

been by grace divine permitted to see the plan of salvation as revealed in God's word, it was to me the grandest theme to my view that ever passed my vision. From the time that I have a hope the Lord was pleased to manifest himself to me in the pardon of my sins, (which was in 1855,) I was wrapt in wonder how it was that God could save a soul from death, and still be just. My experience taught me that banishment was just, and how God could save a sinner such as I, was to me a great mystery, and with me, individually, it is yet a mystery. And when I am pressed down by doubts and fears, I sometimes come to the conclusion that surely I am not taught of the Lord. O, my brother, the cruel heavings of the tempest tossed soul in this condition! But, thanks be to God, I am not always thus cast down.— He sometimes gives me the comfortable assurance that he is my God, yea, that he is my Saviour. But in the year 1856, I joined the Missionary Baptists, and having just engaged in the study of medicine, I gave that the greater part of my attention. I went that winter to College, and in the city I attended that church. I found it all fashion, and I confess I found it to me all folly. But I put it up that I was wrong, and all the rest were right. When I graduated, and came to this State to practice my profession, I confess that I had what I now suppose to be an impression to try to tell sinners that Jesus has risen indeed and appeared unto me. Accordingly I put my letter into a Missionary church, and thought by close attention to get rid of that weight of uneasiness. When the minister would tell of experience, I could go with him; but when he would tell sinners that they could get religion by making the effort, then I would have to think that I was wrong; for I well remembered how hard I had prayed, and strove, and toiled; and this kind of preaching only kept me in a state of confusion, and I often wanted to tell how helpless I was in my travel, and then to hear them tell how easy it was to obtain it, I would conclude that I was deceived in the matter. But the weight of talking still remained upon me, and I finally came to the conclusion to try to read God's account of the matter. I tried to ask him to give me light

on the matter, and I read night and day to try to establish the "do and live" system. I was driven to the wall at every point. About this time (1866) the church began to insist on my taking the stand, and it was in this year that I hope the Lord fully established me in the doctrine of particular and eternal election. I began to try to preach, and I promised him that I would not knowingly preach any thing which he did not teach. I would preach it the way I understood it. But my brethren, the Missionaries, said it was too hard, and unpopular, and that the world would not believe it. And I finally grew bold enough to tell them that if the world believed it, I was sure it was not the truth; for "the world by wisdom knows not God." The contest went so far that the Missionaries would actually, some of them, leave the house when I was called upon to preach.

Brother Gold, I understand that the church had her standing in Jesus Christ, who was ever with the Father, just as Eve had her standing in Adam, before her manifestation. The love of Christ for his bride is an everlasting love.— Adam loved his bride when she was yet in his side; for "no man ever yet hated his own flesh."— And when she was taken from his side, and formed into a woman, she was none the less dear to him; she was bone of his bones, and flesh of his flesh. She was the object of his love, and when she was beguiled and led away from him, she was still the object of his love. She could not return to him, but he could go to her. He had no one else to love. He was not deceived about the consequence of going; he knew it would be death; but upon the principle of his love for her, he went to her. Now Paul says that Adam is the figure of him that was to come. But, says the objector, now Adam has committed a wrong, and God sets about the work of making a plan to save him. I tell the objector that would be a little too late. The man is dead; the plan will not reach his case. But I understand that Christ stood "a Lamb slain from the foundation of the world." Sin reigned unto death in the garden of Eden, so it ruled to the degree of producing death, and hence it became manifest. What then? "Even so might

grace reign through righteousness unto eternal life by Jesus Christ our Lord." That is what makes grace sovereign. From this I understand that Christ could not legally represent any body but his bride. Hence he was made of a woman, made under the law, to redeem them that were under the law. All of Adam's posterity were created in him. Some dispute it. But God's creation ended on the sixth day. And all being created in him, they all died in him. "If Christ died for all, then were all dead." And all were concluded in unbelief, that he might have mercy upon all. The husband then is the only legal representative of the wife, and he must be her husband before she violates the law, in order for the law to take hold of him. So Christ acknowledges that he was Israel's Husband before he gave her the law. He stood as her security, and when God drove out the man, he placed a cherubim and flaming sword to keep the way of the tree of life. It pointed in every direction, and hence there was no way by which it could be approached. If we approach it by the law, the sword will meet us; if we approach it by the blood of bulls and goats, the sword will meet us there. If we approach it by works, the sword will meet us there. What then? This sword sleeps four thousand years, and is commanded to awake—against who? Against the sheep? No. If so, brother Gold, the sheep would all have been destroyed. The offended God never looked to the sheep for reparation; they had nothing to pay, and without a Mediator they must all suffer the penalty of death. He must pay the debt. When He comes, as it is written in the volume of the book, to do the will of God, as Husband he steps forward to redeem them from under the law. He comes to save them, not to make them his people, but because they were his people. He satisfied the law in all its jots and tittles, and said, "It is finished; and bowed his head and gave up the ghost." What then? He has satisfied the law, and it can no more come against her. Now he rises from the dead an almighty conqueror, and she is justified. He then ascended to his Father, and to-day is "exalted a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." He comes in

the fullness of time. So in the fullness of time each and every one of the heirs of promise will receive his evidence of acceptance. Well then, brother Gold, I understand that the covenant is absolute, the election is absolute, the redemption is special, the calling is effectual and irresistible, and the perseverance is by grace, and grace alone. The Father begets, Jerusalem brings forth, and the ministers feed the Lord's children, the born children. This is the doctrine that is so distasteful to the world. The Missionaries in this country despise it, and the teachings of their preachers all dispute it, and I, a poor offcast, had to leave, and hunt a home. About this time I was brought to see that I was not in the kingdom of God.— My cry was, Lord, to whom shall I go? Paul saith, "We preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake." But the Missionaries are servants for the money's sake. They tell us that if we withhold the money, then they will not preach. Where, brother Gold, is the wo to such preachers? It comes in the want of money, and ends with its coming. Christ says, "I give unto them eternal life."— Then money cannot buy it. I find no promise for the evangelizing of the world; but I find that "the Lord's portion is his people." The Lord claims no more than his portion, and he will not have less than his portion. Other denominations blame us for not (as they say) preaching to the world. But it appears to me that the world has ninctenths of the preachers, and they are preaching to please the god of this world. But the Lord appoints ministers for poor languishing Zion, according to his heart. He will, where ever he has a work to be done, always qualify some one to do it. Then it is of grace, and not of works. But if the regeneration of the sinner depends upon his being preached to, and money must send the preacher, the money is the author of salvation, and Christ is of none effect. I understand that sinners are as dead, spiritually, as Lazarus was temporally.— But the call of Christ gave Lazarus life, and nothing less will give the sinner life. This life is not given on account of works of righteousness that we have done, but according to his mercy he hath saved us. And the preacher who claims that he is preaching to produce the regeneration