

salvation. We are forbid to have the faith of Jesus Christ, with respect of persons. (James 2 : 1.) Riches, gay clothing, gold rings, white skins or black skins are not the qualifications for church privileges, neither are we to think that God's grace is confined to the one or the other class of men on account of these things. "He will have mercy on whom he will have mercy." Grant that the negroes are an inferior race to the white race; what of that? Is salvation by works? Is it by natural intelligence or by grace? By grace surely. Then if any of the degraded negro race is called by grace, he can say with an enlightened and intelligent Paul, "by the grace of God, I am what I am." What more can the superior white race say? No flesh shall glory in God's presence, on account of his wisdom, race or color. Not many mighty men, nor wise after the flesh, are called of God to a knowledge of the truth. They are mostly arrayed against the truth. Though we have in the church, male and female, parents and children, bond and free, master and servant, old and young, the relative duties of each are pointed out in the word of God, and all to be one in point of subjection to the law of Christ. We have some strong in faith and some who are weak, but the strong should bear the infirmities of the weak, and the weak should not despise the strong. God hath wisely tempered the body together, that there should be no schism in the body, but that the "members should have the same care one for another." (1 Cor. 12th chapt.) "The body is not one member but many." The foot cannot say, "because I am not the hand I am not of the body."

I have written hastily as presented to mind while writing. May the Lord preserve his people from all error.

Yours in affliction,
W. M. MITCHELL.

"But how shall I know I love God? He that loveth God, the same is known of him. Do you think a man can love and not know it? No, sir, such a thing cannot be. He that loveth God keepeth his commandments. This is the way you are to know whether you love God or not. How shall I know I love Christ?—If you feel a constraining influence to yield obedience to each and every one of his commandments; for Christ says, he that loveth me keepeth my commandments. How

shall I know I love saints? By giving them such things as they need, for then your love is not in word, but as the scripture saith, but in deed and truth—by choosing and preferring their company; by living in peace, union and fellowship with them; by forgiving them all offences against you; by covering their failings with the mantle of charity; by delighting to worship God with them; by feeling they are your choice companions on earth; by feeling their conversation about heavenly things is pleasing and refreshing and strengthening to your soul—in a word, by feelings of love sometimes in the heart, that endears them to you as precious objects of your affection, that sweetens the heart and perfumes all the place where you have met, and makes you loth to part with objects so dear."—*Joshua Lawrence.*

Appointment.

Elder JOHN H. DANIEL will preach at Wilson, on the fourth Saturday and Sunday in April (24th and 25th instant.) Elder R. D. HART will also preach at the same time and place. Elder DANIEL will also preach at the residence of Calvin Rountree, in Wilson County, on the fourth Sunday evening, at 4 o'clock. The public are respectfully invited to attend.

Editorial.

Wilson, N. C., April 15.

ELDER L. I. BODENHAMER,
EDITOR.

Dedicated to Sister Mary Stoner, of Indiana.

I at this time am at Brother Bennett P. Pitt's, in Eastern North Carolina. And as I believe you to be acquainted with the fare of wayfaring men, and that you have a knowledge of the ebbs and flowings of our comforts, and that you also have feasted upon unexpected mercies, I venture to express some of the dealings of God, as realized by the poor pilgrim in this present world. How that He, for a purpose of His own glory and our benefit, suffers His children to pass through so many changes. Sometimes they are surrounded by darkness of understanding and leanness of soul, and cannot see the beauties that belong to the promises in the Gospel, neither feel to thirst after righteousness as they would wish to do. This world and its confusions cling about us; our hearts become heavy, our heads bowed

down and our faith feeble. In short, a general gloom and fearfulness seem to hide our comforts. This frame of feeling brings us to a *self* examination of our hope; and so we begin in our minds, asking questions of our selves, saying, "Why art thou cast down, O, my soul, and why art thou disquieted within me?" Psalms. If I am a christian, I surely am a poor one, for I cannot think God would suffer His children to be so low sunk and so far gone. Hence they begin to long to see and hear some of His children tell their feelings; for, in so doing, they are sure to speak of the glory of Christ's kingdom, and talk of His power. For, to the christian, Christ is all and in all, and blessed forever more. Eph. 1 : 23: Col. 3 : 11. You also know, that there are few nowadays, that are willing to give God all the glory; yet, they will say give Him all the glory: what is due Him on His own merits, and what we purchase for Him by our merits, and will claim admittance into the kingdom of heaven for what they have done for the sick, the blind, the filthy, and the dead, in His name. Luke 25 : 11. As much as to say. We deserve admittance for two reasons: for having done so many good things to the objects of pity, that otherwise would have went undone; and secondly, for being kind enough to announce it in "Thy name." Therefore, they claim admittance, not for what Christ had done for them, in His Father's name, but for what they had done for the distressed in His name. We have no doubt, that if the ancient and modern "*knockers*" for admittance, had been, or were admitted now, upon the principle of meritorious deeds, if there could be such a thing, that the next step would be, to claim adoration from God, for the deeds done. Hence, Christ demands of them to depart from Him, because they were workers of iniquity. Matt. 7 : 23. So if those ancient Ar-

minians, who claimed admittance into the kingdom of heaven, for what they claimed to have done in Christ's name, were pronounced by Christ to be workers of iniquity, and were driven from His presence, for making the claim, may we not suppose that the same characters, of whom there is not a few nowadays making the same claim, will meet with the same fate. For every consideration of salvation to poor sinners, for or in consideration of anything done or foreseen in them, as the cause of grace abounding to them, is in itself iniquity, and naturally destroys the (Terms, Grace) For if we are to receive salvation for something done by us, the doing of that something, be it ever so small, is the nail in a sure place, driven by the sinner, and not by the Master of Assemblies. This would change the order of God's word, and at the same time subtract grace from mercy; the remainder, in that event, would be (Naught.) For it is as impossible for grace and works to both have a place, as cause, in salvation, as it would be for two serpents to swallow each other tail foremost, until neither of them could be seen, nor existed. The Apostle fully confirms this view of the impossibility of salvation being by grace and works combined, for, says he: "And if by grace; then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Rom. 11 : 6. This quotation decides that it cannot be of grace and works both; that if it is of one, the other is dead. But the 5th verse of the same chapter decides it to be of grace, as follows: "Even so then at this present time also, there is a remnant according to the election of grace." And in Ephesians 2 : 8th and 9th verses, Paul clearly draws the line, and puts the question forever at rest, in the following language: "For by grace are ye saved, through