

willing in the day of his power in the beauties of holiness. They see such heavenly beauty in Christ crucified, and in God's salvation, that they are drawn or charmed and made willing in these beauties of holiness. They see divine holiness in salvation through Jesus and adore this high-way. It is an upward heavenly way that they have gone, for Divine power now raises us up to hope in the way. Jesus has power over all flesh that he may give eternal life to as many as the Father hath given him. Now if we believe in Jesus and love the way of holiness it is the best possible evidence that we are saved—that Christ is drawing us unto himself. No man of his own strength ever spiritually and truly desires this salvation, or beholds and loves it, if therefore we believe in Jesus and love him and desire to follow him it is because he hath called us. To such we say, be of good cheer, for this is God's evidence to you of your heavenly call. Jesus both died and rose again to save sinners lost and dead in sins, and received of his Father all power to draw them unto him, power to keep and preserve them unto life eternal, and power to subdue their sins, and change their vile bodies, and fashion them like unto his own glorious body according to the power whereby he is able to subdue all things unto himself. He that most believes, hopes and lives in Jesus, the most fully realizes salvation. For be it unto every one according to his faith. Our great concern should be to believe in and obey the Word—in this way our calling and election are manifest unto us and others. If our affections are on things above, where Christ sitteth at the right-hand of God, that is good evidence that he is drawing us to him. If we hate sin and abhor the garment of the flesh soiled with it that is good evidence that we feel the need of Jesus the antidote for sin's deathly bite, and as such we are to look to him as the ends of the earth—poor and needy and we shall be saved.

JAMES 1: 15.

"Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Brother W. C. Herridge of Miss., has requested my views of the above scripture. James pointedly tells us that God cannot be tempted with evil, neither tempteth he any man (with evil); for when he tempted Abraham it was not with evil, or to do evil. On the other hand James tells us that every good and perfect gift comes from above, and comes down from the Father of lights, and that of his own will begat he us. In these brief sentences how holy the teaching. The Lord never made man a sinner—nor ever tempted man to sin—Every good gift comes from the unchangeable Father of lights, and of his own will begat he us, with the word of truth. Sin then does not in any sense, the remotest even, come from God. We know that the enemies of truth charge

God foolishly, and charge those who hold the truth with doing evil that good may come, charge God as unjust &c., replying against him. But election never damned nor harmed a single soul,—it always saves souls, and never made a sinner.

Where then does sin come from?

Take the bible as your guide: "But every man is tempted when he is drawn away of his own lust and enticed; his own lust. Take our first parents whose history tells the tale. They are made upright, and are forbidden to eat of the tree of knowledge of good and evil—sin would be in it, and death instantly follow. Lust in Eve craved it. She looked on it, beheld it, desired or lusted after it, wished to be wise as Satan told her to be. Now her senses, such as hearing, seeing, and tasting, were all addressed by Satan, and the forbidden fruit was presented to her. Lust, or an evil desire for the fruit was inflamed, and this was the beginning of sin. Her senses, which were given her for a blessing, were at once perverted. This evil desire, suggested by Satan, and fixing its aim on this forbidden fruit drew her away from obedience to God, and she was enticed, that is the delusive promises of greatness flattered and intoxicated her so that she determined to eat this fruit. This was the corrupt conception, and soon it brought forth its offspring—sin, for she partook of the fruit or finished sin by actual transgression, and death at once followed. In the day thou eatest thereof thou shalt die. The wages or fruit of sin is death. It is for actual transgression, actual eating that she is punished, but how dreadfully close is lust and death, how ensnaring, captivating, speedy, and sudden its work bringing forth death.

Mankind are following in the old crack—now, fallen, our senses once pure, are corrupted and sinning. Man's mouth speaks falsehood and cursing, his taste is vitiated, for the poison of asps is under his tongue, and drunkenness and other dissipations characterize his wicked course, his ear is fond of hearing filthy communications and corrupt utterances; his eyes are in the ends of the earth to behold evil—to see wickedness he will stretch his eyes, to behold what is shocking and forbidden he will strain his eyes to look.

How powerfully is lust assailed and how quickly does it respond to the temptations that approach us through our senses? How corrupted is man. Death is the end of all this. To the christian death is in it, and it makes him wretched to know that he has such a body of death. But thanks be unto God who, through our Lord Jesus, shall deliver and save us.

This ends the year 1873. We have no sensational rhapsodies to write on such things, but would say that this year has rolled much of human corruption to the surface, and brought much sorrow to many hearts.

This year ends in sorrow and distress to many. The world is waxing worse and worse and rolling on to its end.

One thing is wonderful, and to be much observed; that is the goodness, long suffering and forbearance of God to me!

OBITUARY.

Brother Stephen Privett, the subject of this notice, was born the 15th of July 1809, and died of paralysis August 23rd, 1873, in Wilson Co., N. C., at his residence. He was received into the Baptist fellowship and was baptized the third Sunday in May 1871, at Contentnea. Brother Privett lived an honest, industrious, and christian life, obtaining and retaining the highest respect and confidence of his neighbors, acquaintance and brethren. For some months before his death he suffered from paralysis in both mind and body which increased until it terminated his sufferings in death. We hope and believe that all his sufferings are over and that he has gone to be with Jesus in whom he rejoiced while in the flesh although he saw him not here.

He leaves six children to feel and mourn their loss. May the Lord strengthen and guide them through this world.

RULING, N. C., June 14, 1873.

DIED—In this County, October 12th, 1872, David Williams, in the 85th year of his age. The deceased was an eminent citizen, distinguished for his integrity, perseverance and fortitude. He was confined mostly with rheumatism to his room for seventeen years. During the long years he suffered much with various afflictions all of which he bore with the greatest christian resignation. At times he was carried to hear the Primitive Baptists preach, and often enjoyed the same at Elder James Wilson's who used to preach at his house for the benefit of himself and wife, Mrs. Temperance Williams, who died on the 8th of January, 1873, in the 76th year of her age.—She was a consistent member of the Primitive Baptist Church twenty odd years. During her last illness, though suffering intensely, she often expressed herself as being perfectly reconciled. She was a kind and affectionate parent, and leaves a large number of relatives and friends to mourn their loss. She died in full fellowship with the Church, and gave bright and shining evidences of her acceptance with God. All who were acquainted with Mrs. Williams and conversed with her on the subject of religion are satisfied that she has gone to enjoy that rest which God has prepared for the saints.

Brother Gold, please insert this short obituary in your paper in honor of the deceased, and accept the thanks of yours.

WALTER L. WILLIAMS.

ROCKY MOUNT, N. C., }  
October 20th, 1873. }

I will try to write a notice of Jenny Bradley's death, daughter of Hansel Bradley, who departed this life on the morning of October 11th, 1873, aged ten years and eight months. She had a congestive chill, fell from the table on the evening of the 9th inst while eating her dinner, and never was conscious any more, and never spoke, but seemed to suffer what tongue cannot tell. I think that everything was done for her that

could be done. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord he doeth all things well."

Little Jenny was a good child; yes, too good to stay in this troublesome world. So the lord has called her home. She was meek and mild, very quiet, with a sweet disposition. I think she was beloved by all who knew her, she is gone: now we hope our loss is her eternal gain.

FRIEND.

OCTOBER the 20th, 1873.

DEAR BROTHER GOLD:—

On Thursday, the eleventh of September five minutes before twelve o'clock P. M., our worthy and highly appreciated sister Sallie Salisbury, who was an esteemed member of the Primitive Baptist Church at Spring Green in Martin County, received the summons from the Court of Heaven: "Child thy Father calls, come home" and with the eye of faith she seemed to behold the blissful abode beyond the dark rolling flood, where the redeemed of the Lord dwell, and feast upon His smiles.

The health of our dear sister had been gradually declining for several years and she had ever borne her afflictions with that patience which is the effect of tribulation the fruit of the Holy Spirit; for "tribulation worketh patience," &c.

Her preyng disease finally prostrated her; she lingered eight weeks, not seeming to suffer much pain, but gradually growing weaker, and "while the outward man was perishing, the inner man was renewed day by day." She knew that death was creeping upon her, for several months before it came, and she was doubtless trembling, fearing lest she should sink beneath the billows of Jordan's cold stream. She was too feeble to embrace the blessed promises—"I will never leave thee nor forsake thee"—"My grace is sufficient for thee"—"I will be with thee in six troubles; yea, in seven there shall no evil befall thee." Shortly after her prostration, she dreamed of going on a journey in which the dear Savior was her guide and companion; and "though she walked through the valley and shadow of death, she feared no evil for Jesus was with her, she leaned on His mighty arm, and was guided by His unerring steps, even to the verge of the river of death,—but alas! what horror and anguish unspeakable filled her trembling soul, when here at the place she most dreaded, her all-powerful conductor left her upon the brink and crossed the river alone; but soon her sorrow was changed to joy; for when He reached the shore, He looked back, smiled and beckoned to her, and she was born across this troubling flood upon the arms of Almighty Love; she awoke shouting forth God's praise for her great deliverance. Thursday evening she said to me, "raise me up straight, and let me die, for this is all death," she told me she had not dreaded to die since she had that dream, and said, Jesus is with me sure enough, he is going with me all the way, if you don't believe me look up and see, oh, I am so happy, I am so happy—I am dying and that is just what I want to do; I am in no pain, why don't you stop nursing me and let me die, oh, what makes me keep talking? I am dead." We asked her why she thought she was dead! she replied, "oh I know I am dead, Jesus is with me and I am so happy." She was conscious to the last, and said she was not suffering at all. She talked in this happy strain until five minutes to twelve. Her last words were "oh, I want to go, I'm in a hurry, I want to make haste."—She breathed a few more times and died without a struggle, and her transporting soul was borne by its Redeemer to the bosom of its God, where are my dear, precious, afflicted father, Elder R. D. Hart and our beloved sister, Betsy Hymen, who have likewise received the injunction, "Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world," and their happy voices are now joined with a choir of an innumerable host of saints, in ascribing all possible praise for their great salvation, to the Father, Son, and Holy Spirit. And when she passed through the cold stream of Jordan

She bade all her sorrows a final adieu; And hastened away to the Land of sweet Canaan—

Where Christians, I hope I shall meet with you.

That rest into which her soul did enter, Is perfectly glorious, and never shall end; A rest of exemption from warfare and labor—

A rest in the bosom of Jesus, her friend.

May God bless this dispensation of his providence to the Eternal welfare of the brothers, sisters and friends of our departed sister. May they emulate her example of meekness, patience, and humility. May they be guided in her steps, that they may go forth by the right way to a heaven of rest, in the realms of eternal day, is the sincere prayer of the true friend, and, I hope, humble sister, of her to whose memory I attempt to offer a tribute of respect, at the request of her family and friends.

PATIE HOPKINS.