

of love in showing forth the praise of God, who hath called us out of darkness into his marvelous light. And thus we rejoice in the Lord, and are joyful in the happy looking "for new heavens and a new earth, wherein dwelleth righteousness."

But O how full and rapturous will be our joy and glory, when the Son of God, who is our light and life, and our beloved, shall appear in all the brightness and glory of his Father, and we shall appear with him in glory, and be like him, and see him as he is.

"Then we shall see, and hear, and know,
All that we desired or wished below,
And every power find sweet employ,
In that eternal world of joy."

D. BARTLEY.

Ellaville, Schley County, Ga.,
Sept. 4, 1876.

Dear Brother Gold:—

I wish to say to the brethren and friends of the Staunton River, Country Line and Abbott's Creek Associations, that through great mercy I got safely home at the appointed time, and found all well. Surely mercy and goodness have followed me all the days of my life. I have great cause of thankfulness to God for the kind reception I met with, and for the fellowship of God's children in Virginia and North Carolina. We are the same people, and the truth of the holy word, "that all thy children shall be taught of the Lord," was abundantly verified to us. I heard nothing preached whilst with the brethren at these associations, but the gospel, and I have reasons to hope that from the expressions of love and confidence extended me by the brethren, that they heard nothing but the gospel in my feeble efforts in preaching amongst them.

Thanks be unto the Lord for his amazing mercy.

Affectionately,
J. R. RESPESS.

Editorial.

"Remove not the ancient landmark, which thy fathers have set."

DO PRIMITIVE BAPTISTS PREACH REPENTANCE?

Tarboro', N. C., Aug. 29th, 1876.

Mr. Gold:—
In conversation with a gentleman a few days since, he asked me the following question: "The Primitive Baptists do not preach repentance, do they?" I answered in the affirmative, but was not able to explain as I would like; so I submit his question to you, which please answer through your paper, and oblige.

Yours very truly,
S. E. W.

Remarks.

If Baptists do not preach repentance they fail to preach the gospel, for that is just as necessary a part of the gospel as any other part, and it cannot be divided.

Let us look at the Bible repentance and contrast it briefly with the world's kind.

We are told that God does not repent as a man does. Men do wrong things of which they should repent; but God cannot do wrong to be sorry for, or to thus repent of. Yet the Lord does change his providential dealings towards men at times, as when he de-

stroyed man from the earth; not because he did wrong to make him, but because of man's wickedness: and this is called a repentance. There could be no power above God that could operate on him to cause a repentance; hence, "it repented the Lord" or the purpose proceeded from himself alone, and he is still sovereign. But men repent as a result of something controlling them; and their repentance is caused by a godly sorrow if it is genuine and profitable.—There is no question but that men should repent; for sinners ought to repent, and unless they do they must perish. But does repentance precede sorrow or follow it? Does one repent in order to feel sorrow, or does he first feel remorse and sorrow and then repent, or turn from his wickedness? One must first feel sorrow or contrition for wrong doing before he will abandon it from right principles. To repent is to turn away from one course and follow another considered to be better, or which the merit of the case requires.

If there is any question about the correctness of the statement that sorrow must precede repentance let us examine some scriptures.

On the day of Pentecost, when Peter's hearers heard his words, they were pricked in their hearts. This was their sorrow—and they said; "Men and brethren, what shall we do?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. * * * Then they that gladly received his word were baptized." Then when Peter told them to repent he told them to do something they gladly did. These people were already sorry for their wicked deeds in killing the Prince of life, and saw no way of escape; hence they said, "What shall we do?" It was joyful news to them to be told to turn away from what they already abhorred. The work of conviction had already been done, out of which repentance would readily grow as soon as the promise was preached to them, for they gladly turned to the stronghold when a door of entrance was given.

Another text of scripture is found in 2nd Cor. 7. "Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance." Here they were made sorry—did not make themselves sorry—though they did the wrong deeds for which they ought to have been sorry. But they were made sorry and they sorrowed to repentance. It was such sorrow that it led them to repentance. When one is truly sorry of his wrong course it will lead him to repentance or turning away from his wickedness. What kind of sorrow is it that leads one to turn away from his wrong, and do works meet for repentance? It is a godly sorrow, and it is so called in this same chapter.—2nd Cor. 7.—"For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." This is a definition of the kind of sorrow that worketh or causeth true repentance to salvation that is not to be repented of,

or that one never turns away from who has it. Now what can cause a man to sorrow for that which he loves—which his nature loves? The carnal mind loves sin. Does it change itself, or take itself away?—One must be quickened and have a new principle in him in order that he may hate what he once loved. But where does this power or quickening come from? It comes from God, and leads one to mourn before God, and abhor himself. Hence it is called a godly sorrow—a sorrow that abases one as a guilty sinner before God. It is a conviction of sin by the application of his law. "The commandment came, sin revived, and I died." The sinner here truly abhors sin and condemns himself, and acknowledges the justice of God in his condemnation.

Now this godly sorrow works repentance to salvation. This sorrow is not repentance, but it is rather a dying, still it works repentance. Here comes in the goodness and mercy of God to this wretched sinner; "Not knowing that the goodness of God leadeth thee to repentance." Then the language of Jesus is appropriate; "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 46, 47.

Repentance is preached in the name of Jesus just as much as remission of sins. The power and love of God are manifested in the turning away of the sinner from dead works to serve the true and living God.—Turning to God is repentance.—Coming from dead works to God is repentance. There is life in it from beginning to end. It is also a joyful turning. It is turning from what one hates to what he loves; and that repentance is preached in the name of Jesus, just as one lame rises up and walks in the name of Jesus; or as the blind man receives his sight in the name of Jesus.

Did not the man lame in his ankles rise up and walk gladly when healed in the name of Jesus? So, I would say, when a sinner has the gospel preached in the name of Jesus he repents and turns away with gladness from the works of death, which he once loved, to the works of God, which now he loves; and this is a repentance or turning to salvation that he does not turn away from.

But some one may say, this repentance is not a gift of God. Well if we can prove it from the bible that will justify us, whether men like it or not.—See Acts 5: 30, 31. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Him hath God exalted with his right hand to be a prince and a Savior, for to give repentance to Israel and forgiveness of sins." Here the language as plainly declares, as words could, that God exalted Jesus in order for him to give repentance, &c. He gives the repentance that is unto salvation. When an understanding of the truth is given, through the enlightening of the mind to see Jesus as the way of salvation, how gladly does

one turn unto the Lord, and this is repentance, or a turning to the Lord. Let it be remembered that a godly sorrow for sin is one thing, and the repentance that this godly sorrow works, is another thing.

When one preaches the gospel, which always includes repentance, (for the gospel cannot be preached without preaching repentance) he declares that which is good news to the sinner that is sorry for sin; for it opens a door of hope unto him that God has granted even him repentance unto salvation; and he turns unto the way of life, and does works or deeds meet for repentance. Now if the Old School Baptists do not preach salvation to poor sinners who does? If they do not encourage and exhort sinners to repentance in that sense who does?

This I acknowledge is quite different though from that duty preaching of works which exhorts men to turn away in their own strength, from that which they love. When men love sin do they turn away from it? The law grants no repentance nor forgiveness. It is God that grants both.—A worldly repentance that works death is that natural slavish sorrow for ones punishment, (and in that sense for his deeds that call for the punishment) that prompts a man to attempt in human strength to flee from wrath. Under the dread of suffering one repents of his wicked deeds, but it is not preceded by a genuine, godly sorrow for sin; hence he can turn back to the world, and often does when respite from the fear of punishment is given him. Judas repents and then hangs himself. Cain said his punishment was greater than he could bear, though he expressed no sorrow for slaying his brother. It is a bitter repentance that one has who still loves the sins he is afraid of being punished for committing, though he is looking forward to a gloomy end. Take the penalty away and he would not repent, for he still loves the sins. No deep and godly sorrow for sin has worked true repentance, hence his turning away from sin is only under a worldly sorrow that worketh death. There is no life in it, but all dead works. There is no gift of God preached. An outward reformation, if there is nothing deeper, works death.

There can be no question that we should warn men to flee the wrath to come, and tell them of the consequences of sin; but a gospel preacher presents this in the name of Jesus; for it is a necessary part of the gospel. It is just as needful for one to repent as it is to believe. Natural men dread repentance and put it off, and do not want to repent; for they love sin, and hence do not want to forsake it; and they hate holiness and hence do not want to embrace it. But, when there is a godly sorrow for sin and repentance is preached in the name of Jesus, it is a joyful sound to the distressed soul. It is just what he wants to hear. Hence a true repentance is an unfailing evidence and sign of salvation: for it is turning to the Lord Jesus.

NOTICE.—The new Association called Black Creek, in North Carolina, meets on Friday before the fourth Sunday in October, 1876. Visitors by railroad should arrive at Black Creek depot on Thursday instead of Friday, as stated in the last issue of the LANDMARK.