

article or resolution gotten up at the division of Baptists, declaring non-fellowship for the missionary institutions and their kindred societies, while he professed to have no fellowship for them nor suffer them in his churches. He withdrew from his Association with a minority of the brethren and formed themselves into an Association. They contended as far as I know for primitive faith and practice until they suffered their members to go into Masonry, and received into their churches members from the Missionaries without baptism. There perhaps has been, and no doubt is, some error of discipline in some of the churches of the Towlaga Association. They, as a body, have ever opposed the Missionary institutions and contended earnestly for primitive faith and practice, except as before stated. So far as I have stated is from memory. If I have erred I hope some brother will correct me.

Brother Gold, I have made these statements, believing that there are many of our brethren unacquainted with the history and would feel indifferent so far as their being restored to the fellowship of their brethren.—I feel they are our own brethren, as much so as those Jews Ezra spoke of that had taken wives of the daughters of other nations around them, and some had children by them. They were their brethren, and all seemed to feel great interest that they should be restored to the temple, and the evil or abomination they had committed be put away. It seems they could not receive and enjoy the blessings of God while some of their brethren were thus living.

How can we expect to receive and enjoy the blessings of our heavenly Father while some of our brethren are thus situated, and we make no effort to deliver them and have the evil put away from us, as a body.

My God in mercy inspire into the hearts of Primitive Baptists a willing mind to contribute their mite in consummating such a great and glorious work. We may look for opposition, as there was in rebuilding the temple. I hope the brethren will comply with the request of brother Respass, and speak their mind freely

G. W. HEAD.

Sladesville, Hyde Co., N. C., Oct. 20, 1876.  
Dear Brother Gold:—

It seems that this is one of the most destitute countries for preaching in the state of North Carolina. We have the gospel so seldom, brother Gold, that I often get in a cold state. I believe the Association that was held in this county will have a good effect. I was providentially hindered from attending, but have felt to rejoice to hear the brethren and friends tell of the power of the word, and the effect of the same.

Brother Gold, I have never seen you naturally, but hope that I have seen you spiritually. Though I am nothing, and often feel less than the least of all, I hope that I am one of that poor and afflicted number; though fear often takes hold of me and tells me that I am wrong. Yet, amid all these doubts and fears, I

hope I trust in the Lord for life and salvation. There is a glorious promise in the Bible to those that love God; and I often wonder if I love him. It seems that I cannot satisfy myself on this point; yet I know that I fear him.

Brother Gold, there are a great many Baptist believers in this country that contend for the faith once delivered to the saints, and I believe, if they could hear more preaching, and were reminded oftener of their duty, it would cause them to come out from the world and honor that faith they so earnestly contend for.—I feel that they would enjoy a blessing that they are destitute of. We have one ordained minister, our beloved Elder Cartwright, in this county, whom I esteem a father in Israel, but we live twenty-five miles apart, and he has such a large circle to attend that he seldom gets here.

Brother Gold, it would please me much to see a long route of appointments for you, in your paper, for this county; for in that paper I always find something good. I will stop.

As Joseph said, when it goes well with you remember me, your little brother, if one at all.

Will you please give your view on Luke 16, beginning at the first and ending with the 12th verse, which reads thus: "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations," and oblige one that wishes to be guided in the way of all truth,

R. LUPTON.

Remarks.

I was much impressed, while in Hyde county, as to the ripeness of that field for receiving the gospel.—It looked like the fields were white to the harvest, and that the reapers need but put in their sickles and gather the grain.

The text of scripture brother Lupton refers to, I think, means that one operated upon by divine grace should so use the mammon of unrighteousness (worldly riches, out of which grow so much unrighteousness; for the love of money is the root of all evil), that Christians and honest people generally will be satisfied that he is honest and faithful, and thus he will make friends of such people, so that if he should fail, they would minister to his necessities as long as needed; and that his fruit be so good that he will be received into the fellowship of the church which is an everlasting habitation.—[Ed.]

Wilson, N. C., Nov. 4th, 1876.

Elder P. D. Gold,—Beloved Brother:

Under a most feeling sense of my own weakness, and an ardent desire to be strengthened with might in the inner man, to run with patience the race set before me, ever looking unto Jesus the author and finisher of our salvation, I irresistibly venture to pen you a few lines, while the curtain and quietude of night overshadow all nature.

I wonder why it is that I thus, from time to time, feel such a drawing forth of soul to converse with the scattered and tried ones of our heavenly Father's peculiar people, through the medium of your esteemed paper. If it be our duty, as we feel, may we be enabled to enjoy the soul-cheering and comforting presence of the Holy

Spirit, while conversing on the glories of our precious Savior. May we ever be enabled to bear true testimony, both by conduct and conversation, to the efficacy of Jesus' blood to save the chiefest of sinners, of whom we feel to be.

In perfect weakness and destitution in self, am I, having nothing in my hands to bring, simply clinging to the cross. Truly I can testify, that it is not by works of righteousness which I have done, but by grace we are saved, through faith, and that not of ourselves: it is the gift of God; not of works, lest any man should boast. How precious the assurance that we are God's workmanship, created in Christ Jesus unto good works, which he has afore ordained that we should walk in them. What a wonderful Counselor, Prince of peace, King of kings, and Redeemer of sinners.

Beloved in Christ, scattered over this wide domain, may we be enabled in humility to follow our Lord through this wicked and perverse generation, remembering that he says, "Unto that man will I look, who is of an humble and contrite spirit, and trembleth at my word." This indeed seems contrary to nature, but he again says, that if we will be his disciples we must take up our cross and follow him. May we testify to those lingering around the fold, that his yoke is truly easy, and the burden light. Think! Christ bore the burden that we might wear the crown. Was ever love like this?—Was ever love so free? This is my glory, joy, and bliss, that for me Jesus has died.

Was it not for this humble, but priceless hope in Christ, what would become of such as I, if any such there be, helpless, alone, destitute, no righteousness to plead, no source unto which to flee, our frail bark beating against the tumultuous waves of life, oft overshadowed by thick and dark clouds, with the sensible realization of our utter nothingness.—Vain is the help of man, and cursed is man who trusteth in man, or maketh flesh his arm. Man, by nature, boasteth in his strength, and many would doubtless think us beside ourselves to converse thus, but we trust we can testify with you, that *salvation is of the Lord*. Surely in Christ alone is our hope, strength, life, righteousness, peace, joy, and salvation. Would that we could rejoice in him evermore, pray without ceasing, and in every thing give thanks. But it is necessary that we should be clothed with humility as a garment, and as we have received Christ Jesus the Lord to so walk in him with humility and love, esteeming others better than ourselves.

Have you suffered losses and crosses of home and friends, by separation, death, or war; realized prosperity and adversity; been brought to the grave and restored to health (by God); been tempest-tossed and tried, and found the trial of your faith more precious than gold which perisheth? So have I. Have you been deprived of the communion of saints, and the inestimable privilege of sitting under the droppings of the sanctuary, where the most precious truths of the Bi-

ble were proclaimed, and also been blest with the opportunity of hearing the gospel and mingling with the saints from Sabbath to Sabbath, feeling the one to be a land of dearth, and the other a goodly land flowing with milk and honey? So have I. Thus with many, doubtless, I can drop a sympathizing tear, and would that I could also a word of comfort.

Though my days have been few, yet the scenes therein have been very diversified, rapidly leading me on from change to change, which will, probably, continue till the curtain of life shall fall, all showing us the uncertainty and vanity of all things beneath the sun. Surely vanity of vanity, all is vanity. Do you feel to be strangers and pilgrims on the earth? So do I.

Have you oft times been enabled to cast a retrospective view over your life, and realize the precious emotion that it has been one continual stream of mercy, our heavenly Father guiding the little bark, and preserving it, although at times, apparently, almost overwhelmed? So have I.—Have you experienced pain and ease, joy and sorrow? Have you felt the heart-rending sorrow of a guilt-stricken soul, and that if you offended in one point you were guilty of all the justice of God in your condemnation, seen your own helplessness, ruin, and if it were not by grace through faith there would be no hope for you? So have I. Have you realized Christ formed in your never-dying soul the hope of eternal life and glory, where, when time is over, you will forever rest in his love and praise his name, the chiefest among ten thousand and altogether lovely; which hope is of such inestimable value, although unseen by mortal eye, that you would not part with it, however humble it may be, for worlds on worlds like this? So have I. Have you enjoyed that quietude of soul in the perfect rest and peace in God, however the storms might be beating around, enabling you to rejoice in tribulation, and the language of your soul being, "Though the earth be removed, and the mountains be carried into the midst of the sea, yet will I trust in the Lord and be staid upon my God." Have you been hemmed in on all sides but not forsaken, cast down but not destroyed, bereft of the dearest but cheered and sustained by the Friend above all others? Have you felt to be poor in spirit but rich in faith and heirs of the kingdom; that you are dead to the world and your life hid with Christ in God, beyond the reach of harm, with the humble hope that, when he shall appear, you will also appear with him in glory?

"Oh! what a blessed hope is ours,  
Who thus in Christ believe;  
We more than taste the heavenly joys,  
While here on earth we live."

Have you been on the mountain top, rejoicing in the hope of the glory of God; on the hill side, peacefully reclining, looking in his loving-kindness and tender mercy, fearing no evil, but trusting in the Lord with full confidence of heart, feeling to recline beneath the shadow of a great Rock in a weary land? Have you felt to enjoy sweet communion with the living God, and to testify