country, inasmuch as it tends to exalt the clergy and to depress or abolish the rights and prerogatives of the laity. This is manifest in all their peculiarities, as their presuming to have the people to do penance, by coming up and kneeling down around them in public to get absolution, and their pretending to be mediators between God and men in their declaring (contrary to the expressed sentiments of the Baptists of all former ages, and as laid down in our summary of discipline,) that the office of an evangelist exists in the present day, and that those who are evangelists are authorized to preach and baptize independently of the control of any separate church; in their adhering to their clergymen notwithstanding their knowing of instances of their wilful prevencions and falsehoods; which is precisely a principle of the Roman Catholics; who hold that a priest can administer absolution to others who is himself under mortal sin, and that the virtue and authority of his ministrations lies in his commission from the pope and not in any divine authority, or spiritual power received from God.

The religion of many of their laity is just a church-going and sacramental religion. There is but little like religion to be seen in their private lives. And although when a priest stays with them at their houses, they have him to go to duty, as they call it, numbers of them have family prayers at no other time, nor engage in religious conversation, except a little perhaps with their preacher; about church affairs, opinions, &c. Some of them do not believe in experimental religion at all, and some of them who are regular communicants are addicted to swearing in common conversation.

The most that is required of them by their leaders is, that they join the benevolent institutions of the day, that they offer to God sacrifice in money and worldly pelf, rather than that they be men denying themselves ungodliness and worldly lusts, and living soberly, righteously, and godly in the present evil world. In short, theirs is a system without a cross. If their system causes them to bear any cross at all, it is by causing contempt and anger to rankle in their bosom, that the few unpopular adherents of the Old School side should have the audacity to disapprove of their

principles and doings, when the world is dancing after their pipe.

But, brethren, is this the state of the Primitive Baptists? Are they not evil spoken of, for adhering to the Old School principles? Are not your good things yet a head and to be received after your warfare heré shall have ended? Are you for joining in the popular current, and merely floating down the stream, as the generality of the people and of professors seem to be bearing?

Brethren, we know that this is not the present state of the Primitive Baptists, but that they are soldiers; and are in a state of warfare. And we would say to you, Bear up a while. Forsake not the standard of the Lord Jesus. Be men of private prayer. Take to yourselves the whole armor of God. And after you shall have girded yourselves and served your divine Master a little longer he will say, Eat and drink. Luke, xii. 37. and xvii. 8. or, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. Matt. xxv. 21, 23. But as for those who say in their heart, My Lord delayeth his coming; and begin to beat the men servants and maidens, and to eat and drink, and to be drunken; the Lord of those servants will come in a day when they look not for him, and at an hour when they are not aware, and will cut them in sunder, and will appoint them their portion with the unbelievers. Luke, xii. 45, 46. Then may some be awfully disappointed, who will expect to be received on the ground that they had joined the church, and had been punctual in attending the preached word and ordinances. Lord we have eaten and drunk in thy presence, and thou hast taught in our streets, perhaps they will say. But he will say, I tell you I know you not whence ye are: depart from me all, ye workers of iniquity. Luke, xiii. 26.

ASA BELL, Moderator.

JOHN L. SIMPSON, Clerk.

THE CORRESPONDING LETTER

Of the South Carolina Primitive Baptist Association, to her sister Association with whom she corresponds.

DEARLY BELOVED BRETHREN IN THE LORD: You are all aware of the new movements of many of the Baptist denomination,—that they have been departing by little and little from our ancient doctrine and

discipline until they have substituted another gospel than the ancient, and have nearly or altogether laid aside ecclesiastical discipline. The New School preachers began this apostacy from the Primitive faith, by first interdicting doctrinal preaching at their protracted-meetings and camp-meetings; not by denying our doctrine to be true, as that would have caused an alarm in many, and an early protesting against their doings, and a withdrawing of the orthodox from them, and would of course have proved a check on their career of proselyting. But if they disbelieved our old Calvinistic or predestinarian doctrine, they artfully and insidiously concealed it, and merely said it was inexpedient to preach it at their revival meetings, as it would tend to check and keep back the revivals that they were carrying on. The preaching, they said, must be practical, that is, must be merely respecting the people's doings.

We were loth to make a break with a people who called themselves Baptists, and seemed for a time, no doubt to be bidding them God speed, although we were sentimentally opposed to their doings. Brethren, we acknowledge that we were culpable on the side of forbearance, but we thought that it was Christian forbearance that we were exercising. We thought that the excitement that they were producing would wear itself out, and that the many apostacies of their artificially made converts that were continually taking place, would discourage the preachers, and cause them to desist from their proselyting and artificial revival course.

But our expectation in this has been disappointed. They were all the time making themselves strong enough to make a stand in opposition to us and to the old predestination or apostolic principles. By relaxing in discipline, they have got a considerable number of their man-made proselytes to continue church members or nominal professors of religion, and to stand up for them and their new measures, and oppose the doctrine of our confession of faith and oppose its advocates even so far as to excommunicate them from our churches, if they were men of influence or ministerial talents. And the rotten hearted professors (of which description of persons there will always be more or less in the visible church) that had crept into our churches before the artificial excitement or new measures were introduced, have gone over to what is now the big side and have turned

against their old pastors. And, brethren, the ungodly world at large are becoming sacramental and church going Christians; (if it be not a perversion of the term to call such persons Christians at all.) But in no wise does the world seem to be becoming any more moral than it was before. They (the people of the world) whilst they lived out of the church, used to reverence Christians and to acknowledge that they were right and that they themselves were wrong in not attending to the matter of religion. But now, the wicked who have been got into the church, seem to look on us with an evil eye, and to pretend that they are right and that we are wrong, viz. in our doctrinal views and in not contributing to the numerous lucrative and speculating institutions of the day. They hold, as you may see by our Circular Letter, that the Confession of Faith is a book of heresies and ought to be burnt. Their preachers scruple not to affirm this: and it is a maxim that holds good in all ages, that like as the priests are so will the people be.

And now, brethren, if we should any longer remain among them we should be disobeying the injunction of our Lord and Master, who says, COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins. Brethren, we are a little band, and a feeble and a despised few, living mostly in the vicinity of an institution for making parsons. Indeed the missionary runagates remind us of what was said of the locusts in Egypt in Moses' time, viz. that they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field through all the land.

Brethren, why has God permitted these evils to come upon his church? Why doubtless it is to try the faith of his own people—to prove them whether they will stand up for him against the gainsayers and against the wicked world now got into a church state,—and to keep them busy and employed in his service, so that they may find no time to loiter, and parley with sin or give way to the tempter. For we are assured that all things work together for good to them that love God, to them who are the called according to his purpose. He thus in his providence calls us to the duties of Christian soldiers and servants.

He saith not yet to us, "Go, sit down to meat;" but rather, "Make ready where-with I may sup, and gird thyself and serve me; and afterward thou shalt eat and drink." Luke, xvii. 7. 8.

If God is the governor of the universe, and we are correct in our view with regard to his end and object in permitting the temporary reign of such an evil in the visible church, our course is obvious:—We should stand at our posts. We should endeavor to acquit ourselves as good soldiers in his cause—to be men of spiritual fervor and of practical religion: and let it be our endeavor that it may be said of us when we get to heaven, These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. These are they which were not defiled with women or false churches: for they are virgins (that is, are not defiled with scandalous sins or false opinions.) These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

Brethren, let us endeavor to love one another with a pure heart fervently. Let our love be without dissimulation. Let us abhor that which is evil and cleave to that which is good, and be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. None of these things are we to look for in hypocritical or New School professors. Therefore we ought to let them abound in us, according to our abilities; and to let our light so shine before others, that they beholding our good works may glorify God in the day of visitation. Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. And to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

With sincere regard and affection, we are, dear brethren, yours in the fellowship and bonds of the gospel.

ASA BELL, Moderator.

JOHN L. SIMPSON, Clerk.

THE PRIMITIVE BAPTIST.

SATURDAY, DECEMBER 26, 1840.

This number completes the fifth volume of the Primitive Baptist. Should any of our subscribers, whose time of subscription terminates with this volume, wish to receive the next volume, they will please notify one of our agents, or get their postmaster to write to us, or write themselves, and the paper will be again sent to them.

FOR THE PRIMITIVE BAPTIST.

Edgecombe county, 8 December, 1840.

Well, George, at 4 o'clock I rise, and by candle light drop you the following remarks. I see by the Primitive, handed me by Cupit, that A. Keaton in his last communication, a man I personally know and a full blooded Baptist, says, there are a set of men have made a solemn devilish vow to frustrate and finally upset and kill the Primitive. I write this to let these fellows know that old Lawrence is not yet dead. My dear brother W. Moseley says, he is to be found at the old corner post, in his past letters; if he will keep his musket well charged from the magazine, (the word of God,) and fire on every necessary occasion, watch well the four streets of the city of God, I shall be found behind the battery, (the Primitive,) animating our volunteers against the enemy. And let them give a broadside as soon as they please, we are ready to meet such church-peace destroyers and money hunters, or all the merchandizing gang put together.

I would ask this set of fellows, who have vowed to kill the Primitive, how you are going to do it? By buying up our printer? This I am sure you cannot do, although he don't profess religion. By writing it down? Come forward. By reproaching our ministers and brethren? This some have been mean enough to do, but it has done no good to your bad and unscriptural cause. By travelling through our bounds and churches, and sowing the seeds of discord, and telling lies that they were not missionaries, to ingratiate themselves into our favor and spy out our liberty, and after getting among missionaries then they were full blood—what devilish deceit. Or, will you try to kill it by protracted meetings, and money to make hypocrites—after blowing your forge for many days, to heat them like hot iron, then when you put them in water you will hear ciss, and they will be harder and colder than ever. Money can and always has made hypocrites, but not saints.

We are able to support the Primitive with money and writing. Our marksmen are sharp-

shooters—well done, my brave boys, we are gaining ground in all the States. Cut off every foraging party after money, stop this supply and the battle is won. Stand every man to his post, load your pieces from the magazine, take good aim—nor fear their balls, for their load is nothing but paper, and scurrilous reproach, and stigma, that only makes a sound and dies away on the ear like distant thunder, without doing you any harm.

And, George, stand to your post; let no politics nor controversy be found in the Primitive, keep the prospectus as your polar star, and let them come on, we are ready for battle.

JOSHUA LAWRENCE.

FOR THE PRIMITIVE BAPTIST.

BRETHREN IN CHRIST JESUS: Seeing it is the part of Christ's disciples to seek no man his own, but every man another's wealth, and every one to please his neighbor for his good to edification; it becomes us so to speak, and write, and deport ourselves, as shall promise by divine grace, to promote the good order and happiness of Zion. And among other subjects of which she may have become too forgetful, but which promises much good to the children of God, is that of Christian forbearance.

There is an obligation resting upon us, which does not in the same view lie upon the world. If ye love them, says Christ, which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do you more than others? Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Matt. v. 46, 47, 44. Our Lord adds: And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. Mat. vii. 26, 27.

We, as saints, are forbid to seek revenge. Dearly beloved, avenge not yourselves; but rather give place to wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink. Rom. xii. 19, 20. We are commanded, likewise, according to the above, to shew the same hospitality to our enemies which we do to our friends. We are forbid to retaliate. Whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Matt. v. 39, 40,

41. We are commanded, by the last quotation, to add to any man, double the advantage which he seeks, rather than to retaliate.

We are commanded not to let anger drive us into rashness, and sin, and malice. Be ye angry and sin not; let not the sun go down upon your wrath. Neither give place to the devil. Eph. iv. 26, 27. The patient conduct of the apostles is recorded for our example; & by that, we are commanded, when reviled, to bless our revilers; when persecuted, to suffer it; when defamed, to entreat. i Cor. iv. 12, 13. Without charity, we are as sounding brass, or a tinkling cymbal, unprofitable, and nothing, as saints; that is, no saints at all. Charity suffers long, is not easily provoked, bears all things, and never fails. i Cor. xiii.

There is at this time a prevailing disposition among professors of religion, to yield to the dictates of passion. The world is too much courted and feared. Too much respect is paid to pride. We think and speak of being imposed on. We dread the thought of cowardice. The current of public opinion hurries us along. We are quick to think ourselves insulted, and "take fire at the shadow of a wrong." We are more inclined to follow the example of the world, than to set them one founded in divine teaching. We become angry, and suspect, and blame, and abuse, and accuse, and criminate; and burn, and boil; and fret, and rage; and retaliate and seek revenge. The sun goes down again and again, and we continue angry. Our enemies receive our execrations instead of our prayers, and our brethren must pay the last mite for the slightest offence. It is written, Here is the patience of the saints. We may ask, Where is the patience of the saints? According to the above picture, the heathen are our ensamples. There is no turning the face when smitten, except in anger, to smite again. There is little bearing; we are soon provoked, and then, for paying the author of the provocation in his own coin, or in a little worse; often a great deal worse.

The conduct of many Christians would lead us to suppose, they either think the passages named above applied altogether to a former age of the church, or that they must be explained to have little or no meaning, or else they must have a meaning very different from what seems to be their plainest import. But if these quotations do clearly denote that Christ's disciples must suffer wrong rather than retaliate, and to do good to those who injure them; and we, notwithstanding, pursue the contrary course, it renders the case with us extremely doubtful whether we are Christians. Indeed, our Lord declares that, except we follow him we cannot be his disciples; that we are his friends

if we do whatsoever he has commanded us; that if we love him we will keep his words, that of turning the face to be smitten as well others; and that if we do not love him we keep not his sayings. Hence, if we do not practice the precepts of Christ, we build upon the sand and our house will fall; our name of Christian is empty and useless; we are not what we profess to be, manage it as we will.

The utter worthlessness of work in regard to merit or salvation, and the weakness and evil propensities of the flesh, lead us to neglect the precepts of the gospel, if we are not cautious and attentive to the scriptures. If Christians as well as others are to be known by their fruits, the best fruits, the most beautiful ornaments and the most striking evidences of Christianity are wanting, when we neglect the precepts above quoted. And by such neglect we withhold the honor due to Christ, hide the example which ought to be set before the saints and the world, and lose the comfort of a tender and good conscience.

Brethren, our bodies, as well as our spirits, are the Lord's, and to be presented a living sacrifice, holy, not unholy acceptable, unto the Lord, and this, too, is our reasonable service; and to prove what is that good, and acceptable, and perfect will of God, study to honor and glorify the Lord Jesus. And if we would honor him, let us imitate him, and to imitate him most, let us do it by bearing injuries patiently, and returning good for evil.

MARK BENNETT.

Edgecombe, N. C. Nov. 28, 1840.

He who would act like a wise man and build his house on the rock, and not on the sand, should contemplate human life not only in the sunshine but in the shade.

RECEIPTS.

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TERMS.

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