

hold indeed the great necessity of crying, in my own case. It was then for the first time that I saw myself a sinner in the true sense of the word, for I no longer thought it time enough, but I was ready then to "make peace with God," in my own way of course, for I had not yet known any other.

I set about the work in good earnest, for I felt that there was a great necessity that something be done, and every step only led me further from "the way." I was seeking life where there was nothing but death—justification where there was nothing but condemnation, and my efforts only augmented my troubles, 'till I thought that I would die and be eternally lost despite all the remedies that I could apply.

This, with much more that I could write, (if time and space would admit of it) was my condition for nearly two years, when suddenly light sprang up in my soul, revealing to me that Jesus had done all the work that I had been trying so hard to do myself. I could see him as my salvation and only hope. Having tried the strength of the law and found it wanting in my case, I could now adopt the language of Jonah and exclaim, "salvation is of the Lord."

In the year 1846, contrary to my first impressions, I joined the Missionaries, being over persuaded by the Preacher in charge. He told me that Primitive Baptists would soon die out, or come to the Missionaries. I stayed with them until 1858, when I offered to the Primitive Baptist Church at Enon, and was received and baptized by the late Elder Emanuel Britton. Here I "found rest," I felt like I was at home. I now began to feel some impressions to exercise in public prayer, but my efforts in that way were so weak and unprofitable I concluded that surely I was not the man for such things and would leave it for others whom I deemed worthy. I tried to leave off making the attempt to pray in public but the impressions which at first were indistinct, seemed to increase, until finally my mind was impressed in some degree that I would have to preach; this shocked me no little, and confirmed me in the idea that I had been deceived all the way, up to this time. I would carefully compare my impressions with my idea of what it took to make a preacher, and I could see no sense nor consistency in the matter. I didn't have the first qualification—my memory was deficient far above an average—entirely destitute of communicative capacity, and could not read a plain familiar story and tell it intelligibly. I would hear the brethren preach and something like this would be passing through my mind: you preach! You could no more do it than you could fly; you ought not to let such preposterous notions trouble you &c. I would at times be in a degree relieved and pass the time for several months with but little trouble

about the matter. But it would return with seemingly double force that I would have to preach. The scriptures would at times open up beautifully to my understanding, but at other times every thing was darkness. I would read the Bible sometimes, when a few verses would contain enough to interest me for an hour, when at other times I could see nothing in what I would read. Sometimes I have turned to passages of scripture where I had seen so much light and beauty and behold darkness. I concluded that I would try to talk in public and perhaps that would give some relief, but when I would try, it would be such a complete failure that it made the matter worse. I felt that if I could only talk of the sweet meditations and reflections that I enjoyed so much in secret, it would do me good; but behold, when I would try to talk in public, all then had fled and left nothing but darkness that might be felt. I was in trouble that I could not express—not to my wife, for she would annoy me greatly, but not intentionally, by asking me—what is the matter? Why do you look so down-cast? &c. If I had any peace it was in solitude. I wanted no company, neither traveling nor any where else. When going to market I would frequently depart as silently as possible in order to avoid company.

I had my notions of a call to the ministry, which were about this: I thought that when the Lord called a man to preach he gave him the ability and he had nothing to do but go at it. My case did not answer to this notion, for I had tried to talk and could think of nothing to talk about, not even what I had thought of before; still the impressions would increase while my sufficiency was on the decrease. I had heard Preachers say that they fought against preaching and would never have preached if they could have prevented it and (as I understood them,) had no desire to preach, which helped to confirm me in the notion that I was not the man; for I had desires to preach if it was the Lord's will concerning me. I was willing to preach but did not want anything in the matter contrary to his will.

I spent several years in this condition, when the Church, from some cause, saw fit to liberate me to exercise my gift. I don't know that this had any good effect, for it caused a cloud to settle over my feelings that lasted nearly two years; but still such scripture as "go preach,"—"take my yoke upon you," &c., were rolling across my mind almost continually. I thought I could see that the brethren were looking for something from me, and I thought I would try, and at least disabuse their minds in my case, if it did no other good.

On my way to a Union Meeting, in the fall of 1873, I think, I had some pleasant thoughts on the 8th, verse of the 65th, chapter of Isaiah, and felt that if opportunity offered

I would try to talk some about it. I was called upon to follow one of the preaching brethren; I tried to do so, and read the above mentioned verse, and talked about thirty minutes with some ease.

Somebody is ready to say, you went right on from that time? Oh! my soul, let me tell you a little more of my troubles, for now was the beginning of darkness. I could hear what the brethren would say about it, and some would say to me,—you had as well confess and go to work. I became puffed at the start for I thought that I could do better than that; but Oh! that next effort, and the next, and so on until I verily believed that I could not do better next time. I had become willing to preach but was not willing to be called a preacher; I would not go in a pulpit, I wanted things my way; I was willing to take his yoke upon me if I could first learn. I never had seen this text in the sense that I now saw it. I had been called upon to preach at night meeting, I could not think of anything to say, I took my seat in shame feeling that I would never try again, I desired death, when the words of Jesus came to my mind with great force: "Take my yoke upon you and learn of me." What have you been doing? You have been trying to learn first and then take the yoke. I wanted to feel like I could preach. I wanted a stock on hand that I could see and and know, then I would go and preach; but, how different are his ways from our ways and his thoughts from our thoughts.

E. C. THRASH.

THE WITNESS.

Dear Brother Gold:—

THE revelation of God to man, (as I understand,) was to make manifest what was in reserve for them that were chosen in eternity, called in time and are kept by the power of God through faith unto salvation, ready to be revealed in the last time, to an inheritance incorruptible, undefiled and that fadeth not away.

The Holy Trinity, in their respective offices, were engaged in the wonderful plan of man's salvation and eternal redemption from the thralldom of sin, woe and misery. Since his fall in Adam he is represented as dead in trespasses and sins in which condition he remains until the life-giving word of God through his Holy Spirit arouses the dead faculties of his soul, the same power that created Adam our federal head, and breathed in him the breath of life, and he became a living soul. God created whom he would in his Son unto good works and foreordained them to walk in them. And these with the scriptures testify of the Son. And none can come unto him except the Father which sent him draw them by the vital influence of the Holy Spirit. It is by the knowledge we have of these truths, by the reve-

lation of God through Christ, by his Spirit in his chosen that we are made true witnesses, speaking that we do know and testifying that we have seen. John declares—speaking of our knowing of the Word of Life—"For the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father and was manifested unto us: and truly our fellowship is with the Father and with his Son Jesus Christ," 1st John 1: 2, 3. Again, Rev. 1st chapter, we find this testimony; "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ and of all things that he saw." Here we find that God gave this revelation to Jesus Christ to show unto his servants, and he sent and signified it unto his servant John, whom he commissioned to bear the same record to the seven churches in Asia, saying: Grace be unto you and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne: And from Jesus Christ, who is the Faithful witness and the first begotten of the dead, &c. Unto him that loved us and washed us from our sins in his own blood, and has made made us kings and priests unto God and his Father. And again, there was a man sent from God whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. Yea, that which emanates from the Son of Righteousness, the fountain of light, life and truth, the faithful and true witness, who filled his mission upon earth whereunto his Father sent him, preached his own gospel, commissioned and sent forth others to preach according to his bidding, and yet sends them by his Spirit to preach his gospel to every creature, declares by Matthew, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." And he has declared he will not leave himself without a witness. "Therefore, being compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and run with patience the race set before us, looking unto Jesus the author and finisher of our faith. Then every one that has Christ formed in his soul the hope of glory is one of the witnesses, yea faithful and true; for "it is the Spirit that beareth witness, because the Spirit is truth" and "he that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." This belief found-