

The wisdom which they seek is that which will entitle them to the distinctions of A. M's., D. D's., L. L. D's., &c., which qualifies them to figure well and show off to great advantage before their congregations, command fat salaries, occupy conspicuous posts, compose flowery sermons and deliver them with eloquence and style, and receive the highest encomiums from the world. This all seems very nice and proper to the eyes of the world and is much admired by them. "But that which is highly esteemed among men is an abomination in the sight of God," Luke 16: 15. "And these men-made preachers, when they get the finishing touch," and go forth to preach what they call the gospel of Jesus Christ, behold how the world flocks to them! what applauses are lavished upon them; what encomiums from the world; how eloquent and flowery they deliver their sermons; how fluent and forcible, how logical, popular, fashionable, tasty and accomplished in dress and address; how overflowing, sympathetic and soul-loving they are. Can it be presumed that these preachers are preaching the doctrine that Paul periled his life so often for?

How would Christ, or Paul, or any of the Apostles look in the stand beside one of our modern theological-taught, lisping, drawling fancy fellows, with a nice cravat after the latest fashion, standing collar and broad cloth suit, well satisfied with his fashionable dress and imaginary good looks, perfumed and stilted back with all the pomp and dignity of a false teacher, twirling a ponderous gold key as he reads his or somebody's sermon from the desk.

Christ declared that not many of the wise and noble were called. None but those called and qualified by God can preach the unsearchable riches of Jesus Christ.

There are many in our day crying peace! peace! and so there were in the days of the Apostles, but their cry is only a mockery. "The present is a time when men will not endure sound doctrine, but after their own lusts they are heaping to themselves teachers having itching ears."

Popular creeds are substituted in the place of the faith once delivered to the saints—the commandments of men instead of the gospel of Jesus Christ—human inventions take the place of divine ordinances: the holy scriptures are made an article of speculation, and the excitement of the natural passions is taken for repentance towards our Lord Jesus Christ, and salvation by works is the popular theme.

"Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets."

To be considered charitable in a popular sense of the word, in this fast and enlightened age of the world religiously (so-called) is to join all the fashionable religious societies, and every other society of whatever name and creed under the heavens, and patronize every scheme which men and devils have devised and are still devising to carry out their corrupt plans, to crush out the truth and persecute the church of Christ. And if one has plenty of the lubricating ar-

ticle, with which the *plausible machinery* is made to run very smoothly, he can become very charitable indeed, and be honored with the highest seat in the earthly kingdom.

This kind of charity is very popular in the eyes of the world and fashionable religionists of the day, and is sounded far and wide; it rings aloud from every pulpit in the land, and echoes through every press from east to west, and from north to south.—It calls for no other qualification on the part of its patrons than a well filled purse and an open and ready hand to deal it out at the command of the regulators of the machine.

But this charity is not the kind of charity spoken of in the scriptures, for it is written there that charity is connected with faith and hope, and that the greatest of these three is charity." 1st Cor. 13: 1, 2, 3, 4, 8, 13.

This charity or love of God is communicated by the Holy Spirit to the redeemed of the Lord in their new birth and, in its operation upon their hearts, produces love to God, their redeemer, and begets love one for another.

The experience of every heaven-born soul is not according to the fickle fancy of the carnal mind, but they are taught by the Holy Spirit, and, by the workings of the Spirit of God upon their hearts, they are made to believe on the Lord Jesus Christ, "For it is God which worketh in them both to will and do of his (own) good pleasure," Philippians 2: 13.

The same power that raised Christ from the dead, and no power inferior to that, is adequate to the working of that belief in the children of God, whether they be infants or adults, to give them life eternal. It is more, yea infinitely more, than a mere formal assent or historical belief that unregenerated men and devils exercise under the influence of external evidences or outside causes. It is the result of an inward working of the Holy Spirit, unseen by mortal vision, unaided by mortal power or labor or scientific research, but felt, and that deeply felt, by the subjects upon which that power operates.

JACKSON CAGLE.

### Associational.

ACCORDING to previous notice, the delegates from the Churches—Contentnea, Healthy Plains, Upper Black Creek and Scott's—met at Upper Black Creek Meeting House, in Wilson County, N. C., on Thursday December 23rd, 1875, for the purpose of organizing an Association to be known by the name of *Black Creek*.

Elder P. D. Gold, being called on, preached the Introductory Sermon from Acts 15: 16, 17, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

After the sermon, which was full and forcible, the meeting organized by appointing Elder P. D. Gold Moderator, and Elder A. J. Moore Clerk.

After praise and prayer the names of the delegates from the several Churches were called and enrolled in the Table of Churches, viz:

From Contentnea—Sol. Lamm, L. T. Williamson and Joseph Farmer. From Healthy Plains—Bennett Bullock, Hilliard Boykin and J. B. Smith. From Upper Black Creek—Josiah Barnes, Joseph Moore and Mabry Renfroe. From Scott's—John Lucas, Vincent Barnes and Jonas Lamm.

On motion, the Constitution and Rules of Decorum now governing the Contentnea Association were presented, read and adopted.

*Resolved*, That this Association hold its meetings on the fourth Sunday in October, and Friday and Saturday before, in each year. And, on motion, agreed that our first Association be held with the Church at Upper Black Creek, Wilson County, N. C., and, that Elder P. D. Gold preach the Introductory Sermon, and Elder B. P. Pitt be his alternate.

On motion, *Resolved*, That we take up correspondence with the Contentnea and Little River Associations. To Contentnea—Joseph Farmer, Bennett Bullock and Josiah Barnes.—To Little River—Elder John Scott, Solomon Lamm, J. B. Smith and Bennett Bullock.

On motion, the Association then adjourned to meet again at the time and place appointed.

Praise by

P. D. GOLD, Mod.

A. J. MOORE, Cl'k.

### Communicated.

FRANKLIN COUNTY, VA., Oct 22, 1875.  
Dear Brethren and Sisters:—

**W**ILL try, in my weakness, if the Lord will permit, to tell you what the Lord has done for my poor soul. I was very young when first I saw myself a sinner. I did not have the burden of sin that others seem to have; but, felt that I was born and conceived in sin. I felt that I was in an awful condition, and that if I died I would be lost forever. But, it seemed that everybody could get religion if they would try—it was a long time before I could humble myself. Often I would go to Church hoping to find relief: sometimes I was more attentive than at others: sometimes I would be enticed off by my young companions, and then I would be in great trouble, and would wander off by myself and beg the Lord to have mercy on me. I would often try to read the Bible but it seemed hidden to my understanding.

One night I dreamed the world was burning up: the fire seemed to consume everything: it seemed too that I would be burned up; but I fell on my knees and implored mother to pray for me—she slapped her hands and rejoiced, and said there was no time to pray then—then I awoke. I never shall forget that dream. I then resolved never to return back to the world.

How often have I thought,  
Why should I longer lie?  
The blessings I have sought  
Are not for such as I.

My case now began to look like an

outside one: there seemed to be mercy for everybody but me. I could hear of others being relieved; but I remained the same—full of guilt and shame. Lord, have mercy on me! seemed to be in every breath I breathed. I lost all hope of ever getting religion; for, I could not see how the Lord could be just and save one so vile as I felt myself to be.

I married in my seventeenth year, October 29th, 1855. The first Sunday in December I and my companion went to Church. I walked in and took a seat near the Stand and thought if there was anything for me I would hear it. Elders A. Turner and J. R. Martin preached. Elder Turner preached first—his text was: "For God, who commanded the light to shine out of darkness, hath shined in our hearts," &c.

I sat with my head bowed down. Brother Martin's text was, "Mary said, my soul doth magnify the Lord, my spirit doth rejoice in God my Savior." Before he concluded, it seemed that all at once I was lifted up, and that such a love took possession of my breast. It seemed that I loved everybody, and especially those that belonged to the Baptist Church. I felt that Christ died for me and bore my sins upon the cross, I could then see through all my sufferings. Everything seemed new.

There was a great change indeed; though many times since I have wandered out of the path of duty. I know whatever the Lord does is right—I am willing for his will to be done.

I went to Bethel Church, and was received, and baptized by Elder John R. Martin.

Since that time I have passed through many hard trials. In 1873 I was called on to give up my only child (a little girl only four months and four days old,) but I humbly hope that I will one day meet with her to part no more.

May the Lord bless you and the dear children scattered abroad, is the prayer of

Your unworthy sister.

MARY A. STARKEY.

Dear Brother Gold:—

**W**AS the baptism of the Holy Ghost ceased or not in all cases? Please answer this through your paper.

T. W. THOMPSON.

The Holy Ghost is just as needful now in quickening dead sinners, and keeping alive christians, as ever.—What is needful *more* now is the baptism of the Holy Ghost to inflame men with the love of God and his glory, and to lead them to seek his glory more.

The disciples could do nothing until the descent and baptism of the Holy Ghost. They were to tarry at Jerusalem until they were endued with power from on high. On the Day of Pentecost the Holy Ghost filled the whole house, and cloven tongues as of fire appeared. These cloven tongues or divided tongues of fire represented the gifts of tongues—*divided, cut, loosed, tongues speaking any language*—and speaking like fire which devours all filth and fears nothing. They were also filled with the Holy Ghost. Not only was the