

night I went to bed, not knowing whether I should sleep or not, but it seemed that I got in a slumber, when I heard these words: "Jesus has clothed thy naked soul." Now Mr. Editor, this is what I hope the Lord has done for my poor soul, although I have many doubts and fears about it. As it is so with me, I am anxious to know if it be so with the children of God. If it is, I hope we can bear witness with each other.

Yours in hopes of eternal life.

A LONE WANDERER.

We could but shed tears of joy while reviewing the manuscript of our beloved brother, Elder J. C. Hall, to Elder A. J. Cassell. The spirit of meekness and brotherly kindness with which it is seasoned, can make none other than a good impression wherever read. We hope our beloved Brother Cassell will reconsider the subject. We know Elder Cassell to be a very conscientious and humble Christian, consequently we can hope for a good effect from labors, especially when it is done in such meekness as Brother J. C. Hall's communication carries with it. May the Lord bless it to the peace of all aggrieved.—ED.

BOON'S MILL, VA., }
August 24th, 1870. }

Elder A. J. CASSELL, Meadows of Dan, Virginia.

Dear Brother Cassell:—I feel impressed to write to you, and therefore I shall offer no apology for so doing. As it is written, Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. (Mal. 3:16.) As I cannot see you to speak face to face, I take this method of speaking to you, hoping that you will answer through the same channel. It is written, Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—(Psalms 133.) Then how glorious, is unity! It is also written, Let brotherly love continue. (Heb. 13:1.) How earnestly we should labor that

this love should continue. O, should we not strive to be of one mind and one heart; for united we stand, divided we fall; for a house divided against itself cannot stand. Thus saith Jesus. That we may not be divided, is why I have commenced to write. And now to the subject. At the Spring session for the year 1869, the New River Association, in session at Pilgrim's Rest, Pulaski county, Virginia, being represented by all her churches, and having corresponding messengers from Mayo, Smith's River, Pig River and Indian Creek Associations, in council with her, did then and there unanimously agree that she would give her churches the benefit of one section or three days meeting. That is, that each church should have one section meeting every five and a-half years, as there are eleven churches in the district, and in their letters to the Association each of the churches would invite the ministers to visit them.—Accordingly a section meeting was appointed and attended at Meadow Creek. All was harmony and peace. Also at Laurel Fork all was right. For 1870 the section meetings were given to Laurel Creek and Concord churches. At Laurel Creek all things went on well. At Concord, Friday before the third Sunday in the present month, Elder Dickens went on, but few of the members met him to make him welcome. Elder Daniel Conner, from Smith's River, was with him and manifested the spirit of brotherly love as becometh all Old School Baptists. On Saturday Elders Webb, T. S. Vass, and your unworthy brother, came in. I had fondly hoped to meet with you there, but was sadly disappointed; but met the news that yourself and many of the church were bitterly opposed to the meeting. There met the news that the New River Association was drifting into missionism, and that Elder Dickens and myself were to have three dollars per day for our services, and other brethren were to be paid also, and that the money was to be collected by a direct tax on the church. These reports probably have reached your ears, and frightened you off, as you are the pastor of the church at Concord, and it is customary for pastors to meet their visiting brethren and bid them welcome when they visit their churches. Now my dear brother, I write to assure you that the report has no foundation in truth.—The New River Association is as

clear of missionism as any district in the world. It never was heard of in the New River Association that the preachers who attended section meetings were to be paid. If this frightened or was the cause of your absence, I can inform you that you need have no fears on that score. It was also stated that we were coming and were going to have a feet washing.—If these things reached your ears and caused you to treat the meeting with contempt, your fears were ill founded, for we had no such thing in view, but simply came there to meet the brethren and preach the glorious gospel of the Son of God to them, and as I knew that you was one of those that are highly favored of the Lord, I thought that you would be present. But suppose that we had have had a feet washing, would we have done anything wrong? Did not Jesus say we ought to wash one another's feet; ought the servant to be greater than his Lord? Did he not give the example? Would it have hurt you if we had washed each other's feet in your presence, although you might not have gone into it? I hope not. Would you have said they are doing that which Jesus never did? No. But I am not aiming to defend feet washing; but to remove, if possible, false impressions that have been made on your mind, and all others that may be in a similar case, as these reports are calculated to injure us before the districts with whom we correspond. It was also reported that our section meetings resembled distracted meetings. (Baptists talked this) Oh what a pity. If any Baptist will show one single feature of a distracted meeting in a section meeting, conducted as we conduct ours, then I for one will cease to advocate them. It is also said that they are so expensive. This, I am told, is one of your objections to section meetings. Brother Cassell do you actually think that Old Baptists feel that they are burdened when their brethren visit them? Do you think that Old Baptists set down and count up the cost, to see what it costs to entertain their brethren when they visit them? I hope you do not; I hope your objection is not based on that ground. We found plenty that were willing to entertain us at Concord. I think that our widowed sister Lawson had a full share of the company. Her sons and her daughters, and daughters-in-law, all were cheerful and happy in company with those that enjoyed

their hospitality. I have no doubt but others were equally delighted, and the cost will never be counted, and they will always regard the section meeting a blessing and not a calamity. Then I hope you will not, when you are contending against our meetings, name expense, but that you will remember that Jesus hath said, forsake not the assembling of yourselves together, as the manner of some is. It is also one of your objections, that it is a new thing among the Baptists. I have been accustomed to think otherwise. These meetings are for preaching, they are not for doing business. Well, the first Baptist I ever read of, came preaching: In those days came John the Baptist preaching, &c. Then meetings for preaching were introduced by the first Baptist preacher that we have any account of. There is no account of a section meeting in the Testament, I agree, neither is there of an Association, or monthly meeting; but they met and they preached, whether in section, or Association, or monthly meetings, it is not said. Then why say it is a new thing? Why, Noah was a preacher of righteousness. Paul preached Sabbath after Sabbath, and he preached after night, and even continued his speech until break of day. I suppose he preached the gospel, and had stated times to be at certain places, though I do not know; perhaps you can enlighten my darkness on the subject. Did not Jesus say, go preach the gospel to every creature, &c. He did not say that they should stay one day, or two days, or three days in a place, but go preach, &c. He seems to leave the matter to themselves as to how long they staid in a place. Now my good and precious brother, why take such a decided stand against section meetings? Why persuade the churches to reject them? Why say that it is a new thing? My dear brother, is it not right to preach the gospel? If so, it is right to have section meetings, for they are only meetings for that purpose. Do you not send out appointments to different places, that you will be there at certain times to preach for them or to them. You cannot be at all the different places at the same time. Of course you have to divide your time into sections. Webster defines the word section thus: a cutting off a part. So you start out on a tour of preach-