

Boards and appoint canvassers to scour the fields for money, and take all this matter in their own hand, in raising up and educating preachers, and sending them off and directing them where to go to preach; and call all who oppose them anti Missionaries, and deride us as old fogies and corrupt, &c., because we go not into the same excesses, &c.

But Elder Shelton says, he stands between the two errors. I tried to get there myself once. While with the Missionaries I became dissatisfied with their measures, which seemed to me to be unscriptural. I sought a reformation among them: I did not want to leave them. The Primitive Baptists seemed to me then pretty much as they now appear to Elder Shelton, and I thought I would get between them. But, after looking awhile at my grounds, I found the bed was too short to stretch on, the covering too narrow to cover with.— I had to take the position that humanly devised means should be used, or they should not be used. If they should be used where was the limit to them? If men could build up Theological Seminaries, they should have money given them for the purpose. If they could send out missionaries, they should of course prepare them for it by educating them. If they sent them out they ought to feed and clothe them; it would be dishonest for them not to do it. If they could send them they had the right to direct them where to go, and to control their operations when gone. If they have this right they also can so shape their carnal reason and corrupt passion as to make them plausible to men. If they can do all this they can use their clerical influence to secure money for their operations, telling the people if they will give them money enough the world will be converted; but, if they withhold the money, many souls will be lost through their fault. They can also deny the power of revelation and the divine agency of the Holy Ghost in the new birth. All of which things I saw they had adopted, and were preaching and proclaiming.— For when these premises are admitted such conclusions inevitably follow: when the first steps are taken in this new departure all these results follow of course.

On the other hand, I felt that the Bible taught that the Lord Jesus called and sent his servants to preach, and that they preached his power, and were controlled and directed by him, and not by man. I felt and believed that he taught the school in which his people were prepared to preach, and that filthy lucre did not form any motive in prompting them. I believed that he had the same power now in sending them by his Spirit that he had while on earth, and that he went with them everywhere. I saw no middle ground. I sank down in mire when I attempted to stand between them—the Missionaries and Primitive Baptists. If a between ground is proper, let us have some grace, and some works as co-ordinate; some heavenly, and some earthly call as co-equal; some divine power, and some money as motives; some Bible doctrine mixed with enough human

reason to make it palatable. We must fraternize with all to some extent.

I saw that all denominations were thus preaching and acting. They all said, Salvation was by grace. The Catholics said so; the Episcopalians said we believe in salvation by grace; we are in the happy medium; the Methodist preached free grace and no works, and said he avoided extremes; the Missionary Baptist said, it was all of grace and no works were in it, and declared that his denomination was on the middle ground; and hence there is no extreme ground except what the Primitive Baptists occupy, if these denominations are to be believed. But the Primitive or Old School Baptists had long ago found that two could not walk together except they were agreed; that men might say they believed salvation was of grace alone; but when they preached that there is something you can do, or neglect it, just as you with your natural mind please; and that if you do it you will be saved, but if you neglect it you will be lost, *I could not see that it was all of grace.* When they told me, that if money enough were given they could send the gospel everywhere, I could not see the power of God in that.

Primitive Baptists had long ago seen there was no Bible consistency in being in affiliation with all sorts of worldly organizations; hence they were compelled to withdraw from those that walked disorderly. How could they be joined with idols, or idolaters, and not be corrupted? Primitive Baptists could not admit the new doctrines and manners of the New School Baptists; hence a division was necessary. Before the division, of course, these new measures of compromise and these new institutions were brought into the Churches; if they had not been there would have been no need of a division. For sometime before the division, many of these new measures, that originated about one hundred years ago, were brought in and the majority was often pleased with them. But the old-fashioned, faithful brethren, who desired to contend earnestly for the faith once delivered to the saints, could not fellowship such a course. Hence, in relief to their consciences, and for the sake of gospel peace, they withdrew. It is true they were generally in the minority, and withdrew from those that walked disorderly: for the Lord's people are generally fewer than other people. This division was a sad thing; but were not the departures from truth which forced it a sadder thing?

When I anxiously looked around for the people who were distant from all others, abiding steadfastly in the apostles' doctrine and fellowship, and who thus were separated from the nations and dwelling to themselves, it seemed to me that they were the Primitive Baptists. They bore the name Primitive Baptists, and in some sections Old School Baptists, to distinguish them from Missionary or New School Baptists. If there were only one kind of Baptists there would, of course, be no need of different names to designate them. We are not ashamed of our name, believing

that it describes us as those who are of the faith older than the world and that if the Lord be for us we have no need of auxiliaries and societies of men, but regard it as our whole duty to fear God and keep his commandments.

It seems to those opposing us that we are contrary to them, and troubling them. Ahab said to Elijah, Art thou he that troubleth Israel? But Elijah said, I have not troubled Israel, but you and your father's house, in that you have departed from his ways.

Jereboam likewise built altars at Bethel, and Dan, fearing the ten tribes which went off would return to Jerusalem to worship; hence he built his altars at Bethel and Dan, to keep his people there. So those departed from the Lord's ways have erected their altars in imitation; for they preach their salvation by grace, and mix in something that seems sound, in order to keep their people content, and that they may not return to the true old mother to worship; but they have so many golden calves and other idols of men's fashion that it must be bitter, bitter bondage to a true Israelite to worship there. No wonder he wants to compromise and find a middle ground, or something better. But when the scales fully fall from his eyes he must see that there is only one right way, and that Christ is the way, and the truth, and the life; that all is in him and not in Churches, or Boards, or Associations, or in man, but all in Jesus. As it was in this reading off of the ten tribes by departing from the truth on both sides, so I doubt not there was bad feeling and strife on both sides in the late division of Baptists; but as the true worship remained at Jerusalem and the true worshippers sought that place; so, in this instance, the truth remains with the Primitive Baptists, and the true worshippers fellowship what they believe. Jereboam made priests according to his own fancy, so the Missionaries have erected and endowed their schools to *prepare their preachers, &c., &c.*

I will quote some extracts from Benedict, a standard historian of the Missionaries, to prove their corruption by one of their own party. He wrote in 1859, and said:

"Fifty years ago not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field * * *. No one then dreamed of so soon seeing such an army of agents in the field for so many different objects, and that the business would become a distinct matter of indispensable necessity for carrying forward our benevolent plans, and for perfecting our denominational work.

Again, on page 141 he says:

"The Faller system, which makes it consistent for all the heralds of the cross to call upon men everywhere to repent, was well received by one class of our ministers, but not by the staunch defenders of the old theory of a limited atonement. According to their view all for whom Christ suffered and died would certainly be effectually called and saved."

Again, on page 142 he says:

"Few persons may now be found in most of our congregations who are so well informed, and who pay so much

attention to the preaching they hear, that they are able to detect any unsoundness in the doctrine they advance. But this is not so generally the case with the great mass of our members as it was in a former age * * *. But so great has the standard of orthodoxy been lowered from former times, and so little attention do most of our Church members of the present day pay to the doctrines advanced by the ministers, that this whole story will probably be new to most of them, except of the older class."

Again, he says on pages 86 and 87:

"The manner of conducting them (Associations,) I attended while young * * * was less formal than now in many places, and there was more preaching and exhortation; more freedom for men of less brilliant powers of speaking to take a part in doctrinal exercises; and an entire absence of agents to bespeak the good will of the people in favor of their different objects; at that early period there were none of the distracting isms of late times, nor of the conflicts which they always engender which have so often marred the enjoyment of Associational meetings."

Now, the foregoing are some quotations from a historian of the Missionaries, *one of their own number*, written in 1859, in which he compared his people with what Baptists were fifty years before that time; for he had been among them fifty years, and was an eye witness. What comment is necessary? None! One that has eyes can see, and comment for others would do no good.

But Elder Shelton perhaps will say he is not that sort of a Missionary, but stands on middle ground. Well, missionaries are sent either by God or by men. There is no middle ground between. What is not true is false, and what is not of God will perish. Good men perhaps at times endeavor to improve on the old plans, but what does it run into? Why, into corruptions always. They wax worse and worse. The apostolic plan is for men to go according to the teachings of the Holy Spirit and preach wherever they have an open door: and it is the duty of brethren to help them as they have opportunity and ability. The Church should also desire that the gospel be preached to parts beyond, and pray the Lord of the harvest to send laborers into his vineyard, and pray that the word of the Lord be not hindered but have course and be glorified.

Now, I do not consider that telling the truth is throwing firebrands. I hope I am stating the truth in the spirit of meekness too.

KEHUKEE HISTORY.

The Kehukee Association at her last (October) session decided to have her History written up to the present time; and obtained the consent of Elder C. B. Hassell of Williamston, N. C., to prepare the same for publication. All persons wishing one or more copies of said work are requested to enter their names on some one of the Subscription Papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said Association.

November, 1876.