

IS IT NOT QUITE BOLD?

Often convicted and distressed souls desire to be remembered, at the throne of grace, by people they have confidence in as christians. These christians when requested to pray for such people do not feel sufficient of themselves or worthy to pray for others; yet the desire of their heart is that God will remember them, and they do pray for mourning souls, and such are very near to christians: for they look upon them as their own kin in soul travail. Every true mother can and does sympathize with woman in laboring pains. In a stronger sense christians do feel and pray for souls in distress and pained to be delivered, and they have a discerning spirit and can detect such often, even in their first troubles, and can prophesy good for them, if not to them.

But what pure minded enciente woman would be gadding about and telling everybody of her condition as long as she can conceal it? It is only under the pains of labor that they let it be known, although it cannot be hid. So what soul under conviction, with its own travail and burden upon it, is anxious to proclaim abroad its troubles? Rather like the stricken deer would it seek secret fountains of water brooks—deep in the forest. Such enter into their closets and pray to God who sees in secret.

Brethren, what think you then of those people, professing to be convicted, who are so anxious to parade themselves as to pile up on the mourners' benches and become as conspicuous as possible? Especially what think you of those people who so forwardly and professionally go about and offer their services to pray for seekers of religion—who advertise themselves as experts in praying for sinners; and who entreat sinners to come up to their benches and let them pray for them; and who tell sinners that if they will come and let them pray for them they will almost warrant their salvation; and further tell them that if they do not come right then and there that it is almost certain they will never be saved; and sometimes threaten that if they do not come they will pray for their damnation? Do not such exalt themselves very highly?

But such will answer, We must be right, because we have such abundant fruit, "Just look at the number of our converts. If it was not of the Lord we would not multiply so much." But my observation is that wicked things multiply much more rapidly than good ones in this world. The proportion in that day, the prophet said, would be one to seven. One good man, and seven lewd women wishing to take hold of him, and be called by his name to take away their reproach. They said they would live on their own fare though. What day is that? The gospel day. Was it not bold in those women to take hold of one man, &c? They wish to do all this in the name of the Lord to take away their reproach.

A proud man does not wish to be humble.

ZEAL OF OTHER DENOMINATIONS.

I have no hesitation in stating that the zeal and fervor of other denominations is such as to ensnare our brethren sometimes, especially if they have much to do with them.— Evil communications corrupt good manners.

One kind of evidence to a true christian (I mean an established one) is their preaching, writings and conversation. We have no need of going back to their periodicals, books, history, &c. Cannot you see and hear from their own mouths that their system and teachings are not warranted in the bible? Compare what they teach with the bible and with your own experience or the application of the bible to you and this will satisfy you that you and they are not in the same school.

About 100 years ago Missionary Baptists originated. Andrew Fuller (who has not been dead 100 years,) was the great leader in perfecting their plan, and he is their standard authority.— Andrew Fuller's Works, vol. 1, p. 62.

Their principles are found in natural affections and natural consciences. The impressions which can be taught by one man to another, of the bible, and which are reconciled to natural reason, are what they teach. It is the most popular denomination with the world. It has enough of the likeness or appearance of bible truth in it to make it appear right to natural men and even to enquirers after truth, or to believers not well established; while it has enough of corrupt nature in it to make it popular with men.

I doubt not that there are believers among them. And if one should attend them in their protracted meetings, and his natural affections be stirred up, and his conscience aroused, he would take it for gospel zeal. For they have a sort of conviction of conscience, and I doubt not but that there are true conversions among them at times. All this gives them so much power over men.

But now, let us examine from the bible (not from human nature, nor our natural conceptions of religion, nor an outward form merely,) and compare their system and teaching with that True Standard, and if we have the true light we shall know that their doctrines will not stand.

1ST. The doctrines they hold are not the one doctrine of the bible.— The doctrine of the bible is not reconcilable with the free agency of a corrupt man. He cannot believe it with the same mind that loves sin.— Faith is the gift of God—and regeneration is the work of the Holy Spirit. They hold a conditional salvation, part of works and part of what they call grace. They also have fellowship with Arminian denominations, as Methodists, &c.

2ND. The system they adopt of mourners' benches, Sunday schools, Theological schools, &c., is not endorsed by the bible.

3RD. Their love of money and systems of begging for it are not of the bible.

4TH. The doctrine of the bible is not popular like their doctrines are.

Now what need is there of going back to ancient times and hunting up old documents to prove they are not the true church? If you catch a man doing wrong to-day does it not satisfy you he is not what he ought to be? You need only take up their books, papers, preaching, teaching, &c., of to-day to prove that.

I speak this as to their general system. I doubt not but there are good believing people among them; but as such become established in the doctrine of Christ they become dissatisfied with the Missionaries: but it so hard to leave them. Especially is this so, when the only asylum to such troubled ones is the Primitive or Old School Baptists who are so far behind the times, so unpopular, so much spoken against, and so different from what a full-blooded Missionary thinks a church ought to be.

Well, I think the Primitive Baptists are, at times, too slack and negligent of their duties. We get cold and seemingly indifferent, and should blush at our want of zeal in the truth. We should awake and put on the comely garments of praise and the beautiful garments of salvation, and be instant in serving the Lord, and let not our good be evil spoken of. Because we hold that the Lord saves us we should not cease praising the Lord; that is a greater reason why we should praise him. Because we are dead to sin is the greatest reason we should walk no longer in sin. Because we are redeemed by the Lord is the greatest reason we should serve him. Let it not be said that a true believer would not be chilled in his zeal by coming among us, or be crippled in good works or in showing mercy to men by uniting with the old-fashioned, predestinarian Baptists. Let it not be said that because we have no agents to beg money, that, therefore, we never minister of our worldly goods to the needy.— Those who are right would be apt to do their duty without the necessity of agents.

THE SPIRIT IS SHOWN.

Men have either a good or a bad spirit. All men put some kind of estimate on the works of God. A natural man regards the works of God in creation as merely for man's use: he wishes to do as he pleases with them. A spiritual man regards them as created for God's glory, and he desires to so use them.

A corrupt man will find great fault of the weather if it does not suit him; while a good man will rather condemn himself and be afraid to reproach his Maker for sending such weather. A rebellious man will put an interpretation on the chastenings and judgments of God that reflects on the wisdom, goodness, or justice of God, or he will murmur.— While a good man will rather enquire and search for his wickedness that has called forth such judgments, or will consider in the day of adversity.

In a word, if a man is possessed by a spirit that is wicked he will pass a false, harsh, murmuring, or wicked judgment on God's creation and providence; and will condemn whatever

is contrary to his own wishes, but bless whatever suits his temper, aims and efforts; or he looks at and estimates everything according to his own evil eye: but if one has a good spirit he will interpret God's works in creation, and his providences, to the glory of God, and will humbly accept chastenings, and wonder that he has no more sufferings, and will ascribe the evil to himself and not to his Maker.

This is also manifested in men's religious opinions: for men will worship something, and because a man worships you need not conclude he is right: for they will have some sort of religion.

A Pharisee, or a man who boasts of what he can do, will interpret the bible as teaching that men can do good of themselves, &c. For instance he would take Romans (8th chapter,) where Paul says, "Nothing shall be able to separate us," &c., and say that the christian can separate himself from the love of God.— As if a christian wanted to separate himself from God. It is God's love to us in Christ Jesus that keeps us from this separation. Does a true wife ever want to separate herself from a good husband? If the spirit that is in a man wants to find objections to the truth he will find a pretext, even in the word of God.— If he wants to boast of works he will thrust them into the plainest passage of scripture that proclaims salvation by grace.

But if the spirit that is in us be of God it will surely see and find mercy and hope, even in the reproofs and rebukes of the gospel, and will not faint at the chastenings of the Lord. In the exhortations which base our present comforts in time on our obedience it will find comfort, for it sees that these exhortations are addressed to those whom God loves, and who are already alive. It is very remarkable to many that men differ so much in their interpretations of the bible. All the Arminian denominations, on the one hand, deny, in some form or other fatal to truth, the doctrine of divine predestination, as based on the foreknowledge of God: while the predestinarian Baptists stand alone in contending that salvation is all of the Lord, from the first to the last. Well, it is not strange when you remember what sort of a spirit is in man. A worldly spirit rejects that doctrine, although it may accept many things taught in the bible; but he that is of God, or has the spirit of God, and only he, believes that doctrine, and he sees it as much in exhortations and promises as anywhere else in the bible.

To prevent difficulties in the church let each live correctly every day.

ELDERS Wm. Woodard and P. D. Gold expect to preach, the Lord willing:

Raleigh, 3 o'clock P. M., on Wednesday before first Sunday in June.— Friends will please arrange place of preaching.
 Thursday Willow Springs
 Friday New Hope
 Saturday and first Sunday in June... Elizabeth
 Sunday night Fayetteville
 Tuesday Wilmington.

They will need conveyance.