

to all God's people.

Yours, in meekness,

B. C. PITT.

Remarks.

Baptists should be one and adhere to the same gospel rule of fellowship everywhere. If they do not the chain of fellowship is broken. The colored members above stated made a false impression on the churches.— We have no idea they would have granted them letters to unite with a church as far off as Washington city, D. C., which is several hundred miles away from N. C. The distinct ground on which they asked and obtained letters of dismissal was to unite with churches nearer where they lived, only a few miles off.

Some of the colored members had been and are yet anxious for ordination, and the establishment of separate churches—of color. The white brethren generally think the colored members are not qualified as fully as they ought to be for this. While they have confidence to believe they are christians, yet they could not in fellowship and confidence dismiss them for this purpose, because they believe such are not yet prepared for keeping the house of God in gospel order. When it is the mind of the Spirit for them thus to do the way will be open satisfactorily and our minds will be ready for it. The question is not so much, "cannot the Lord prepare colored men to preach and administer the ordinances as well as white men, and enable them to keep house as well as white men?" but the further question is, *Has the Lord already done so?* Let us wait until we see that he has done it. Does the conduct of those men who went off from us thus, and the conduct of other colored members who are endorsing them in their disorder, evince a capacity in them to keep gospel order? Let all faithful colored brethren leave to their white brethren, and not be led off into this new departure. This will much sooner satisfy us of their sound gospel judgment.

I think the white brethren have as much or more love for the colored brethren as the colored ones have for the whites, and they should have.— We should be one and live in harmony. Both classes should strive together to keep the unity of the Spirit in the bond of peace. Color should never divide the church of Christ. Some of the greatest troubles to the churches are men who think they are fitted for preachers when the churches do not think so. They will attempt to preach any how. While I believe that when God calls them he will satisfy the churches of the saints they are called. It is too serious a matter for a true one to want ordination against the impression of his brethren and of the best judges in the churches.—Ed.

Lake Comfort, N. C., Dec. 12th, 1876.

Brother Gold:—

I have concluded to give my view of the 23rd and 24th verses of the 13th chapter of Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Now we see that there were many in that day, as well as in this day and time, that were seeking, but they could not enter in; for the Lord told them that they could not, neither can they in this day. It would be well for me to try to show why it was that they could not enter in. It was in the power of God and in the wisdom of God from all eternity that

they could not and should not enter in on account of their unbelief. For our blessed Jesus says he that believes not is condemned already. So we see that there are some that do not believe, for their eyes are blinded and their hearts are hardened, so that they cannot believe unto this day. See Daniel 12th chapter and 10th verse: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." These wicked ones are those whom God never was the God of, nor ever will be. They are the ones that Christ said were not his sheep, and therefore shall seek to enter in and shall not be able. There are but two kingdoms in the world, and one is the kingdom of God and the other is the kingdom of the wicked one; For Christ said in one place, in reference to these wicked ones, "Ye are of your father, the devil, and the lusts of your father will ye do." So we see that they would not believe on the Savior. By reading the 13th chapter of John we see there are some that are born after the flesh and not of God, and those that are born after the flesh are not the children of God; but those that are by promise are counted for the seed.

God entered into a covenant with his Son before the foundation of the world, and there was a part of the human family given to the Son, or in other words chosen in him from eternity, and in him is the salvation and redemption of the bride the Lamb's wife, which thus was complete in him before the world was.

We understand that Christ had reference to the end of time when he said, "When once the Master of the house is risen up, and shut to the door, and ye begin to stand without and knock at the door, saying, Lord, Lord, open unto us.— Then shall he answer and say unto you, I never knew you, from whence ye are." Now we know that Christ knew all mankind. Then what is to be done here. We don't want to deny the word of God. But let us say to you that he never knew them in the pardon of their sins; for they were outside of the covenant of grace. Therefore he did not know them. But those that were his sheep, those that were chosen in him from eternity; for they are created in him, that is in Christ Jesus, unto good works, that God had before ordained that they should walk in them. We read in the 9th chapter of Romans that there were some who were born after the flesh, that were not the children of God.— So we see that there are some who are not his; for he says he will bring strong delusions upon them that they may believe a lie and be damned.— They are the ones whose eyes are blinded and whose hearts are hardened lest they should turn and be converted and Christ should heal them. They are the ones that Christ said God was not the God of. For he said that God was the God of Abraham, and of Isaac, and Jacob. He is not the God of the dead, but of the living. Now we understand that Abraham, Isaac and Jacob were all

three dead at that time. But you see that those that are dead in Christ are said to be asleep in him, but those that God was not the God of were dead out of Christ, and were not asleep in Christ. They were outside of the covenant of grace. This is a hard saying, but I believe it. I believe that God, before he made this world, could and did look through the long line of Adam's posterity and made a choice out of them, and fixed the plan of redemption and salvation for them; and, therefore, it being fixed by God the Father, it is sure unto all the elect, the chosen of God; for they were chosen in him from before the foundation of the world.— It is written, "Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy. Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth."

Brother Gold, do as you think best with this.

I remain your unworthy brother in the faith, I hope,

ELIJAH P. HUDSON.

North Side Matamuskeet Lake, N. C.,  
March 23rd, 1877.

Friend Gold:—

I have been thinking of writing to you, for some time, a friendly letter.

I was born May 19, 1825—after the flesh—and was smart like all other men who are drunk. I was drunk for thirty-three years; yes, just as drunk as a sot on wine—deceived. I was ~~drunk~~ again (I was not deceived). That birth ruined me (the flesh). I have not been smart since; but it made me sober, I think. The second birth lamed me. I have halted ever since the second birth opened my eyes. I don't see, hear nor understand as I did before. I believe I am a new man inwardly. The things I once hated I now love, and the things I loved I now hate. Where the dragon lay there now grow reeds and rushes.

Friend Gold (I hope you will not get offended with me for addressing you as a friend—I hope I am a friend to all Old Baptists, I hope I love them and the cause), I am the least in my Father's house. If a saint at all, less than the least of all saints.— I belong to no religious denomination, nor ever have. I did not want to but was made to read my bible. I am a poor mortal, sin-debilitated, ignorant and unlearned, have trampled his (God's) mercies under my feet, and counted the blood of the covenant an unholy thing and done despite to the Spirit of Grace. My mouth was full of cursing and bitterness, rolling sin under my tongue as a sweet morsel.

Friend Gold, it is a mystery to me that God called me; he works all things after the counsel of his will, and none can hinder. I think if I am happy enough to reach the climes of endless bliss I will have more to thank him for than any who will be there. Mine has been an outside case. I believe I have repented long ago, if not deceived. I have read my bible for twenty years—in that time I have read it through

fourteen times, and yet I am a poor mortal. Sometimes I think I am blind, stupid, short-sighted, and living far from God—living like anything but a christian.

Do you think any one in my condition fit for the Baptist church?— For fifteen years it has been my desire to be baptized. Do you think, from my sayings that I am a fit subject? If so, tell me! I am afraid I am not good enough. O, that all God's people would pray for me that I might be able to do all my duty, and fill my position in every respect. I shall be called before long.

I will close by asking you to remember me in your prayers.

I subscribe myself

A FRIEND TO THE OLD BAPTISTS.

Remarks.

If I did not think that the very people who are just fitted, ripe and ready to be baptized were the ones that feel so unfit and unworthy, I should be astonished at our friend for asking me if I thought he was fit.— Why it seems to me I can see him groaning when he goes to a conference meeting, or sees one baptized: he hardly can bear it. Then how he slips about, here and there, to pick up a morsel which his soul hungers after. If you are not fit why do you hunger and thirst to be with the church? Why are you its friend? Why is it impressed on you to be baptized? You have a good conscience already (for Baptists do not baptize one to save the soul, nor to put away the filth of the flesh), and that good conscience is often asking, Why are you not baptized? Then the word of God directs you, yea commands it. How plain is the teachings in that bible you have read so often that believers should be baptized, and that those who love Christ should keep his commandments.

Then I can imagine how our friend would rejoice if he were baptized.— What a load it would take off! what fellowship in the church! what love he would feel! Oh my friend, you are missing so much. Just such as you are the ones to go. Arise, be of good cheer! Deny thy self, take up thy cross. When you are baptized, don't think all the race is run. Go on in the glorious journey with the Lord's people until you are discharged by death from the warfare. Fight the good fight of faith.—Ed.

#### CHURCH RECORDS.

All churches should have clerks who should keep faithful records of the proceedings of the churches, minuting down and recording every event of any importance. The transactions may be so familiar to the brethren at the time of their transpiring, or may seem so unimportant, that to them there may be no apparent necessity for committing them to a record. But after years may bring about a manifested necessity for their preservation. The minds and memories of men are very treacherous and leaky, and it is not safe to entrust important events to them only for safe keeping. Sometimes very weighty matters turn on the hinge of an ancient record. Let your church records be so plain and complete that they can speak for themselves to your posterity when your tongues are silenced by death.

It is better to trust in the Lord than to put confidence in man.—Psa. 118 : 8