

[From the Christian Doctrinal Advocate, 1844.]

DEAR BROTHER JEWETT:—All is well. You I find are yet upon the watch tower, battling for the cause of truth and righteousness, and likely to be sustained there; while we of the South find the same Omnipotent hand stretched out to lead, to uphold, and carry us onward to victory and triumph over the hosts of the enemy, through “the grace that was given us in Christ Jesus before the world began.”

Cheer up, my brother, and encourage the “remnant according to the election of grace” to stand with their battle bow and firmly gird their armor on. For their Prince will come, to scatter the marshalled hosts of Apollyon’s empire, and take vengeance on them that know not God.

“Truth is mighty and will prevail.” Proclaim it from the house top, preach it from the pulpit, and scatter it from the press. Penetrate it must by the sanction of the Almighty the darkest corner of the earth, and the still darker chambers of man’s soul, until it shall bring forth judgment unto victory.

The signs of these times may indicate indeed, that the Protestant Episcopal daughter will again seek shelter in the house of her Popish mother, and that most of her Protestant sisters will unite with her in putting in their claims to the same inheritance. Yet what of all that, the foundation of God “standeth sure, having this seal, the Lord knoweth them that are his.” He will sift them, as wheat, and gather the precious from the vile. He will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Truth and error cannot be pounded together in a mortar, like as an apothecary does his drugs. They are intrinsically opposite and distinct, in nature, and can never be incorporated so as to make but one. Truth and error may be brought near each other—and a man in the same discourse may give out a portion of one and a portion of the other, and yet the truth will stand by itself and not mix with its opposite. It not unfrequently appears to better advantage by the contrast, as a ruby in a rubbish heap.

I have no more doubt of God’s governing the Universe, morally and spiritually—His salvation of the righteous and the destruction of proud spirited Antichrist, than I have of the stability of His throne; and this

too to be done by His own power and according to his own purpose.

We may fall on the battle field and our children after us to many generations, as an obscure and scattered people as we now are, and without much outward manifestation in our favor to strengthen us, while we walk by faith and not by sight. And moreover the time will come in my opinion, when the outward manifestation shall be different from what it now is—a time when God will so interpose as to make bare His arm in behalf of his people—convince of sin and convert the souls of men to a knowledge of the truth as it is in Jesus—burn up the groves of Belial, throw down the altars of Pagans and destroy the temples of Antichrist; and so strike dismay and terror into the hearts of the remnant, that they shall go backward and fall before the advancing progress of the Church, who, arrayed in the beautiful garments of Salvation, shall march onward and still onward, “looking forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners.” And Christ shall come to reign with her on earth a thousand years.

C. B. HASSELL.

Circular Letter of the Kehukee Baptist Association, 1840.

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 anything 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 sinner. 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. 10th 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 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 premise 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 themselves 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