

COMMUNICATED.

GREENVILLE, S. C., }
June 3rd, 1873. }

Elder P. D. Gold:—

I am filled with humble gratefulness to the Giver of all blessings, when I contemplate the reason I have to hope that it is my privilege to say Brother.

Dear Brother, I am often made to wonder if ZION'S LANDMARKS is really such a feast to others as to myself, but it was not always thus with me. For a number of years it has been a visitor at my home, and I would pick it up and read a little in it through respect to father, because it was his paper; but I cannot tell the trouble of my mind (when I began to doubt the consistency of various missionary operations, when brought to compare them with Bibleteaching). I am anxious to close out a little note to you to-night, (although it is now after 10 o'clock,) and such a recital would keep me up too late, and I fear trespass upon your patience. Suffice it to say, I was much troubled as to which was right the Missionary or Primitive Baptists. I lived in deep anxiety of mind for about two years and something over a year ago I united with the Primitive Baptists in South West Georgia. I have not since had the precious privilege of hearing an Old Baptist preach, or even grasping the hand of one, as my husband moved to Greenville, S. C., where we now live.

I have often felt desirous of writing to each of the dear Brethren and Sisters at Providence, where my membership remains, and have gone so far as to commence several letters to communicate through your paper, but it would always appear so trivial, and I would feel so unworthy in aspiring to bring myself before their notice. I have often asked myself the question, Why it is I desire so much to write? It is certainly not that I expect to advance any one by what I might say, so I have never discovered but one reason as a conclusion, which is this: When we are a long way from home and loved ones, what a delight to indulge in the interchange of thought and feelings by means of writing.

When we first reached this place and attended preaching for the first time here I felt that I certainly would be tested. I could not doubt and could not control the impression I had previously, and so recently undergone; but where was I now?—The little flock whose cause I had just espoused, so far away from me, and yet, I am ushered into a gay city whose houses of worship rival each other in splendor. Pomp and display are constantly the order of the day.

My prayer was: "Oh God, forsake me not, but make me to know and perform my duty, under any and every circumstance of life, though I be despised for the opinions I entertain, though I be looked upon with disdain for ever daring to lift up one word in opposing any idea originating from heads so learned,

(should I be called on for an opinion).

Brother Gold, I can say, "Blessed be the name of the Lord, who doeth all things well." I have within the last year enjoyed myself more in a religious point than ever in the same length of time, and my blessed Father has remembered me when I would be alone, and I would sometimes be reading his word and praying for him to give me more light. We have had the privilege of listening to some good preaching, both in the city and the country around us, and I hope that my heart may never be so filled with prejudices as to cause me to lose the good part of a sermon by listening for something to differ from and criticise. God grant that I be shielded from such a spirit, neither would I be wafted about by any new wind of doctrine. I pray that my mind and heart may be constantly, sweetly, and safely stayed on Christ—his word and my duty. I have witnessed the commemoration of the Lord's Supper a few times while attending preaching in the country, and while I felt awed by the solemnity of the occasion, I did not feel it to be my duty to participate then and there, for the same reasons that actuated me in taking the step I did over a year ago, which step I have never regretted, but feel better satisfied with each succeeding occasion I have for pondering the matter over. I hope I am not deceived, when I feel that my greatest desire is to live and die in my duty, yet I live so very far away from my duty some times, and if left to myself I would go astray all the time. Since I was a little girl I have had various reasons for wishing to reach heaven after this life is over.—But for the last few years, if I am not mistaken, it has been principally for one and the same object—to praise God the Father, God the blessed Saviour, for all his goodness to me, an unworthy dust of the earth, for I have never been able to do so satisfactorily to myself while here, neither do I expect to until this mortal shall have put on immortality—then, and not until then will our joy be completed.

Brother Gold, I did not close with a short note to you the night I commenced this as I expected, but have lengthened it to a letter of several pages, of which I fear you will become tired ere you reach its close. I have no excuse to offer only that I became interested and neglected to stop. My husband hearing me say a few days ago that I would write you a note and send on a remittance, suggested that I say to you, when you are traveling to come to Greenville and make us a visit and preach for us. I wish much that it may be in your power to do so. We are expecting a visit from my father and mother this Summer, I hope we may not be disappointed, and that the health of each may be thereby improved, if the will of God. Father expects to travel about some, 'tho

he has not written further about it.

Hoping you will often remember me at a throne of grace, I am if one at all,

Your unworthy Sister,

EMILY KING.

One thought more ere I close, please request Brother Respass to give us the continuation and conclusion of his experience, commenced in May, in the 15th No. of ZION'S LANDMARKS. My father sent me a copy of his (Brother Respass') sermon, that was recently printed. I enjoyed it very much.

E. K.

TERRELL COUNTY, GEORGIA, }
January 24th, 1873. }

Brother Gold:—

There is a writer in No. ii, Vol. vi, December 15th, 1872, eliciting some explanation of words used by Brothers J. R. Respass and I. R. Teat, one of whom says "We owe our preacher, we owe him, it is a just debt!" The other says: "I believe that Ministers who are in the service of the Churches, are entitled to, and have a gospel right to claim such remuneration from them as will support and relieve them from daily labor, that they may have the opportunity to rest and study the Scriptures."—One says: "We owe," the other says: "The right to claim!" If the one is correct, the other is so to some extent at least. The question now is—does such right exist in fact? either in part, or in whole? or, is it altogether illusory? We can make no decision upon this point but what the Scriptures declare; if they affirm it, it is so; if they deny or be silent upon it, it is visionary. Now, if the Scriptures give the Minister the right to expect and to receive a remuneration in temporal things, for his time and labor devoted to spiritual things, and he does not receive such remuneration, what shall we say, is it due him or not? The ploughman should plow in hope, but disappointed hope who can bear? But, in looking to the Scriptures for a right to expect a remuneration, we will not find it given to contract as between man and man; it is a right of Divine authority, imposed by the author of Eternal Salvation, and if the Minister is a Spiritual gift to the Church, he is not his own, but bought with a price; therefore he is to glorify God in his body as a faithful steward, and were he to shift this obligation which God has imposed upon the Church by a personal contract, he would act without authority, and would not be faithful. We now look to the Scriptures—Math 10: 10, it is said "the workman is worthy of his meat." Luke 10: 7, "the laborer is worthy of his hire." The disciples under these directions doubtless went forth expecting to receive a support,—and in Luke 22: 35, Christ asks them and says: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." We see then, the right to expect and to receive all needful things for a support was granted in the beginning of

the gospel. Has this right ever been taken away? I have not been able to find where it was revoked. No, but on the other hand it is affirmed and more fully defined in 1 Cor. 9: 3, to 14. Paul says to them here, "Mine answer to them that do examine me is this:—"Have we not power to lead about a wife, a Sister," &c.,—or, "I only and Barnabas; have we not power to forbear working? Paul says, "Mine answer," &c. Then these three questions contain an answer, for though they are questions, yet the answer is clearly implied, or that we have the power. This then fully settles the right. He also shows the reasonableness of this right, he says, "Who goeth a warfare at his own charges, who planteth a vineyard and eateth not of the fruit," &c., and he says further: "Say I these things as a man, or saith not the law the same also?" In the law it is said, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and he says, "Doth God take care of oxen;" or, saith he it altogether for our (the Minister's) sakes. For our sakes no doubt this is written. The right then, that the Minister should expect, and should receive a needful remuneration, is clearly established both by unequivocal expressions, by reason, and by the law of Moses. (Who would deny or esteem this right in a light manner.) And, to impress this more fully, he says: "If we have sown unto you Spiritual things, is it a great thing if we should reap your carnal things?" It may be asked, if God has imposed this duty on the Church to support the Minister's temporal need, and has given the preacher the right to expect and receive it—has not the Minister then the right to stipulate how much he is to receive, and demand it. We cannot find where the Scriptures authorize the preacher to stipulate for wages or pay, and if he contracts without Scriptural authority, it becomes a worldly contract, and he would have a right to demand and sue for it in a Criminal Court. Paul says, nevertheless, "We have not used this power but suffer all things lest we should hinder the gospel of Christ." This expression, "lest we should hinder the gospel of Christ" is certainly very full and forcible. He then alludes to the holy things of the Temple and the Altar, and says: "They which wait at the Altar are partakers with the altar," even so says the apostle: "Hath the Lord ordained, that they which preach the gospel should live of the gospel," showing, as I understand it, that it being thus imposed by God himself, is a holy duty and one which the Church may not lighten by a contract with the preacher, or which the preacher may not make more heavy by demanding a surplus—but the Church is accountable to her Lord—and were a contract to be made the Church would be accountable to her preacher, and he would be obnoxious to the charge of acting without faith, also be liable to violate