

have I noticed such a moving on the waters—such a going forth in all directions of God's ministers, to the neglect of worldly matters, in order to preach the unsearchable riches of Christ to the people. Ephesians 3:8.

Such is the devotion of God's children—the attention paid by many to the Word preached—the number of enquiries after truth, and of those who have taken up the cross of late, that we are led to conclude “The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.” Songs 2:11, 12. God's will be done. Again I entreat thee to rejoice—yea, “Rejoice evermore, pray without ceasing, and in everything give thanks.” 1 Thessalonians 5:16, 17, 18. “A merry heart maketh a cheerful countenance; but by sorrow of the heart the Spirit is broken.” “All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.” Proverbs 13:13, 15.

A merry Christmas to you, brother B. Come and see us when you can. Affectionately yours,
C. B. HASSELL.

GEORGIA, Nov. 1869.

DEAR BROTHER BODENHAMER:—I have been thinking for sometime about writing a few lines for publication, and have several times written a few pages and become disgusted and burnt them up, because I thought they could not edify the people of God, and if published would only crowd out something that was better. I have been reading your editorial on the Lord's Supper and feet washing. I am not prepared to say that you are wrong in your notions. Indeed it seems to me that the Scriptural testimony is in your favor though it has not been the custom in this country. There is one thing that the plan if followed as you believe it was in the days of the apostles would do, and that thing is this, it would cause in my opinion the brethren and sisters to visit each other oftener than they do, it would cause the brethren to pray with and for each other and would be the means of keeping up that brotherly love for one another. I believe that we as Baptists “especially in this country” have been entirely too negligent in visiting and

praying with and for each other. I know it to be the case occasionally that brethren living within half mile of each other who go for months and not visit each other.—Indeed it seems that they are just as apt to visit some one who is not a brother as the brother and a little more apt to commence conversation, when they do meet, with some worldly matter, as how does your cotton come on and how much do you think you will make and how much guano are you going to use per acre, and so on, seeming to be anxious to evade anything like a conversation upon the subject of religion. Dearly beloved brethren and sisters these things should not be so. What is the difference between us and the world? I know that it is necessary that worldly matters should be talked over occasionally, but we should not let our minds become carried away with these things to the exclusion of religion; no,

“Religion is the chief concern
Of mortals here below;
And may its great importance learn,
Its sovereign virtues know.”

Is there no pleasure in meeting the brethren and sisters in a prayer meeting; though there be but two or three old brethren and sisters present, the Lord has promised to be with them, and that to bless if they have met in his name. Brethren, do you believe it, or do you think the Lord has forgotten to be gracious? If so, I can say to you that the Lord is not slack concerning his promises, but will certainly comply with all of them, whether it is a blessing or a chastising for disobedience. Brethren, is there not some old father and mother in Israel that can't get out to your monthly meetings, that scarcely ever hear a sermon preached or prayer offered up to a throne of grace except it be by themselves? Do you not think it right that we visit such often, pray for and with them, and comfort them in their declining years? Just imagine how pleasant it is to one thus situated for a few of his church to come in some night and sit till bed-time, singing a few hymns of praise to the Lord, and talking about his goodness to such poor creatures as we are; and then for some one to read a chapter, and all unite in prayer to Almighty God for his goodness and mercy to us in watching over and protecting us, and

especially for shedding his precious blood for such creatures as we all are; and then upon rising for some one to commence a conversation upon the subject of the final perseverance of the saints, and the peace and happiness of the saints in glory. Don't you think, my brethren, that the poor, feeble old saint would be built up and comforted? You say yes, and so do I. And you may also say that if we fail to attend to these things we are not living as we are commanded by our Father, and if we are violating his commands we are sinning in so doing. Now, brethren, your unworthy writer has to plead guilty to some extent, but I am a young brother, and if I should make a move in that direction, it is quite likely that half the people, together with the church, is ready to say that he only wants to preach or try to preach, and if perchance he should through the persuasion of some of the brethren or sisters make any remarks for the comforting and building up of the saints, some one is ready to say that he has no gift, and if he is ever liberated he will be a reproach to the cause instead of an honor, forgetting that God chooses the foolish things of this world to confound the wise; and also that every member of his body has its gift or office, and all according as God has purposed in his heart. So, brethren, don't let us become wise above that which is written, for fear we get some “big eyes” among us, but let each esteem others better than themselves. Then let us be up and doing, for as much you know that your labor in the Lord is not in vain, for Zion shall be redeemed with judgment, and her converts with righteousness. Brother Bodenhamer, if you think this worthy of place in your little paper, insert it; if not, throw aside with the rubbish.

Yours in hope, but much afflicted,
JOB.

“A word to you, my young preaching brethren. Be sure in all your church discipline to keep your eye close on the word of God, as the seaman does on the compass to steer the ship by; just for want of this has brought all the distress in the Primitive church. Had the pastors of churches and the deacons always worked by this rule, there never would have been a missionary in our churches to this day. Some claim the name missionary, some the name

anti-missionary; for my part I disown both, because I never saw either of the names in my old book, which is the Bible. There the rule is laid down for me to work by, and God forbid I should work by any other. And any profession or society that has no thus saith the Lord for it, I for one have nothing to do with it, only to weigh it in the scale of truth and there condemn it before the world. Then if the people will receive it after it is condemned, and that from the mouth of God, I then consider nothing but hell will be their portion. Brethren, there never has been one word spoken from the days of Adam to this day, but what is truth or lie; and the truth is, man is to live not by bread alone, but by every word that proceedeth out of the mouth of God, not the mouth of the devil nor his ministers. For he (the devil) is transformed into an angel of light, and his ministers even as the ministers of righteousness; so the more truth they preach and mix with their lie, the more they deceive.”—Isaac Tillery, 1842.

If the money to pay the missionary must be obtained before he is sent or teaches, if it is not teaching for hire, I know nothing of hiring. Look at the various ways and means they use to catch the people in order to obtain their money; as of old do the same or like people now: “For they take up all of them with the angle, they catch them in their net, and gather them in their drag, therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.” Hab. 1 chap. 15 and 16 verses.

In Habakkuk's day they tried the angle, the net, and the drag, for the same purpose, (“that their portions might be fat, and their meat plenteous,”) that their successors now try the many ways and devise the many means published by them; yet I believe their successors have improved on their plan, for they now have more than three ways to make their portion fat, and their meat plenteous. Not trusting in God, not being willing to trust man, to trust their own brethren, the money or the pledge must first come, and the sum they will pledge be first reported, so that they may decide as I suppose whether the sum be sufficient to pay the hiring they may send, or who may be selected by this power which till recently was unknown among the Baptists, and has never yet been found to be authorized by the word of God.—N. S. McDowell, 1844.