

God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." How much plainer could the Holy Ghost have revealed this man of sin to St. Paul and to the church in this age of the world! and how could any man or set of men answer to the man of sin any clearer than those men who assembled in convention in that exalted temple of pride? Did they not exalt themselves above all that is called God? That is, God the Father is called God. Hence they exalt themselves above Him that they are more fit to propose means than He is. Jesus Christ is called God the Son. Hence they exalt themselves above Him in that what He has failed to do they intend to accomplish, by adding the traditions of men in the room of the commands of God. The Holy Ghost is expressly called God. Hence they have exalted themselves above Him by denouncing the Scriptures of Eternal Truth as full of errors, and undertaking to dictate for the Holy Ghost, but dictate for themselves and forge the names of "Father, Son and Holy Ghost" to their corrupt productions. Hence they set in the temple of God, showing to the world that they are God. "And for this cause God shall send them strong delusion, that they should believe a lie." The lie that they are to believe is their entire system of doctrine and the forged alterations in the Scriptures. Inasmuch as they have made lies their refuge and forged the signature of Father, Son and Holy Ghost thereto, God will send them strong delusion; that is, as they have done this not to damn themselves, but to make money, damn others, and disgrace God, and expected to escape being damned by not believing their own lies, but here God takes the wise in their own craftiness and sends them strong delusion, and being deluded they are compelled to believe the very

lies they have made to damn others. Hence they are damned for making lies, and others are damned for believing them. Twelfth verse—"That they all might be damned who believe not the truth, but had pleasure in unrighteousness;" that is, that all the lie-makers and lie-lovers who believe not the truth of God, as revealed in the Old and New Testament, but had pleasure in unrighteousness. This embraces all the false systems of religion. But the apostle draws a line of distinction between such as have come after the workings of Satan, with all manner of deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved: that is, the love of the truth in the letter, so as to have a dignified respect for the Scriptures. This would have saved them from the sin of adding to or taking from the Scriptures, which is treason, forgery and blasphemy against the Holy Ghost. (See Rev. 22: 18-19.) But Paul says (13th verse,) "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 through sanctification of the spirit and belief of the truth." Thus, Brother Hitchcock, we have in haste given our views in short upon those mysterious texts. It would require considerable time to do justice to the subject. We feel though that what we have written has been under the guidance of the spirit of truth, having often stumbled at the same Scriptures and could not reconcile them. Hence what we have written is as new to us as it will be to our readers, having followed the light that broke forth upon our mind at the head of this article. If it should edify any of the dear saints, to this end it was written. So may mercy, grace and truth be with thee and all the saints. Amen. Ed.

We have just returned from visiting the Abbott's Creek Union Association, which was held with the church at Tom's Creek Meeting house, Davidson county, N. C. This church is under the pastoral care of Elder Phillip Snider of Davidson county, who is Moderator of the Abbott's Creek Association. The introductory discourse was delivered by Elder A. Wright. The Association then convened in the house, and transacted the business for Saturday. The ministering brethren present were Elders Wm. Burns of High Point, N. M. Clark, S. C. Little, J. Helmes; licensed ministers, C. Blackburn and Wm. F. Trogdon. There were in attendance a respectable congregation of ladies and gentlemen in the true sense of the word. They were not, as is too often the case, in attendance to make a display of their person and dress, but they were there to worship the God of heaven. We could but admire the profound silence and unbroken attention paid while the brethren were preaching; so profound was the attention paid that scarcely a whisper was uttered, or an individual moved, except to draw nearer the stage. The congregation was respectably large, notwithstanding the Missionaries were holding a meeting near on one side and the Methodists on the other. The people manifested a great desire to hear the truth, and we think the seed sown fell in good and honest hearts. We never saw the truth more heartily received. The brethren who preached were greatly blessed to deliver the gospel untarnished; it appeared to be truly "the power of God unto salvation." There was no selfishness manifest among the brethren, nor vanity among the preachers, to induce them to display any worldly wisdom of theirs, but each appeared to be content to deliver the message that the Lord had given him in demonstration and with power. This was done with all meekness and lowliness of heart, and we believe that the Lord was truly in the place. The saints rejoiced in the truths of the gospel; the mourners were encouraged; sinners brought to tremble, and false systems fell before the truth, as Dagon before the ark of Israel's God. Thus we enjoyed the presence and power of God for three days, and then took our leave of one another in tears of joy, mingled with grief, many requesting the servants of God to pray for them, and burst-

ing into tears as they bid us adieu. Oh! when shall we all meet again to enjoy the blessings of our blessed God in the outpouring of His Spirit? We shall not all meet until we meet at the bar of the Judge of quick and dead. Then we hope to meet all the redeemed children from every nation, kindred, tongue and people under heaven, to be saved in the Lord with an everlasting salvation, world without end. Amen.

The Abbott's Creek Association is sparingly supplied with ministers. Elder Phillip Snider is the principal traveling preacher in that Association, Elder A. Wright in the eastern part of the district. Brother Wright is very old and feeble, hence we think the ministering brethren should consider their destitution, and travel more in their bounds, and less where there is and has been so much preaching. The people in and out of the church seem hungry to hear the word preached—there is little sleeping in that country while preaching is going on. Their spiritual health seems good, so that they do not despise the day of small things. There are several churches that are not supplied with regular preaching, and some people that never heard a Baptist preach. Elder P. Snider travels extensively, but cannot fill the demand in such large territory. Brother Snider wishes the ministering brethren to visit his bounds and preach among them. We again suggest that the ministers branch out into those destitute places and feed the hungry sheep awhile, until the full in other places get hungry. You will find it much easier to preach to a hungry flock than to a full. The Bear Creek Association is also destitute of preachers. Elder N. M. Clark is the Moderator of that Association. Elder Rushing is yet preaching in their bounds, but is very old. But in the midst of their destitution we can join them in thanks to God, for bestowing upon them another gift in the ministry, Elder S. P. Little, who has been preaching some twelve months, and if we are capable of judging a gift, the Lord has done great things for Brother Little, whereof we are glad. Brother Clark is an able minister in the Bear Creek Association. In view of the scarcity of ministers in the Bear Creek Association, we expect if the Lord will to attend that Association the fourth Saturday, Sunday and Monday in September, and try to preach on the way there and back.—Ed.