

creatures. They were impressed to go and preach there by God's Spirit, and call the sheep to the service of the Savior, just the same as our brother editor is impressed to publish ZION'S LANDMARK or preach. Will brother Gold and brother Rowe deny this?

We now finish our remarks concerning what brother J. S. Collins said concerning what the Missionaries claimed as to Soul Liberty under the Constitution of these United States of America; and also, your answer to the same article.

Now, I assume that the Bible Missionaries are the true Apostolic Baptists of ancient times. I do not assume that machinery institution Baptists are the Apostolic Baptists, but I do say that John the Baptist had a mission from on high, and you and brother Collins cannot deny this.—Jesus Christ held a mission of truth to be delivered to this world, of his Father. Did he not carry out that mission in full? Then every Baptist has a mission, but not a machinery mission instituted by men; but the plan of preaching and carrying the gospel to every creature is plainly laid down in the Bible. Then the question is, Who are the Old School Baptists? or, in other words, Who are the true Baptists? I say, those who are endeavoring to spread the gospel far and wide into every nation, and will not have Boards and Conventions as auxiliaries—there are many such Baptists in the present world who stand between the institution Baptists and the old foggy anti-Missionary Baptists. Which of the two extremes will you and brother Collins take?

I stand on Missionary grounds that are laid down in the Bible, which are to be carried out through and by the Churches and Associations in their sovereign capacity. This, thro' the Spirit of the living God, carries the gospel to every creature. And, if you and brother Collins object to this I am not with you, for Jesus says, "Go ye into all the world and preach the gospel to every creature." &c.—Now this must be done by you and your people or you are not Bible Baptists. But, it seems, from what you and brother Collins have said through the LANDMARK, (July 15,) that you do not take scriptural grounds on the great commission of Jesus.

Again, you seem to intimate that all the Missionaries are arminians in doctrine. I deny this assertion in the LANDMARK, and simply refer you to all our standard preachers: such as Spurgeon, Pendleton, and Bunyan—also see Graves against Elder Ditzler in the great Carrolton Debate. All our preachers that are of any note, preach salvation by grace and grace only—and this you and brother Collins ought to know. All the Missionaries in the South-West preach salvation by grace and grace only. All our standard preachers hold to the same solemn truths. We in the South-West do not, as you say of us, preach salvation partly by grace and partly by works.

I hope you and brother Collins will hereafter try and post yourselves concerning these people called Mis-

sionary Baptists, especially those of the South-West; for I assure you that we are a people that preach the purposes, plans, election, predestination and the special calls of God in the work of redemption, more so than the so-called Primitive Baptists in our country.

Then, hereafter let us have no more firebrands cast in our midst, but let us have brotherly love and brotherly affection cultivated in our midst according to plain Bible truths. Let the Churches endeavor, as God's elect, to preach the gospel to every nation without the help of men-made institutions. Let us all that are in extremes unite in this, and we will be one consolidated, happy, scriptural, Baptist family throughout the earth.

What say you to this brethren Collins, Rowe and Gold, and others of the so-called Old School Baptist Church?

If you deem this worthy a place in your columns please insert, and answer us according to the scriptures.

Your humble brother in Christ.

J. C. SHELTON.

## Editorial.

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

### REMARKS ON ELDER SHELTON'S LETTER.

I hold that a candid man, as I believe Elder Shelton is, should be treated with respect, and his positions considered. For when one seems to be laboring to arrive at the truth he commands the sympathy, at least, of others in similar circumstances.

Of course the *erroneous* positions of both sides are wrong, an erroneous position anywhere is wrong, and certainly the man who is between the errors of two wrong parties is nearer right.

Now as to the question of the origin of Missionary Baptists, (I mean the denomination that call themselves Missionary Baptists) it is stated in Andrew Fuller's works (in vol. 1, page 62,) that he and his contemporaries originated the first Society and the germ of the first Society of Missions among Baptists, in 1792. That it seems to me is fair and clear proof of their origin. Andrew Fuller is not a Primitive Baptist, but was a Missionary. He ought to be good authority among them. If I were to introduce a Primitive Baptist, as a witness, the Missionaries would reject him; but it does seem that they ought to admit Andrew Fuller as a witness on this point, when they acknowledge him as their standard authority.

As for John Bunyan, he lived and died a good many years before Andrew Fuller was born, and there is not a word of evidence in all his works that he was a modern Missionary; but on the contrary, full evidence that he was a Predestinarian Baptist.

But Elder Shelton says, he is not that sort of a Missionary—not a machinery Missionary, but a Bible Missionary.

I know of no Missionaries in this country *except* machinery Missionaries.

Will Elder Shelton get the Churches out in the South-West, where his kind of Missionaries are so abundant, to come and preach as Missionaries among the machinery Missionaries in North Carolina?

He refers to John the Baptist and Jesus, and says, they were Missionaries. Yes, they were *sent*. The word "missionary" means one *sent* by another. John was sent to preach. But who sent him? God sent him: "There was a man sent from God whose name was John," &c. Jesus was likewise sent by the Lord God, and came out from God. Peter, Paul, John and all the other disciples were likewise sent to preach the gospel to men everywhere; but who sent them? We answer, Jesus, who has all the power in heaven and earth, and has never delegated it to any man, nor to the Churches, nor to the Associations either. If Elder Shelton can show where the power to send out preachers is committed to the Churches, let him bring his authority. If he can show where Associations have that power, let us have the book, chapter and verse. He can show where Churches and individual brethren commended preachers to the work which the Holy Ghost called and directed them to perform, and where they helped such forward.—But can he show where a Church said to any preacher, You go to Corinth, or to Rome, or to any other place, and preach as we direct and authorize you?

The theory of Missionaries and most other denominations, except the Primitive Baptists, is that the Churches are the Executive Department of the Lord in sending the gospel to the heathen. "Purifoy's History of the Sandy Creek Association" (Missionary,) says:

"The Churches are the Executive Department of the kingdom of God."

Executive Departments are co-ordinate with Legislative and Judicial ones—and suppose that there are subjects under them to be controlled. Now who are the subjects that the Churches rule over? It will not do to say the members of the Churches are the subjects, for they compose the Churches themselves, and hence are the executive officers. Is it the world? We regard the Holy Ghost as the Executor of the will and power of Christ and the Churches as the servants of Christ to obey his commandments and keep them. We can show from scripture, that the Holy Ghost separated, called and directed the apostles to go to the heathen, and when his mind was signified to the Churches that they commended them to this work, and gave them aid. See Acts 13: 2, 3, 4, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed," &c., (not sent by the Churches, nor by a board of members appointed by the Church.)

Paul in his epistle to the Galatians says, he received not his gospel of or by men, but by revelation, and that

he conferred not with flesh and blood when he went to preach to the heathen. Neither did he go up to Jerusalem where the apostles were. Three years after he was sent by revelation to preach to the heathen he went to see Peter. Then fourteen years after he went up to Jerusalem and communicated with the other apostles who, when they perceived the grace already given to Paul, gave him the right-hand of fellowship. But the missions substitute the Church for the Holy Ghost as the executive department of God charged with sending the gospel to the heathen. It is the Lord that sends, we maintain, and that and the many things that grow out of that is the difference between us.

Many Missionaries (a great majority too,) adopt and use Boards to control the operations of their missions, and send out their preachers, who are the missionaries of these Boards; that is, they are sent by these Boards. A few Missionaries choose to keep this power of sending their Missionaries in the hands of their Churches and Associations who send them out; and such preachers are the missionaries of the Associations. But now, honestly and in truth and spirit, where is the difference? I see none, for if the Churches have the power of sending out Missionaries themselves, they also have the power of selecting committees out of their number and charging them as their agents to do this business. The Bible sanctions neither course. But you Missionaries in the South-West are identified with those in North Carolina. You all are represented by the Southern Baptist Convention which has its Boards. J. R. Graves is a member of that body, and you are all one.

Primitive Baptists believe that the gospel is to be preached, and has been preached, in all the world, and that men are sent to do it. But who are sent, and who sends them?

We contend that the Lord Jesus, the same yesterday, and to-day, and forever, sends them by the Holy Ghost, in his name, just as much now as he ever did. We contend for such Missionaries as these, and feel it to be our duty to receive such and help them forward on their journey after a godly sort.

Perhaps some of our brethren have been remiss in not helping such forward; perhaps I have been so myself. Human nature is corrupt. The love of money and covetousness may keep men from duty in this matter. Each should examine himself to see if it does, and examine the Bible to see its teachings on these points.—For, because Missionary Baptists pervert the right way of the Lord, and make merchandise of men to consume their schemes, lovers of truth and of men should not be turned away from their duty. It is easy for one who loves money to cover himself under this shelter, "The Lord loveth a cheerful giver," or, we must "give of a ready mind" and say, Because I have not a mind to give, therefore I had better not give. But, if we were right, we would have a ready mind to serve the Lord, and we are wrong if we have not that ready mind.—But, if some men have not the ready mind, shall the Churches organize