# "ST. BARTLEY"

BY ELIZABETH PRICE

ONE of the best pieces of work Howard Weeden ever did was the head of Uncle Bartley Harris, the famous old Hard-shell Baptist preacher whose remarkable character left a lasting impression upon the religious life of the colored people of Huntsville.

I have been interested here these last few days and ask people, white and colored, too, as I went about, "Did you ever know Uncle Bartley Harris?" No man of his race has ever occupied a position of more influence with all colored people, especially the God-fearing ones, and he was universally respected and trusted by the white people.

It was pleasant to walk down in the cool of the morning to Uncle Bartley's church, asking about the old man whenever I met any old timer. The colored people would always exclaim, "Yes, Mistis, I surely did, I knowed him all my life."

Uncle Bartley was a landmark as firmly fixed in the lives of the older colored people as the Big Spring, the Court House, or the centuries-old oak tree in Adams Avenue. I went to his church—the Primitive Baptist—oftenest called Hard-shell Baptist. It is not far from the famous Big Spring where the old preacher baptized so many "sinners." I looked at the corner stone and read this unique dedication, "Erected A.D. 1872," and underneath, "St. Bartley's."

I have known many eminent divines and many forceful preachers, but never before have I seen one cannonized by the loyalty of his flock and all in his own life time at that. It was a simple but a significant dedication, and was eloquent of a people's devotion to their "pasture."

Miss Howard once told us she was driving on a certain day with a Catholic friend from New York and took her to see this church. When the visitor's eyes fell upon the tablet she exclaimed "St. Bartley's! Why, there is no such a saint in the calendar!" She was much amused when Miss Howard told her he was a saint of our making.

I CALLED to an old negro woman I saw in a little yard adjoining the church and said, "Auntie, I have come to see Uncle Bartley's Church." She came forward with interest. I asked, "Did you know Uncle Bartley?" "Yes, mistress, I knowed him all my life. He baptized me." I had found what seemed the sum and substance of all earthly virtue, as well as a sure passport into Heaven!

The old woman said she had the keys of the church and would be glad to take me into it. As she opened the door she remarked, "We scuffles *hard* enough to have a church!" And, by way of introduction, "I'se a mother in de Primitive Baptist Church what Uncle Bartley founded."

She led me up the aisle to the altar and showed me the "gravenidge" of the old pastor. A "gravenidge" you must know is a stiff, hard crayon image in a heavy black and gold frame—perhaps you know the type.

"Some thinks hit's a good picture," said my guide, "but I 'lows I don't think hit's so good myself." I must " 'low" also that the "gravenidge" lacks the spiritual revelation of Miss Howard's soft water color.

The church is a very simple red brick building, with a gallery inside and walls painted sky blue. It is bare and pathetic looking to one unaccustomed to its *genre*, but God's glorious sunshine floods the interior through many windows and undoubtedly it must seem a pleasant and comforting place to those who know it and feel at home here.

I sat down in a pew and asked Aunt Lee questions about Uncle Bartley. As she talked and I remembered other things I had the thought that the history of this humble old darkey was intimately interwoven with much of the history of the town and some of its best, as well as hundreds of its humblest people, and that a knowledge of his personal history meant knowledge of much of the personal, political and religious history of the town.

Scarcely anyone of prominence during the last seventy-five years of his lifetime but had known Bartley Harris.

This "Primitive mother" said that one of the earliest things she remembered was going to church holding to her mother's dress and being told to call the preacher "Father"—" 'ca'se he was so old—he was mighty nigh one hundred when he died."

Her words were the picturesque mixture of manners caught from the old plantation days and of native ingeniousness. She said, "When de Baptists worships dey calls mo-ners, and Uncle Bartley wuz powerful moving wid de mo-ners. Den, when dey wuz baptized in de Big Spring, he alluz helt 'em and put 'em under de water, until he got so old he couldn't hol' 'em no mo', and den some of de younger brethren helt 'em and put 'em under de water an' Uncle Bartley he lay his han's on 'em and he say, 'I baptize thee in de name of the Father an' de Son, *an'* de Holy Ghos'!" she said this benediction with a natural expressiveness and with great emphasis upon "an'."

"When did he baptize you?" "Lor', Mistis, I'se eighty-two years ole, and he baptize me when I wuz about twenty-two."

Aunt Lee told me a bit of war time history. "Befo' de war de Primitive Baptis' Church was out yonder in a part of de town dey calls Geo'gia, an' de Yankee soldiers set fire to it and burnt it, an' long time after de war de United States sent four hundred dollars to Uncle Bartley ter he'p pay fer de church—four hundred, 'cordin' to my remembereth."

WHEN I left my kind old guide I told her that very soon a picture of Uncle Bartley would be printed on the cover of a beautiful magazine and that I would be sure to bring her one to hang up in her house. She was overjoyed. "Well, now, dat sholy will be gran'," she said, "jes' gran'!"

From there I walked through streets drenched with perfume of clematis, magnolia, jessamine and mimosa (I adore an old Southern town) and stopped in at Weeden Place and told Miss Kate about my quest. She was much interested and added some of her own recollections of Uncle Bartley. After a little visit I walked up the street and found myself at the very fountainhead of it, for among the ladies I joined on a friend's veranda I found Mrs. Powell, the granddaughter of the gentleman who owned Uncle Bartley in the beginning of time—long before the war.

She told me that he had belonged to her grandfather, Mr. Daniel Harris, who had a large plantation near Huntsville. When his slaves were divided, he gave Bartley to his daughter, Martha (Mrs. Powell's mother). Bartley married Miss Martha's "Mammy Jinny" and, to prove Uncle Bartley's patriarchal virtues, she told me he had had seventeen children.

LATER, during my visit, Mr. Harris Spattowood came up and added more reminiscences of the old slave. He said, "I called him Daddy. He and our Mammy took care of our mother's silver during the war. He was always faithful and kind and good."

He said that Uncle Bartley had baptized more than three thousand members into the Primitive Baptist Church and that he made a picturesque and commanding figure as he stood in the waters of the Big Spring, his tall figure enveloped in a long linen duster, his head bound with a white turban.

Those baptizings were occasions of the most intense fever and excitement among the negroes. They formed a procession at the church and moved down to the Big Spring, singing as they went, and their singing was solemn and impressive.

Uncle Bartley was six feet and stood very erect in his youth, but as the years bore down upon him he grew stooped and bent. He was brown of skin and wore a close cropped gray beard when Miss Howard painted him. He had a powerful voice and he swayed his emotional audiences with his eloquence and fervor.

I have heard that the old preacher's funeral was the greatest ever seen in Huntsville. Two negroes went wild in their exaltation of devotion and were swept by a great wave of fervor. They crowded around the hearse and moved in a solid mass to the last rest place of their beloved old saint.

They will keep his memory green in St. Bartley's Church and, for the rest of the world, the gifted artist has caught the dignity and fine poise of the old minister in a way that no one else could ever have done, because she understood the essentials that went to make the old plantation slave's character, the traditions, the environment, the training.

# SOUTHERN WOMAN'S MAGAZINE

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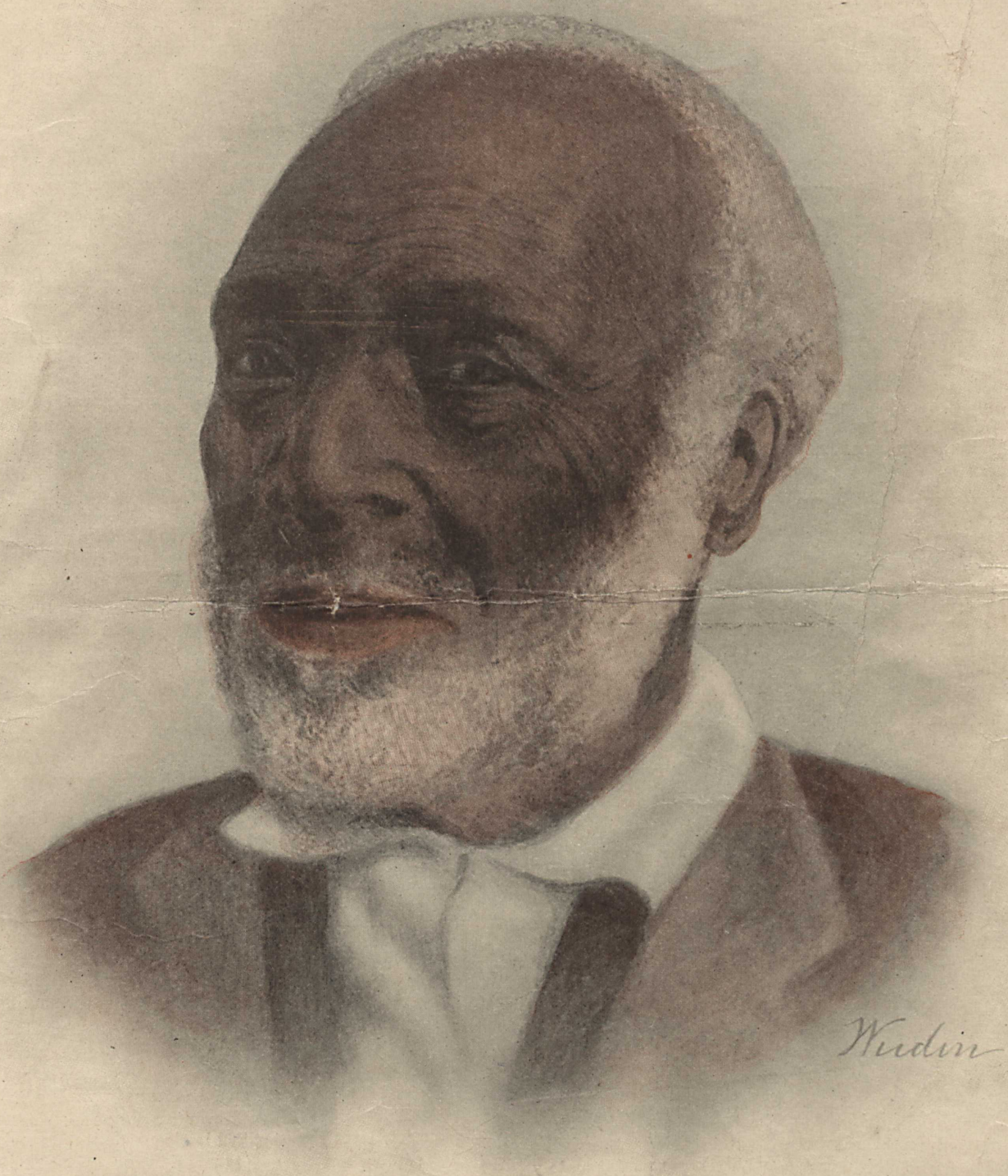


BEGINNING
"A Born Bachelor"
by
Annie Steger Winston

A SERIAL OF THE SOUTH OF TODAY

# ZION'S ADVOCATE.

## Devoted to the Cause of God and Truth.

J. CLARK, EDITOR. S. D. MYERS, PUBLISHER.

SEMI-MONTHLY. "THE WAYS OF ZION DO MOURN."—*Lam.* i. 4. "THE LORD SHALL YET COMFORT ZION."—*Zech.* i. 17. $1.75 A YEAR.

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### THE GOSPEL.

"THE GOSPEL is a revelation of the grace of God to fallen man through a Mediator; or, it is a wise, a holy and gracious constitution of God for the recovery of fallen, sinful and miserable man from that deplorable state into which sin had brought him, by sending his own Son, Jesus Christ, in the flesh, to obey his law, which man had broken, to make a proper atonement for sin by his death, and thus to procure pardon and eternal happiness for all that repent and receive the Gospel of salvation, together with the promise of the Holy Spirit to work this faith and repentance in their hearts, to renew their sinful natures unto holiness, to form them on earth fit for this happiness, and to bring them to the full possession of it in heaven."

Thus wrote a judicious English author more than a hundred years ago, and which is in harmony with what the Scriptures teach on the subject. Christ Jesus the Lord is the sum and substance of the Gospel. Hence, to *preach Christ*, or to *preach the Word*, is to preach the GOSPEL, and which, according to the true etymology of the word, is good news, glad tidings, and of course to those, and only those, whom Christ its divine author came into the world to save—*sinners*—It has no dealings with any other characters or class of persons, and only to sinners, in a gospel sense. Herod was a sinner, a vile, ungodly wretch, but the tidings announced to him of the birth and incarnation of him who was the sum and substance of the Gospel, was distressing news instead of glad tidings, as proclaimed by the angels, and hence he conceived a device to put him to death. Saul of Tarsus, as he acknowledged was a sinner, and the chief of sinners, had the characteristics of those that Christ Jesus came into the world to save, and hence the assurance that it was a faithful saying, because God is faithful, by whom he was called, and it was glad tidings to him. As Christ has in himself all that is embraced in the word Gospel, with all the fullness of the Godhead bodily, assurance is afforded that all that he came into the world to do shall be infallibly accomplished; that, as he averred that he came into the world to seek and to save that which was lost—to save sinners, the chief of sinners—so it shall be done, as his word shall never return to him void; shall never fail to accomplish the purpose for which it was sent, and prosper in the thing whereto he sent it. All, therefore, who feel their need of him, who have a knowledge of sin, shall in due time have a knowledge of salvation by the remission of their sins. This work is embraced in the name given by the angel, which is above every name, which is JESUS, *for he shall save his people from their sins*. His name signifies a Saviour, and his work is salvation. That only is

the Gospel which makes a true report of him. Isaiah in his fifty-third chapter made a true report of him and inquired, "Who hath believed our report? and to whom is the arm of the Lord revealed?" John gives a commentary on this as fulfilled in the Messiah when he was incarnate: "But though he had done so many miracles before them, yet they believed not on him. That the saying of Esaias the Prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" [xii, 37, 38.] The Apostle Paul testified to the same effect: "And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed they Gospel. For Esaias saith, Lord, who hath believed our report?" [Rom. x, 15, 16.] The Gospel of Christ, then, is a true and scriptural report of him, of his character and his work; and, in intimate connection therewith, the true characters of those he came into the world to save. Any mistake about this is fatal, because, if he is not known, and consequently is rejected, there remains no other sacrifice for sin. All that is embraced in his Person, his work finished, what is now in progress and what shall be accomplished, when the last enemy, which is death, shall be destroyed, and "when he will ransom them from the power of the grave; and redeem them from death," [Hos. xii, 14,] is the Gospel as it is in Christ Jesus the Lord, and must be reported correctly in the Gospel ministry. The *sinner* and his *Saviour* are described in the Gospel. It is not presumable that a correct report can be made of him by any who do not know him; hence it is written that it is life eternal to know him, [John xvii, 3,] and the converse of this is equally true—it is death eternal not to know him.

Let us, then, briefly examine, by experimental and scriptural illustration, the two prominent theories of our day, which pass current with many for the Gospel of Christ. Take the poor, condemned sinner, weary with labor and heavy laden, working and toiling under the law, and bearing the heavy load of sin upon his guilty soul; days and nights of toil, of sore travail, crying in deep distress and bitter lamentation to God for mercy, but can see nothing but the burning mount that cannot be touched, and hear nothing but the awful roar of Sinai's legal thunder, *cursed is every one that continueth not in all things written in the book of the law to do them*, and every effort to escape the consequences of sin by the deeds of the law and works of the flesh only results in sinking him deeper, as when the commandment comes with all its killing power, sin revives, is seen more clearly, is felt to be exceeding sinful; now standing before a Holy God, his justice demanding satisfaction for sin, or in default of it, eternal death, when an end of all human perfection is found. This is the character, the *sinner*, that Christ Jesus came into the world to save. But let us first point him to the Arminian's Saviour. Tell him that Christ has done his part, and he must do his; that the atonement was made for the original sins of all mankind, and salvation is offered to every one upon condition of faith and repentance and good works, which is his part, &c., &c. Is there any good news or glad tidings in such a message as this to that poor, condemned sinner? Nay, verily; and he could say with Job, Miserable comforters are ye all. That system of doctrine, then—the conditional salvation scheme—is not the Gospel of Christ, but another gospel. Let us, secondly, point him to the Arian's Saviour. Tell him that Christ is the first and noblest of all the creatures that God made; that he was the subordinate instrument by which he made the worlds—"the first production of divine power"—and also

inform him that Adam's posterity are not embraced in the Church of Christ; that his people were created in him in eternity, and Adam's posterity created in him in time, and these two heads have their families respectively, &c., &c. Does this theory sustain the meaning of the word, *Gospel*, to that poor, helpless and lost sinner? Is there anything in it to cause him to rejoice? Is there any hope in it for any sinner on earth? We say emphatically, no; and to which we feel assured every christian on earth will subscribe. It is another Jesus, another gospel, and not the Gospel of Christ. That poor sinner can heartily respond to the sentiment of Newton—

"So guilty so helpless am I,
I durst not confide in his blood,
Nor on his protection rely,
Unless I were sure he was God."

We would direct the particular attention of all these perverters of the Gospel of Christ to the following passages of God's Word: Gal. i, 6, 7, 8, 9; Rev. xxii, 18, 19. But when the true report of Christ is made to that sinner; that he loved his own which were in the world, and loved them to the end; that he came into the world to *save sinners*, even *the chief of sinners*; that he is able to save to the *uttermost*—desperate cases, vile sinners whose sins are as scarlet; to open the prison doors and set the captives at liberty; to bind up the broken-hearted, and in answer to the heart-felt acknowledgement of guilt, wretchedness, poverty and weakness, without strength, the answer is, Salvation, WITHOUT MONEY AND WITHOUT PRICE, WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY. Bread for the hungry, water for the thirsty, raiment for the naked, medicine for the sick, salvation for the lost, and all freely given, without any consideration of merit or demerit in the recipient; but only according to the good will and pleasure of him who said: "I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance." All that is embraced in the Gospel of glad tidings of great joy, and in its Divine Author, who came down from heaven, is found to be true and in every way adapted to the condition of that sinner. All that he needs he finds in Christ. He is the hidden treasure in the field, and all is sold and given up for him. He denies himself and comes to Christ, in whom he finds rest.

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### Dr. Johnston and Sister Phillips.

IT will be seen from sister PHILLIPS' correction of typographical errors in her former communication, and her explanation of the phrase criticised by brother JOHNSON, (which she wrote before she received the ADVOCATE containing brother JOHNSON'S letter,) that the difficulty is explained, so the objection will be removed. Had we received her letter before brother J.'s letter was published, there would have been no necessity for its publication.

We suggest to our sister that, when her neighbors come again to borrow the ADVOCATE, to tell them to remit the subscription price to us and receive and read the paper upon the independent and honorable principle. If she had have read her letter carefully when first received, her corrections and explanations would have rendered brother JOHNSON'S criticism unnecessary. We understood her, in the objectionable phrase, to try to exhibit the likeness of the type (the scapegoat) to the antitype, the Lord Jesus Christ, who bore our sins and carried our sorrows, and accordingly it is written: "Their sins and their iniquities I will remember no more forever;" and, "Blessed is the man whose sins are covered."

We had put on file, for this No. a letter from brother JOHNSON upon "The Atonement," but we lay it over for a future No. to give place to one just received from him upon the subject now so

interesting to all true Bible Baptists—the movement of our Immanuel in the churches, in coming out from among the perverters of the Gospel of Christ and raising up a standard against them. We see in that record what God can do in bringing his sons and daughters to Zion, and in prompting them to testify against every false way.

### The Mount Pleasant Association.

We have received from Elder M. J. Sears some copies of the Minutes of the above named Association, which was held with the church at Sharon, Howard Co., Mo., in September last. Eleven churches are reported in correspondence, but their pastors are not designated in the table. Eld. M. J. Sears officiated as Moderator. A good, practical Circular Letter is published. Brother Chas L. Yates, who has recently returned from his western tour, was at this Association. The Association showed very distinctly how she stands upon the important question which has occupied the attention of our denomination for many years, and which now seems to be approaching the crisis which every sound Baptist will rejoice to witness—the separation of the churches of the saints and ministers of Christ from heretics and workers of iniquity of every name, which will be seen by the adoption of the following resolution, the 17th and last item of their proceedings:

"Resolved, by this Association, that we endorse the recommendation of many of our brethren in the matter of holding a National Convention at some convenient place in order to re-affiirm our principles as a denomination, and should our brethren in the different States agree to hold such a Convention before the time of the next meeting of this Association, we hereby instruct the Moderator of this Association to call a meeting of the delegates to be sent by each church composing this Association, to meet at some one of our churches he may designate, in order to appoint one or more delegates to represent us in said Convention.

Minutes read, adopted and adjourned.

M. J. SEARS, Mod'r.

Boyd M. McCrary, Clerk."

### Union Meetings with Chappawamsic and White Oak Churches.

The Church at Chappawamsic appointed a Union Meeting of three days to embrace the fifth Sunday in September. Ministers were invited, and we expected two to aid us, but they did not attend, and so all the labor devolved upon us. Two discourses on each day, Friday and Saturday, and one on Sunday.

The monthly meeting at White Oak, fourth Sunday in October, was appointed for a Union Meeting to begin on Friday. Brethren P. W. Yates and L. B. Wenne were expected, but neither of them attended, for good reasons, no doubt. The labor, consequently, fell upon us, and, although hard, it was peculiarly agreeable. We preached twice on Friday, three times on Saturday, twice in the meeting-house and late in the evening at the house of a christian woman who has been confined to her bed for a long time. Sunday morning we baptized six, which makes fifteen baptized there within a few months, and the prospect is that more will soon come to Zion there. After the services at the water we repaired to the house and preached, commencing at 11 A. M., and 2½ P. M. The congregation was estimated the largest seen since the Association was held there. The waters seemed to be troubled there after a long cold, dreary winter, and we all thank God and take courage. Our enemies taunted us, virtually saying, "Where is thy God? You will never have a revival unless you cease to preach that hard doctrine. Be more liberal, and adopt our benevolent means, and sinners will be converted."—God be praised, they have all been found liars unto us, and God has appeared in his glory to build up Zion. His standard, and thanks to his saving and preserving grace, has never been lowered there either to *Arminianism* or *Arianism*, nor to any other *ism*; yet we are nothing and God is all and in all.

> "O how bright the morning seems!
> Brighter from so dark a night;
> Zion is like one that dreams,
> Fill'd with wonder and delight."

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us whereof we are glad." May the Lord appear in his glory to build up Zion in all the churches.

### Elder J. W. Holman's Letter.

BROTHER HOLMAN, in his letter published in this No. of the ADVOATE, expresses his cordial approval of brother BURNAM'S papers upon "Our Educational Interests," and asks us if he is right in such opinion. We answer unhesitatingly, yes; and in that we think there can be but one opinion among our people. The only difficulty apprehended by us is the question of raising the means to establish it; but if all who favor the enterprise would come forward as brother H. with a tender of substantial support, there would be no lack on that score. Brother H. justly says that. hitherto but few in his Association have corresponded through the ADVOCATE, and the reason is, but few of them have subscribed for it, We notice in the Minutes sent us by brother HOLMAN that seventeen churches are in correspondence in his Association, and a full proportion in the ministry and membership, and we would suggest to our brother that he endeavor to increase the circulation of the ADVOCATE among them.

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### Thomas Holloway's Letter.

WE give publicity to Mr. HOLLOWAY'S letter from London in this No. of the ADVOCATE, upon the principle of the "Golden Rule," as we have been swindled. not in the same way of Mr. H., but by advertising and doing Job Work. for those who have not paid, and we would be glad if the Press generally would pass around all such swindlers. We inserted an advertisement five months last year for Ash & Robbins, Brooklyn, N. Y., for which they never paid a farthing. We also published an advertisement four times (about two-thirds of a column of the ADVOCATE, commencing in No. 10, of last volume) for "L. E Brown & Co., 214 & 216 Elm St. Cincinnati, O.," for which they promised to pay us in their "Improved Cooking Utensils," and, although we have several times reminded them of their promise and indebtedness, they have paid no attention it.

During the month of August last we printed three thousand sixteen page pamphlets for a man passing under name of GEO. R. DUNNINGTON, who has been manipulating in the adjoining counties of Page, Fauquier and Rappahannock, for the purpose of establishing agencies for the sale of a Compound for Making Honey, for which he promised to pay the CASH as soon as they were finished. *as that was his way of doing business.* The pamphlets have been printed and ready for him for the last two months, but as he has not yet made his appearance, although we notified him twice that they were ready for delivery, we have concluded that his money has taken wings and flown away, or his honesty, of which he speaks so much in his pamphlet, (probably both) has entirely departed.

In the hands of swindlers we have *fellow-feelings* with the celebrated Pill and Ointment Patentee and Manufacturer which has made us *wondrous kind* to the extent of passing around the following letter of caution and complaint:

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533, OXFORD STREET, W. C.,
LONDON, 22nd Oct'r, 1878.

DEAR SIR:—Will you be pleased to allow me, as a stranger, to invite your attention to a gross fraud which is being practiced upon me and the public by Joseph Haydock, of New York, who is using my name in making and selling spurious Holloway's Pills and Ointment

Annexed I venture to hand you one of his advertisements wherein he calls himself the Agent of Professor Holloway, for the United States. Now, he has no connection whatever with me, and the whole thing is a fraud

Editors are constantly writing to me for payment of his advertisements, believing that he is acting for me.

It has taken the greater part of a long lifetime, with many anxieties and cares. to accomplish what I have done, and you will, no doubt, sir, consider it most unjust that this Joseph Haydock should, unconsciously, be aided by the Newspaper Press of your great country in this deception.

Should you condescend to notice this subject in your valuable paper you would confer a lasting obligation upon me.

I take leave to enclose a little circular which, perhaps, may interest the ladies of your family, knowing as I do, how greatly education is advocated by women in the United States.

I remain, with great respect,
Your most obedient servant.
THOMAS HOLLOWAY.

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ELDER E. H. BURNAM'S address 3512 Washington Avenue, St. Louis, Mo.

## Communications.

### Proceedings of Ten-Mile Church.

THE Regular Primitive Predestinarian Baptist Church, called Ten-Mile, Harrison County, W. Va., believing and maintaining the fundamental doctrine of the Holy Bible, as set forth abstractly in the Philadelphia Baptist Confession of Faith, of date 1742 There is not the smallest change among us in regard to the doctrine of the Holy Scriptures since we last wrote to you. We desire to keep in view of our ancient landmarks, and stand firm on our ramparts—the apostolic platform—notwithstanding much has been said, preached and published in doctrine very detrimental to the peace, union, progress and welfare of the great Baptist family. Its withering influence has had a baneful tendency to gender confusion and destroy the peace and harmony and caused division in the Baptist brotherhood almost in every locality, and has written lamentation and sadness on the countenance of the children of our beloved Zion. As a synopsis of our faith, for further satisfaction, we have written the following summary:

1 We believe in One only true and living God, and that there are Three that bear record in Heaven—the Father, the Word and the Holy Ghost—and that these Three are One.

2 We believe that the Scriptures of the Old and New Testaments are the Word of God and the only Rule of Faith and Practice.

3. We believe in the doctrine of Eternal, Particular and Unconditional Election.

4. We believe in Particular Redemption by Jesus Christ.

5. We believe in the utter inability of man to save himself, in whole or in part.

6. We believe in the doctrine of original sin, and that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

7. We believe that God's Elect are sinners of Adam's family, who, by reason of transgression, have become dead is trespasses and sins, and that they shall be "called with a holy calling," regenerated, converted and sanctified in time.

8 We believe that the saints shall persevere in grace to ultimate glory.

9 We believe that Baptism and the Lord's Supper are Gospel ordinances, instituted by Jesus Christ, and that true believers are the only subjects, and that the mode of Baptism is by immersion.

10. We believe in the resurrection both of the righteous and the wicked, and eternal judgment, and that the salvation of the righteous and the punishment of the wicked will be eternal.

11. We believe that no person has a right to administer the ordinances only such as are regularly called and come under the imposition of the hands of a Presbytery.

To the Tygart's Valley River Association to convene with Leading Creek Church, in Randolph Co., W. Va., on Friday before the last Lord's Day in August, 1878, sendeth greeting, hoping and praying you may be governed by the laws of Christ, under the influence of the Holy Spirit, to order your deliberations to the glory of God and the cause of truth. We send you in this communication the statistics of our present state. We yet live to realize the manifestation of God's will and pleasure in permitting us to assemble ourselves regularly on our stated meeting days and place to worship God, which blessing we highly appreciate. We still enjoy peace and union among ourselves. While we cannot boast of great revivals and numerous accessions to our church, yet we feel grateful that we have witnessed no angry strokes of God's displeasure against us, but at long intervals some encouraging tokens of his love and approbation; though in these days of error and delusion faith becomes a little obscured and dark clouds overspread our pathway; we can see neither sun nor stars for many days, yet when we know that our great Captain is at the helm, we thank God and rally again, take courage and cast anchor, hoping day will appear by and by. We are blessed with a true Gospel ministry — We have for our Pastor our dearly beloved and much esteemed brother, Lewis A McDonald to go in and out before us, to encourage and feed us on the milk of the Word, and other visiting ministers occasionally. Our days of meeting are the first Sunday in each month and Saturday before. We have received since we last wrote to you, by baptism one, by letter five, dismissed by letter four, excluded none, deceased one. Our present number is eighteen. If you wish any further information interrogate our brethren whom we appoint to bear this communication to you, namely, Edmund Dennison, Lewis A. McDonald, Joseph H. Robinson and John W. Dennison.

Done by order of the Church at our meeting of business, July 6, 1878.

We, the above named Ten-Mile Church, feeling ourselves aggrieved, feel it due to ourselves to set forth (for redress) this our remonstrance against the proceedings of the Tygart's Valley River Association, for and on account of her reckless, injudicious course in endorsing and ratifying the hasty and unwise proceedings of the Red Stone Association, at her session in 1875, which organized into an unscriptural body or tribunal, and in that capacity assumed to mark out a line of distinction (ignoring the foundation of our former peace) and made parties; but we thank God we have committed ourselves to no party but the Church of Christ, to obey the laws of Christ our only Law-giver, and live and act in our independence, taking the holy Oracles of God for our rule and standard independent of all that is or may be written and published in *The Signs of the Times*, or any other religious periodical—no head to our body, or party, as you choose to call it, but Jesus Christ. In that organized capacity, in the absence of all discipline, and without a precedent in the government of the Lord's house, or even in our courts of judicature, the Beebe party, as they wish to distinguish themselves, regardless of the innocent, to gratify a few fastidious men, reined up "John Clark," and all those whom they choose to call "his party," and recklessly, without an indictment, nor the first charge preferred against them, great or small, in doctrine, discipline or morals, without a hearing, or trial, judge or jury, proscribed them all and in mass condemned and voted the whole "Clark party," or "faction," as they called them, out of their fellowship. The legitimate inference or conclusion we arrive at is, because they could not endorse all the heresies written and published in a professed religious paper called *The Signs of the Times*, and regardless of all consequences, we think, very injudiciously, in their hasty resolve, excluded many thousands of God's dear children to rid themselves of a few men they considered troublesome. We are sure the Lord will not bless such a course. Therefore, being disaffected toward the forward and inconsiderate proceedings of the Tygart's Valley River Association, which has endorsed the whole proceeding of the Red Stone Association, and by endorsation, through the medium of a correspondence, not only approved, but have made the act of the Red Stone Association your act, hence our grievance and disaffection toward the Tygart's Valley River Association, which calls forth this remonstrance:

We, the above named Ten-Mile Church, who desire to stand upon the apostolic platform, and walk in the old path, in view of the ancient landmarks, do this day, being the 6th day of July, 1878, acting under the laws of Christ, in our own independent capacity, ask no Conventions to do business for us, nor no constituted Associations to ratify what we do, in the love of the truth, and in the fear of God, and in opposition to all false ways, do this day, in obedience and reverence to Almighty God, make and set forth this our solemn protest against the following heretical doctrines, as it is set forth in our manifesto, and will not fellowship them nor permit those heresies to be preached in any of our pulpits. We give below a synopsis of the objectionable doctrines:

1. That the mediatorial nature does not exist in the Divinity or humanity of Christ Jesus, but in a third nature between the two, and this third nature is the Son of God, the first thing God created, or "the first production of divine power," and in him and identical with his creation was the creation of all the Elect.

2 That the quickening Spirit, by which the Elect are quickened into spiritual life is not the Holy Spirit, but a created existence.

3. That the Church never fell in Adam, therefore it needed no redemption.

4. That when Christ died all the Elect died literally in him, so that while Christ lay in the grave there was not a living saint in heaven or earth.

5. That is the Spirit that raised up Jesus from the dead that is quickened by the Spirit and is born again and becomes the Son of God.

6. That no part of the Adam man, or fallen sinner, in soul, body, mind or spirit, is born again, quickened into spiritual life, or changed from the love of sin to the love of holiness in the new or second birth.

7. That there will never be a resurrection of our mortal bodies, but that they die, return to the dust from which they were taken, and that is the last of them.

8 That Christ no more came to earth for his children than Adam went to heaven after his.

9. We know of no nature derived from Mary above the nature which Mary herself possessed; and, if Mary possessed a nature,

or was capable of imparting a nature which could, if offered, take away the sins of all the election of grace, we cannot see why Mary's body would not have answered the same purpose.

10th. That the Church is not made up of sinners of Adam's family, but of quickened spirits, or created vital existences, created simultaneously with Christ when he was created.

11. That something more than the humanity or body of Christ was delivered up for the offences of his people, and that something more was his Mediatorial life and Headship of the Church that suffered and died and rose again from the dead.

12. That the doctrine that the soul of man is regenerated, is born again, is quickened, is resurrected; that the soul in regeneration becomes the new man, is nothing more nor less than human tradition.

13. That the body that Christ assumed when he took upon him the seed of Abraham was the Church, and in that body he suffered and died on the cross. When he died they, that body, or Church, or the seed of Abraham died, and when he arose they arose, hence the inference the Church died for her own sins.

The foregoing thirteen specifications, with all their concomitant absurdities, we repudiate and denounce as heretical and pernicious; utterly inharmonious with the doctrine of the Bible, and record this our solemn protest against them, and in the love of the truth as it is in Jesus, will not fellowship them nor any of their kindred errors, nor none that propagate, preach, publish or defend them, but we cordially invite all true gospel ministers of our faith to visit and preach for us who do not believe and preach those heresies.

Now, dear brethren, if you can concur with us to keep the unity of the Spirit in the bond of peace, and contend for the faith once delivered to the saints, and unite with us in protesting, repudiating snd opposing those above named heresies, with all relative errors, and have no fellowship for them, and enter the above solemn protest and declaration of non-fellowship and spread it on the face of the Minutes of your Association in a public manifesto, and also enter it on record in your Church Books, then we can joyfully, both heart and hand, unite with you in christian union, love and fellowship. If you cannot agree and unite with us (as two cannot walk together except they be agreed) drop us from your correspodence and fellowship. May God grant to divest us of all prejudice and evil surmisings, and under the influence of his Spirit, unite our hearts in the love of the truth and for one another, that brotherly love may continue.

The foregoing document was presented, read and adopted by the Church and ordered to be recorded in the Church-Book, and a copy to be sent to the Association.

LEWIS A. McDONALD, Mod.
JOSEPH H. ROBINSON, Clerk.

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A SUMMARY SKETCH OF THE PROCEEDINGS OF THE TYGART'S VALLEY RIVER ASSOCIATION TOWARDS THE TEN-MILE CHURCH, FORMERLY A MEMBER OF HER BODY.

WE, the Church called Ten-Mile, feeling it due, in justice to ourselves, to give publicity to the unfaithful and unchristianlike proceedings of the above named Association in dealing with a supposed minority, seeking redress, (not, as some might suppose, desiring a continuance of membership in her body, while in her egregious inconsistencies—but we may look for little better from a body without Bible existence,) but that we may define ourselves before the public, that they may be able to judge righteous judgment I will here state that the Church appointed the undersigned to prepare the foregoing document, which you may see was written and presented to the Church, and we think we are safe in saying it was unanimously adopted and ordered to be forwarded to the Association, and also the whole document to be entered on her Church-Book. The Church appointed her messengers, as you may see in her letter—Edmund Eennison, Joseph H. Robinson, Lewis A. McDonald and John Dennison, of which there were none in attendance at the Association but Elder Joseph H. Robinson. We now write from the testimony he gives. Now, to give to our subject a little more light, at the time the church adopted the foregoing article there was a preacher of the opposite party present and raised great objection te one short sentence, which you can read, written in our remonstrance in these words:—"The 'Beebe party,' as they wish to distinguish themselves." He said he was afraid it would make division among them, hence the supposition, founded almost on explicit evidence, that through the medium of the visiting preacher the matter was made public to a great extent to the Association before it convened, and hence the most legitimate inference that the result at the Asso-

ciation was the fruits in part of a foregone conclusion, that the document was clothed with language too sarcastic and offensive to be read publicly for fear of making confusion and division, and, as it is common among them to smuggle the matter and let nothing come to light, and, as reported to us by our messenger, he presented the letter with a remonstrance and protest, as you may see in the instrument published, and without any hesitancy, according to the course they pursued, the decision was the fruits of a premature conclusion, and in palpable, open and known violation of their written constitution, refused to give it a reading in public, but referred it to a committee consisting of Joshua S. Corder, John Corder and Dolbear Kelley, who absented themselves from the body, and when the document passed their investigation they reported in substance thus: It was written in language too offensive to be read in public, and so rejected it, regardless of all consequences. Truly, unfaithful to their written constitution, to which they had vowed fidelity, and thus, in contempt, like it was when Saul was making his own defence, was ordered by the authorities to be smitten in the mouth, saying, in effect, Rivilest thou God's High Priest? Eld. Beebe being present, it was not admissible or in order to read it before his majesty, saying the "Beebe party," as they wish to distinguish themselves. As they made themselves a party, we though it not robbery to call them by their name. Hence you can see that, at the expense of a violated constitution, unfaithfulness and base contempt toward us, they refused us a hearing; but, notwithstanding, we thank God and take courage, hoping and believing that God will bless us in the deed, as we hope that, under the influence of the Spirit and direction of his Word, we have been made able to cut loose from the fellowship of the entire Arian Two-Seed party and their theory, with all its relative errors, which have troubled the church for a long time.

May God Almighty grant that we, together with all the Church of Christ, may keep the unity of the Spirit in the bond of peace, striving together for the faith of the Gospel.

Written by reqnest and in behalf of the church.

Brother Clark, we desire you to give publicity to all that we have written in the columns of the ADVOCATE, as early as practicable, and send a few extra copies to brother Robinson and myself. I will, if God will, write soon, and maybe collect a little money for you. I am yet alive, but very frail. Your brother in tribulation.

EDMUND DENNISON.

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DEAR BROTHER CLARK:—I see several typographical errors in my last letter published in No 8, current volume of ZION'S ADVOCATE; some so materially changing the sense intended that I feel constrained to correct them, and would have done so at once had not my paper containing the letter been borrowed almost immediately on reception, and was not returned until yesterday.

In second paragraph of first column, where it reads, "And now I have *unwillingly*," it should read "And now I have *unwittingly*" Again in second column, near the middle, where it reads, "as the *confusion* and weight of sins," it should read, "as the *confession*." A little lower, where it reads, "Who knows where went the soul of Jesus *while* his body was in the tomb?" it should read, "*ere* his body was in the tomb?" Below, in close connection, where it reads "in *pulling* away and off the load," it should read, "in *putting* away." In last line of this second column where it reads "*planned*," it should read. "*poured*" In third column, near bottom, where it reads, "But the blood holds the *soul*," &c., it should read, "But the blood holds the *seal*, and whenever it applies to an individual soul, cleansing it from sin, as the Spirit quickens it a new creation—a spiritual birth and resurrection in Christ—it stamps also the seal of promise for the final redemption of the body." Then, in fourth column, near the close, where it reads, "those who deny the resurrection *or* deny the humanity of Jesus," should read, "those who deny the resurrection *also* deny the humanity of Jesus." Also, in two places, where it reads, "To be born again, is to have been born before, *over*, formerly," it should read, "*once* formerly. Then again, in seventh column, near bottom, where it reads, "To redeem the soul—by organic complication, implicating his body from death by sin," &c., should read, "To redeem the soul—by organic complication implicating the body—from death by sin, the same soul in nature, (by organic complication implicating the same body in nature) yet without sin, (the only difference) must die in its stead." Again, in next column, near top, where it reads, "All fruit

of all the trees of the garden—*and are* those in the midst—," should read, "All fruit of all the trees of the garden—*save* those in the midst—were in representation of all physical, mental and moral provisions good and lawful for man." About the middle this same column, where it reads, "In final proof *on* him," it should read, "In final proof, *see* him." Near the bottom of the same, where it reads, "and now *bewailing* in pain," it should read, "*travailing* in pain."

There are other mistakes, but not such as to destroy the meaning, perhaps. Still, while correcting, I will prevent a very reasonable construction that *might* be put upon my unguarded language concerning the soul of Jesus as answering to the scape-goat, and where I ask the question, "Where went the soul of Jesus ere his body was in the tomb? This was written with my mind entiyely engaged with the figure; and, in accordance with the fact that after confessions of the sins of Israel were laid upon the scape-goat, he was carried or driven *away from altar and temple* as bearing away this burden of sin in order to separate and obliterate them forever. So when I ask the question, "Who knows where went the soul of Jesus," as bearing away that load of sin, and answer, "Not one," it was in answer and anti-type to that unknown, uninhabited land or wilderness where was driven the scape-goat, and concerning which no historian, sacred or profane, has given us any knowledge. And the question, as to time, was intended to be confined to that of the actual work of making the atonement; and as certainly limited by the final act of putting away, or covering of the sins endured And as to locality, or whence gone, was (figuratively, of course,) in direct reference, not only as to what unknown, unparalleled degree of torture his soul endured as the accursed and smitten in the whole man, but also, and now particularly, to what guilty distance from its God was driven that soul? To what unknown, harrowing depths of hell was it bourne down to as banished from God for the sins found confessed and bound to it, and that wrung that piteous cry, "My God! my God! why has thou forsaken me?" ere it reached the legal limit, appeasing justice and putting away sin? And from whence (And who knows whence? Not one) it "was raised, in a figure, (in a legal sense) from the dead," as changed to newness of life—to immortality—to die no more—to ascend triumphant over sin, death, hell and the grave, in that same day, as he had told the dying penitent thief on the cross—to the paradise of God. So my question had reference more to the legal than literal location of the suffering soul of Jesus; and that as confined to the time of completing of the work of atonement. For, immediately afterwards, I know—as every one knows who knows the truth of his own words—that his soul was directly in heaven or paradise of God.

If any of the correspondents or readers of the ADVOCATE have any light concerning Joseph's silver cup—his divining cup—that he gave to Benjamin, or rather put it in his sack of corn, and the connecting incidents, they will confer a great favor on me to give such through ZION'S ADVOCATE. I ask for information. Brother Clark, if you have any satisfactory ideas, please give them.

R. ANNA PHILLIPS.

*Rome, Ga, Oct*, 23. 1878.

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"Return to thine own house and shew how great things God hath done unto thee."

DEAR BROTHER CLARK—Like the obedient servant to whom this language was addressed by the gracious Redeemer, I now, also, try to tell the brethren, through the ADVOCATE, what God hath wrought for us in the wilds of Michigan. In a former historical communication I promised you that the Austin Church, if God was willing, would speak concerning the modern Arian heresy in the month of October. She did so at her regular meeting on Saturday, October 5th, without a dissenting voice. Her voice, note for note, and tone for tone, is that of the Ketoctan Associaton of Virginia, as I learn this morning by finding your Minutes on my table. This is cheering, indeed. It is evidence of being led by the same Spirit, and of being of the same family. This act of Austin was speedily blessed of God. One that we long believed was the fruit of our labor had it strongly impressed in her heart to come before the church and tell how great things the Lord had done in her and had compassion on her. She was received and baptized on the 9th of October by Eld A. M. Johnson. She had long been troubled to understand a couplet of an old versification of the 23rd Psalm that rested in her heart with great comfort, viz:

"The Lord my pasture will prepare,
And lead me with a shepherd's care."

But the meaning appeared evident to her

when she read the minutes of the meeting of the church of October 5th, and she was received October 6th. The *pasture*, truly, was prepared, and she was led with a *shepherd's* care. The Lord was truly with us. Sinners wept aloud and rejoiced in the rich effusion of the heavenly blessing. The preaching was all of a piece and in demonstration of the Spirit and power of God. Eld. A. M. Johnson of Sand Beach, and John Johnson, a licentiate of the Covenanted Baptist Church of Lobo, Canada, did the most of the preaching. The Canada brother spoke in the Gaelic language, in which he is considered an eloquent speaker.

Two days after the close of the public services of the Austin Church I attended the communion services of the Sand Beach, distant from here forty-two miles. This church has grown rapidly since her oganization, and at this meeting received Benjamin's portion. She drew into her fold the oldest Elder of the Presbyterian Church of Huron Co., Mich., namely, Donald McIntyre. He is truly a noble man and a christian. When he first heard the preaching (about three months ago) it so moved him and searched him that he forthwith sought to the law and the testimony, and finding it there confirmed, and also in accordance with the work of the Spirit in his heart, he, with perfect peace in his heart, came and related how God was gracious and merciful to him over half a century ago, and now how he longed to be buried in the likeness of Christ's death. The communion was postponed until near sundown, and in the interim he was buried by Eld. A. M. Johnson in our own broad Huron. It was indeed a time of great joy. He left his wife in the morning feeling too much indisposed to endure the fatigue of walking two miles to to the meeting; but, some time in the afternoon, she heard of her husband's baptism. It shook her like a mighty whirlwind. All sickness fled, as the shadows flee by the coming of the morning. She was present at the evening meeting, and before preaching signified her desire to come before the church. After preaching the church waited upon her and heard her experience of how a poor sinner was saved by reigning grace, and received her to their fellowship. This was well on to 10 o'clock at night. The moon shone but dimly as fleecy clouds hid her placid face. But, to the Lake we all went again, and saw the sister baptized as the Phillippian goaler was baptized. It was a solemn scene as the voice of praise and prayer resounded on the margin of the Lake, and afterwards the solemn tones of Eld. A. M. Johnson's voice as he baptized her in the name of the Father, Son and Holy Ghost. Thus ended a series of communion meetings which began in Lobo on the 27th of September. The good Lord was present at them all and blessed and fed his people. Each church had an increase to their number. The writer's youngest sister was received and baptized in Lobo.

But I am running this out to too great a length; yet, for the comfort and support of our struggling Zion, I wish to inform them that the Covenanted Baptist Church of Christ of Lobo, Canada, did about twelve years ago unconditionally repudiate and declare non-fellowship for the teachers, aiders and abettors of the modern Arian heresy. She flatly closed her doors to the whole filthy brood. She did right, and today her daughters in Michigan begin to think that they are about as comely as the mother, although they love the mother none the less for that God blessed her for her noble stand in the breach, and will yet make more evident who has faithfully upheld the banner of King Immanuel.

In hope.

A. N. JOHNSON, M. D.

*Minden, Mich. Oct.* 17, 1878.

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ELDER JOHN CLARK—DEAR BROTHER:—Pardon me for my negligence (for I have nothing else to plead) in not remitting earlier for present volume of the ADVOCATE. Be assured, my brother, it is not because the ADVOCATE is not appreciated by me, for I would not be without it if its price was doubled.

Brother Clark, will you permit me to say a few words relative to brother Burnam's articles as published in the ADVOCATE on the subject of "Our Educational Interests?" It does seem to me, my brother, that no reasonable or valid objection can be offered against the reasons and arguments set forth by brother Burnam in these papers in favor of such an enterprise. Am I correct in this? If there is any good reason why we should not encourage such an enterprise, will some brother point it out and show what it is?

Brother Clark, I am now an old man; almost worn out. My children are all long since grown up, and ther education completed years ago; but, notwithstanding this

is so, I herewith say to my brethren, the enterprise meets my cordial and hearty approval, and that I will contribute liberally of my means to the end that it may be carried into practical effect

I do not remember, during the seven or eight years that I have been taking the ADVOCATE, to have seen a single article published in it from this section of the State? Why do not some of our brethren write for it?

The church of which I am a member belongs to the Elk River Association, which was constituted in the year 1808, and I herewith mail you one of our Minutes. I cannot say that all of our churches are entirely free from what is known here as the Two-Seed Arian Heresy, but in the main are sound on these doctrinal questions. I have been a Baptist for upwards of half a century, and in sympathy and full accord with such as the following named Baptists: Elders John M Watson, R W Fain, Jesse Cox, B. E Mullens, G. M Thompson, and many others I could name. But I must close this scribble, having already taxed my shattered nervous system too heavily. May write again soon

J. W. HOLMAN.

*Fayetteville, Tenn., Oct* 30, 1878

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THE soul is immortal. It will have a sensible being forever. None can kill the soul If all the angels in heaven and all the men on earth should lay all their strength together, they cannot kill or annihilate one soul No; I will speak without fear. If it may be said, God cannot do what he will not do, then he cannot annihilate the soul; but, notwithstanding all the wrath and vengeance that he will inflict on sinful souls, they yet shall abide with sensible beings, yet to endure, yet to bear punishment.—BUNYAN.

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I GLORY in nothing save the Cross, says the true saint Let me wear a crown of thorns, with my cross on my back, with persecution, rather than a king's crown seated in a Royal Palace, with a flattering world around me, says the humble saint.

E DENNISON.

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WHOSOEVER he be that hates plain dealing means not plainly. He that cannot abide to have his conscience touched is surely festered and galled.—DR. TAYLOR.

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**HE wants no company who hath Christ for his companion.—SIBBES.**

## Interpretation of Hebrews Vii, 25.

"He is able to save to the uttermost."

The *vagueness* of the words "*to the uttermost*" may convey to some minds a false impression. The question does not refer at all to the class of sinners that Christ is able to save; that is not the point of the statement, but it is simply and clearly this, that Christ is able to save *perfectly* those whom He saves, *i. e.*, those who come to God by Him. That is the precise meaning, to wit: *fully, absolutely, completely, out and out.*

The words in the orignal convey the idea of a work so entirely *finished*, or to be so entirely finished by Him, that nothing more (to that end) will ever be *needed*, and so *complete and full* in itself, that nothing can be *added* There is no call and no room, therefore, for further meditation, or further (atoning) sacrifice. The work, if done at all, is done by Him, and is finished, complete, full, perfect.

The marginal reading, in some Bibles, for these words ("to the uttermost") is "*evermore*," and that meaning is no doubt included, but it is not the full and exact rendering.

The passage is found in Heb. vii, 25. Under the old dispensation the sacrifices were repeated, day after day, and year after year, and had been for more than a thousand years, but nothing was ever *finished* or *perfected* in that way. The work, besides being merely typical, and nothing of itself, was always to be done over and over, again and again, and no end to it.

Different forms of the same Greek word, implying *finish* or *perfection*, or that which is brought to an end, are found in the italicized words marked below in verses 11, 10, 25, and indicate the connection very clearly, as follows:

V. 11. "If therefore, *perfection*" (TELEIOOSIS) (a finished work) were to be found in that way, what need of a change?

V 19 But "the law made nothing *perfect*" (TELETOS)

Reference is then made to the fact that the Aaronic priesthood was transent and changeable, and then in verses 24 and 25 we have,—

"But *this* man hath an unchangeable priesthood, and seeing he ever liveth to make intercession for them, He is able to save (those who come unto God by Him) *perfectly*" (PANTELES), *i. e.*, by the sacri-

fice already made, of Himself offered "*once for all.*"

It is the declaration of a "*full salvation,*" accomplished by the Lord Jesus Christ, and is free to all who come unto God by Him. It is a *finished* work, *fully complete, perfect.*

The proper understanding of the teaching set forth in these words and elsewhere in the record lies at the very foundation of christian character and education.

The word TELOS (*end*) is the *root* word in the New Testament Greek for our English word *perfection.* And all forms of this word, *perfect, perfectness, perfected, perfecting,* (in the New Testament) stand in the original in corresponding forms from the Greek TELOS, whenever the idea is that of an end sought or attained; and where, in a few instances, the word *perfect* is rendered from some other root it carries only a modification of the same fundamental idea, which is this, that nothing relating to man is perfect which does not become so by change, gradual or otherwise, from that which is imperfect. Everything brought to an *end,* as a thing completed, has *first* a *beginning,* and then a movement towards that end.

If it is reference to time, it is a fulfillment, and if complete, it is a perfect fulfillment when the time is up, not before.

If it is a building, it has foundations and superstructure, and careful finish, and when the work is all brought to an *end,* and the masons, and carpenters, and plumbers and painters have *all gone,* it is *finished, perfect.*

This is the only idea of perfection relative to things created that I find in the Greek of the New Testament, and with this kept carefully in hand we proceed.

The word TELOS, being the root word here, we have in the original for the words "*to the uttermost,*" the words EIS TO PANTELES (literally), *unto completeness, unto every end, unto the full consummation.* He is able to save *perfecly,* not partially, but fully and in every particular (PAN meaning *all, every, the whole*). So when the Saviour uttered the words "it is finished," the sacrifice was perfected. It was also *ended* in being perfected, and although the words "it is perfected" are fairly expressed in the original, the words "it is finished" are better, for the sacrifice was not only perfect, it was the *last,* the *end and consumation* of all sacrifice.

The words EIS TO PANTELES, being quite unusual, as they are found elsewhere but once, have been rendered differently by some translators and commentators, as follows:—

Winer—"*Completely, (perfectly), wholly.*")

Beza—"*Prorsus*" (*entirely, utterly, absolutely*).

Stephanus—The same, quoting the passage.

French, Am. B. S —"*Pour tojours.*"

German, Am. B. S.—"*Immerdar*" (*always.*

Olshausen and Ebrard—"EIS TO PANTELES does not signify "evermore," but to completeness, i. e , perfectly. It is the *precise antithesis* to the words (v. 19), "*The law made nothing perfect.*"

If the writer had desired to say, "He is able to save forever," the Greek would have been EIS TON AIOONA, or some form of AIOON, as every one who reads Greek will readily understand. This is included, because we read elsewhere that it is an eternal salvation, but it is not the special thought expressed here, which is emphatically that of *completeness,* through the *whole range* of spiritual being.

He is able to save *perfectly* in body, soul and spirit, and forever, those who come to God by Him, ever living to act in their behalf.—L. MANSFIELD.

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TEARS subside at the word of God. How often does the cheering, supporting voice of the Son of God, when we realize the immutable source from whence it comes, stay the rude waves that arise to intercept the calm surface of the ocean on which we sail while on our chequered voyage through this pilgrim life to our eternal abode of rest. O! how sweet and transporting in times of apparent danger to hear him speak with power and command the winds and the boisterous waves to obey him, saying, "It is I, be not afraid." "My grace is sufficient."—E. DENNISON.

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THE Lord looks at the heart. It is not so much the outward sin which plagues me as the inward. I should not be able to stand up and preach to you if I did not know my own heart. The Lord did not send angels to preach the Gospel, but sinners; for,

"Sinners can say, and only they,
How precious is the Saviour."

[DR. TAYLOR.

## POETRY.

### ANOTHER WONDER IN HEAVEN.

A wonder! Another! A Dragon behold,
A Dragon in heaven with visage so bold;
Seven heads and ten horns, a monster is he,
Ech head wears a crown, a great king he would be;
A king that would conquer by force and by fraud—
A Devil opposing the mightiest God!
No wonder if heaven would stand in amaze,
And all of creation astonished would gaze,
To think this great Dragon, this Devil, would dare
To raise in rebellion 'gainst Jesus the heir—
To raise up an ensign of war to the skies,
And float all unfolded his banner of lies.
That banner is darkness, yet fair to the sight
Are colors all blended so lovely and bright.
But this is allusion, and passes away,
When o'er it arises the bright star of day
Disclosing the serpents that coil in the folds
Discharging their venom as onward it rolls.
Ambition's his passion—he fain would o'erthrow
The plan of Jehovah—but this he can't do:
God alone is Supreme, and at his command
Kingdoms and powers shall fall or shall stand,
And in spite of his envy and malice and lies,
Brings good out of evil, confounding the wise.
He marshalled his legions in heaven's wide plain—
O see, he is red with the blood of the slain!
He thought truth to overcome with carnage and blood,
Persecuted the saints and prophets of God,
And even when Jesus the Saviour came forth
When angels had told the miraculous birth,
He thought to have murdered this great Prince of Peace,
To take his life's blood, when his kingdom would cease.
But see the great wonder that's clothed with the sun—
See what the Dragon's persecutions have done!
The child is caught up to God and his Throne—
The Dragon's defeated, from heaven is thrown
With all of his legions—cast down to earth—
Rejoice, O ye heavens, but woe to the earth,
For Satan has come with great wrath down to you,
Knowing he is doomed and his days are but few;
Although the Woman, the Church, he'll assail,
With all persecutions, he cannot prevail,
For 'round for protection are placed walls of fire,
And 'though all his legions together conspire,
Not one of her children, though troubled and toss'd
By Satan and devils shall ever be lost.
The Lord has permitted their faith to be tried,
The Devil be conquered and God glorified.
Seven heads and ten horns, if they all could agree,
How strong and how mighty this wonder would be;
But they are divided, yet all do oppose
The woman, the wonder, wherever she goes.
In all lands and nations and ages we see
Many names written, but all blasphemy.
Unlike that Great Being who never can change,
He's seen in all colors and shapes the most strange,
Deceiving, beguiling those unstable souls
Who go with the tide which way ever it rolls.
So subtile his ways, so cunning his lies,
So fair are his falsehoods, so true the disguise,
That, if it were possible, we might suspect
That he would deceive e'en the very Elect
When a'er we look backward the tide of time o'er
Astonished we gaze at that wonderful power
Who ruled all these wonders by right of his own—
In truth and in justice established his Throne.
This Dragon so mighty which has been revealed
A wonder remains those who're not sealed;
For all the world wondered, so great was his fame,
Such mighty transactions were done in his name,
Causing fire in the sight of men to appear,
Coming down out of heaven, exciting their fea.
He's turned to be christian—religion he knows;
O the fiery zeal this hypocrite shows!
What wonder they wonder when dress'd in pure white,
Transformed he appears as an angel of light?
Christ warns us to watch for there many shall come
In his name, doing wonders. O give them no room!
The time is near when the angel shall stand
One foot on the sea and the other on land,
And swear by the living that time shall be o'er
When Satan deceives all the nations no more.
Then our Saviour shall reign, O the story repeat!
Until the last foe is put under his feet.
Through his name who has won this victory true
We shall all come off more than conqueror too.

A. B. Reed.

*Mt. Summit, Ind., Oct. 1878.*

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### Something New---A Rare Opportunity.

We have lately had brought to our notice a new kitchen utensil, the real merit of which entitles it to something more than the passing notice we can give it. We allude to the Peerless Flour and Meal Sifter, manufactured by the Peerless Sifter Company of Cincinnati A Combination Sifter, Weigher, Measure, Mixer, Rice-Washer, Flour-Scoop, Tomato, Pumpkin, Fruit, Wine, Jelly and Starch Strainer—twelve distinct articles in one—and is sold at a price within the reach of every family. To purchase separate untensils for all of the above purposes would cost more than ten times the amount asked for the Peerless Sifter.

Housekeepers will appreciate the Peerless Sifter, for the following reasons: It does away with the putting away of one's hands in the flour, which in cold weather is very unpleasant; can be worked easily and rapidly; will sift five times as fast as the common seive, and much faster and better than any other sieve introduced. It is operated with a simple and easy lever motion, and is acknowledged by every one to be far preferable to the awkward and unhandy rotary motion in sifters heretofore sold. It seems to us that it would be no trouble for an energetic lady or gentleman in this vicinity to sell a Peerless Sifter to go into every flour barrel in this county. We know of nothing that would pay them anything like as well, and would reccommend them to drop a postal card at once to the Peerless Sifter Company, George and Elm Streets, Cincinnati, Ohio, for territory and descriptive circulars and terms, mentioning our paper.

# MINUTES OF THE KETOCTAN ASSOCIATION.

THURSDAY, Aug. 14, 1879.

THE ASSOCIATION convened pursuant to appointment.

1st. The Introductory Sermon was preached by Elder E. S. DUDLEY from Romans xii, 1, 2.

2nd. The Association was called to order by Elder PAUL W. YATES. Praise and prayer by Elder G. M. THOMPSON. The letters from the several churches composing the Association were then called for and read, and Messengers' names, &c., enrolled as follows:

| Names of Churches. | Names of Pastors. | Sundays of preaching. | Names of Messengers. | Baptized. | Prof. of Faith. | Dismissed. | Excluded. | Deceased. | Total Number. | Contributions. |
|---|---|---|---|---|---|---|---|---|---|---|
| Salem | F. M. Perry | 2nd | Alfred Garrett, Adam Thompson | 2 | .. | .. | .. | .. | 14 | $1 75 |
| Seneca | C. L. Yates | 2nd | Robert Sellman, George Brewer, Nathan Allnutt, H. Hickerson, | 1 | .. | .. | .. | 2 | 16 | 3 00 |
| Zion | John Clark | 1st | Charles Buck | .. | .. | .. | .. | 1 | 22 | 5 00 |
| Chappawamsic | John Clark | 5th | G. W. Tansill, Robert Flatford,* James Carter,* John H. Dane, A. M. Lewis, | .. | .. | .. | .. | .. | 37 | 3 00 |
| Thumb Run | John Clark | 3rd | George Creel, W. Athey,* Jonas Cornwell,* | 3 | .. | .. | 1 | 1 | 54 | 3 00 |
| Happy Creek | John Clark | 2nd | Elder John Clark | 3 | .. | 1 | .. | 2 | 24 | 2 00 |
| Bethel | John Clark | 3rd | Elder L. B. Wynne, " B. Bridges, Joseph Thompson, | 1 | .. | 1 | .. | 1 | 38 | 2 00 |
| Goose Creek | C. L. Yates | 1st | W. Pritchard,* W. Phillips,* | 5 | 1 | .. | .. | .. | 44 | 2 50 |
| South River | Z. J. Compton | 1st | J. Lockhart,* | 1 | .. | .. | .. | 1 | 25 | 1 50 |
| White Oak | John Clark | 4th | Elder John Clark, James O. Lee,* Charles Newton, | 10 | .. | .. | .. | 1 | 48 | 3 00 |
| Columbia | L. B. Wynne | 1st | Sam. Waters, W. P. Waters, John Waters, C. H. Waters, | .. | .. | .. | .. | 1 | 16 | 2 00 |
| | | | | 1 | 2 | 1 | | 10 | 332 | $36 75 |

The asterisk [*] denotes absentees.

3rd. The Association then proceeded to elect a Moderator, when Elder P. W. YATES was unanimously chosen and CHAS. L. YATES was elected Clerk.

4th. The Moderator extended an invitation to all visiting brethren and messengers. Elder G. M. Thompson, from Indiana, and Elder E. S. Dudley, from Kentucky, took their seats; also brother B. G. Catlett, from Patterson's Creek, with Minutes.

5th. An invitation was then given to messengers from sister Associations.

From Juniati—Eld. J. Correll with Minutes.

From Patterson's Creek—Eld. J A. Corder with Minutes.

From Ebenezer—Elders P. W. Yates, F. M. Perry, P. McInturff and C. L. Yates.

The Moderator then appointed the first named messengers a Committee to arrange the preaching during the Session, as follows: Alfred Garrett, George Creel, Charles Buck, G W. Tansill, George Brewer, Joseph Thompson, Charles Newton and Samuel Waters, who reported as follows: For Friday Elders G. M. Thompson, P. W. Yates, Correll and Corder. For Saturday, Thompson, Perry, Clark and C. L. Yates. For Sunday, Elders Thompson and Dudley.

6th. A Committee composed of brethren A. M. Lewis and Adam Thompson to received the several contributions from the churches.

7th The Circular Letter was then called for, read and referred to a committee composed of Elders Thompson, Dudley, Correll, Corder and Perry, with the writer, and report to-morrow.

Adjourned.

FRIDAY, August 15, 1879.

Met pursuant to adjournment. Praise and prayer by Elder J. A. Corder.

8th. The Moderator again extended an invitation to all brethren not present yesterday to seats with us. Elders McInturff and Booton being present took their seats.

9th. The Committee to examine the Circular Letter reported the same without alteration, and the Committee was discharged.

10th. Messengers were then invited to attend corresponding Associations. Elders Clark and Bridges agreed to attend Ebenezer.

11th. The Committee appointed to receive contributions reported, Total, $26 75.

12th. Brother Correll from Juniati Association appealed for messengers. No response.

13th. Brother Corder, from the Patterson's Creek, also invited aid. Elder Clark and brethren Alfred Garrett and Charles Buck agreed to attend, Providence permitting.

14th. The Old Seneca Church asked for the next Association. Granted.

15th. Ordered that the Clerk cause five hundred copies of these Minutes to be printed and distribute the same.

15th. On motion Elder L. B. Wynne was appointed to write the next Circular Letter.

After praise and prayer by Elder John Clark the Association adjourned to meet with Old Seneca Church, Montgomery Co., Md., on Thursday before the third Sunday in August, 1880.

P. W. YATES, MOD'R.

CHAS. L. YATES, Clerk.

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## CIRCULAR LETTER OF KETOCTAN ASSOCIATION FOR 1879.

*The Ketoctan Association, Session* 102, *at Columbia Church, Maryland, Thursday, August* 14, 1879, *to the churches whose Messengers we are, Greeting:—*

THE Church of God, or churches of the saints, constitute the highest ecclesiastical authority upon earth, as the Head of the Church has ordained, and therefore we, as the "Messengers of the Church," presume not to lay down laws, rules and regulations for the churches, but to commend all who fear God to him, and to the word of his grace; and of that word to "reprove, rebuke, exhort with all long-suffering and doctrine; to strengthen the weak, to confirm the wavering and fearful, and to comfort the distressed."

In the line of this service, we desire in this epistle to stir up your pure minds by way of remembrance. It is good for us to look back and remember all the way along which the Lord our God hath led us these many years in the wilderness, as well as to look forward and "press toward the mark for the prize of the high calling of God in Christ Jesus."

In taking a retrospective view of the way along which we have come or been brought, for the present purpose, we need not go back farther than the beginning of this generation, and only to glance briefly at that. Many of us know by actual experience, and all know by the current history of the churches, that within the limits of about a half century we have been rent and torn asunder by at least three divisions, and the last culminated at the last session of our Association by a solemn declaration of non-fellowship for the heresies and heretics, including all who give God speed to them. By this solemn act we are entirely separated from them, and they are to us as heathen

men and publicans, and now we are in no sense denominationally responsible for what they preach or write.

Now, beloved brethren, is it not incumbent upon us, as the conflict is over, the battle fought, the victory won, to turn our attention and direct our energies to our internal affairs in the churches, to examine ourselves whether we are in the faith, and to strengthen the things which remain that are ready to die. Have we not occupied full time enough in *pulling down*, and does not wisdom teach and prompt us now to labor to *build up* the waste places of Zion? If we have not occupied too much time in stating and defending the DOCTRINE, have we not, in many instances, neglected to enforce the PRECEPTS, both *practically* and *ministerially?* The revelation of God is as full and distinct in teaching what Christians should do as it is in showing how they become Christians. Their work, in no part or sense, consists in making themselves Christians, but to demonstrate by their works that they are Christians. "By their fruits are they known." Men do not gather grapes of thorns, or figs of thistles." As we look for and expect to find grapes on a grape vine, and figs on a fig tree, so we expect to find obedience to the commands of Christ exhibited in a professed Christian by works of faith and labors of love Our Lord and Master said no less to us than he did to his disciples who heard him when he said, "Ye are my friends if ye do whatsoever I command you" "This is my commandment, that ye love one another, as I have loved you" "If ye love me, keep my commandments." [John xv, 14, 12; xiv, 15]

In harmony with these divine instructions of our Lord the beloved disciple wrote, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God" . . . . "Beloved, if God so loved us, we ought also to love one another" . . . "And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him" [I John iv, 7, 11, 16]

Let us, beloved brethren, consider the Apostle and High Priest of our profession, Christ Jesus who delivered these heavenly and divine precepts, and regard them as addressed to and enjoined upon us; and in connection therewith let us examine ourselves whether we be in the faith, and whether we are walking according to that rule Are we, as churches, and members in particular of the body of Christ, laboring to promote the cause of Christ by sustaining the ministers of his Gospel whom he hath sent to us to preach his unsearchable riches? Do we subordinate all our worldly interests to his honor and glory, according to his rule to seek first the Kingdom of Heaven? God's faithful ministers are generally of the poor of this world, which is an additional reason why we should minister to them in carnal things, but the law of Christ binding the churches to support their

ministers is not conditional or predicated upon their poverty, but upon the order and express command of Christ. Ministers are sometimes urged and solicited earnestly to go and preach in different localities, and in complying with such requests often return empty handed to their poor and destitute families. We are aware that there are some honorable exceptions to this picture, and feel thankful that God has not entirely given up the professed churches to idolatry, for covetousness is idolatry of the most degrading type. On the principle that the minister who feeds the flock is entitled to eat of the milk of the flock, and that the mouth of the oxen that treads out the corn should not be muzzled, he is entitled to support, not as alms giving, but as a Gospel debt. God takes care of the oxen, and in his general providence he opens his hand and satisfieth the desire of every living thing; but the apostle stated that he said that for our (his ministers) sake. The law binds the membership to give according to what they have, and does not allow that one shall be eased and another burdened.

Brethren, "as ye have received Christ Jesus the Lord so walk ye in him." Ye received him in love, and as you all know, at the end of denying everything, even *self*, if that love constrains us, it will make us that we shall not be barren or unfruitful in this work of faith and labor of love.

To our brethren in the ministry, God's faithful witnesses, suffer a word of reproof and admonition. Do we make full proof of our ministry by declaring the whole counsel of God, in doctrine showing uncorruptness, and in enforcing the precepts in the ministry of the word, and in our lives exhibiting a practical demonstration of what we preach, so as not to become obnoxious to the reflection, "Physician, heal thyself?" When we teach that brethren should obey Christ, do we obey him? If there is an offence existing among the brethren do we exhort them to follow the the direction our Lord has given, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone?" [Matt. xviii, 15–17,] and if we do in the ministry of his word exhort the brethren to observe these precepts and keep these commandments, do we observe them ourselves? or are any obnoxious to the reflection, "Thou that teachest a man should not steal, dost thou steal?" or, "Physician, heal thyself?" With what face or consistency can we exhort the brethren to observance of these divine precepts of the Head of the Church and our Law-giver, when he disregards them himself? If God has put you into the ministry, and given you a dispensation of the Gospel, he has commanded you to neglect not the gift that is in you, and to make full proof of your ministry. Trivial and unimportant matters should not prevent you from meeting all your appointments promptly. One common sin of the members of churches is neglecting to attend their regular meet-

ings Some allow any little excuse, or sometimes make one, to keep them from their meetings, especially on Saturday. Can such have the spirit of David, who said, "I was glad when they said unto me, let us go into the house of the Lord?" If members habitually neglect the assembling of themselves together the churches should deal with them, and the ministers are sometimes remiss in not preaching the laws of Christ upon that subject. Certainly, they should never give occasion to members to say, "The preacher may not be there, and it is no use for me to go." Ministers and churches should work in harmony, and where preaching is only monthly, the intervening Lord's Days should be set apart by the churches for prayer meetings, in which the brethren should read the Scriptures and unite in prayer and praise to God, and if any have a word of exhortation to say it, by which they hold forth the word of life in the midst of a crooked and perverse generation, among whom they shine as lights in the world.

Brethren, beloved, suffer the word of exhortation, knowing that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. Let us awake to righteousness and sin not, for some have not the knowledge of God Holy men of old passed through great tribulation, and fought the good fight of faith to win the prize. The way the holy prophets went, and in which also the holy apostles walked, was a high way; a way of holiness. "Wherefore, seeing we also are [illegible] passed about wi[illegible] nesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

May the God of Israel be with you all Amen.

P. W. YATES, Mod'r.

C. L. YATES, Clerk.

PUBLISHED BY ... INC., JANUARY

Zions Advocate
Founded by Eld. John Clark
in 1854

Associate Editors, Eld. Chas. H. Waters, J. B. McIntuff
Mumsa Clark, Proprietress

Front Royal, Va.

June 1887

a beautiful tribute to Sister Bettie Williams Pyle Worden. "Think by Sister Anna Allnutt

$1.00 a year

# Tumor Registries Aid in Diagnosis of Cancer

The New Year has come, and it's time to make an accounting for 1947 and look over prospects for 1948.

In the field of cancer, 1947 was a costly year. The American Cancer Society estimates that the disease claimed the lives of 188,000 Americans. In medical and hospital expenses, in the cost of burial and in the unused earning power of these people who have died before their time (the latter estimated conservatively at $10,000 each), the dollars-and-cents cost to the nation was in excess of $2 billion during 1947. In the pain undergone by cancer's victims and in the resulting heartaches and disruptions of home life, costs are incalculable.

On the brighter side of the ledger, however, considerable progress was made in saving lives and in moving toward eventual eradication of cancer as a major menace to the health of the nation.

This progress did not come by luck. It came as a result of teamwork by thousands of plodding people. For the most part it was the harvest of seeds sown long ago.

The 185 detection centers which now exist did not spring up overnight. The first was founded in 1938. The idea of cancer centers for apparently well people was slow in taking hold. But in the last two years the number increased sevenfold.

Neither were the 324 Cancer Information Services of spontaneous origin. Nor the 407 cancer clinics, which provide the consultant services of specialists. The first cancer clinic was established 18 years ago, but now there is hopeful talk of about 900 more of them.

In research, great strides have been made. New clues to the cause and cure of cancer have been gleaned in dozens of laboratories.

Moreover, some laboratory findings are being applied in clinics. Radioactive isotopes, both as tracers to detect cancer and as treatment for some forms of cancer, are being tested clinically. Nitrogen mustards, derivatives of wartime gases, are being tried on lymphomas. The vaginal smear technique is being further evaluated. And improved methods of surgery and radiation, the standard methods of treatment, have been adopted during the year.

Less dramatic, but vital to the cause of cancer control, are the Society's library and statistical studies. The monthly bibliography, collection of reprints and growing mass of information becomes more helpful to investigators, teachers, writers and others with each passing month. The statistical studies have undertaken the collection and collation of information which may eventually yield cancer answers that long have been sought.

In services to the ill, in carrying the Society's life-saving messages to the public, in inducing the medical profession and medical schools to give adequate attention to cancer, the Society has had a busy year.

On the firm footings of 1947 construction, we can reasonably expect still greater progress during the new year.

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The CANCER NEWS published monthly by the American Cancer Society, Inc., 47 Beaver St., New York 4, N. Y.

EDITOR.....Olive E. Sayles

ASSISTANT EDITOR.....Elizabeth H. Farrell

# ZION'S ADVOCATE.

*Devoted to the Cause of God and Truth.*

Founded by Elder John Clark in 1854.

Elder C. H. Waters, J. B. M'Inturff, } Associate Editors. MENISSA CLARK, Proprietress.

MONTHLY. { "THE WAYS OF ZION DO MOURN."—*Lam.* i. 4. "THE LORD SHALL YET COMFORT ZION."—*Zech.* i. 17. { $1.00 A YEAR.

VOL. XXVI. FRONT ROYAL, VA., JUNE, 1887. NO. 12.


## Editorial.

### Suspension of Zion's Advocate.

With this number the current volume of ZION'S ADVOCATE is completed; and, for the present, its publication will be suspended. Subscriptions have been decreasing yearly ever since the death of Elder John Clark, its founder and former editor; and there are so many delinquents—some of them in arrears for several volumes—that we find it impossible to continue it, unless there be a change in this respect. Therefore we have decided to suspend it temporarily; and unless its pecuniary support changes for the better, it will be suspended permanently. In the meantime let all indebted to the ADVOCATE send in their unpaid subscriptions; and if sufficient encouragement be received, its publication will be resumed. J. B. M.

### "Let Brotherly Love Continue."

Love to the brethren is a distinguishing characteristic of the Christian. The New Testament writers lay more stress upon it than upon any other duty. The following are a few proof-texts: "Owe no man anything, but love one another; for he that loveth another hath fulfilled the law" (Rom. xiii. 8); "By this shall all men know that ye are my disiples, if ye have love one to another" (St. John xiii. 35) " * * * but by love serve one another" (Gal. v. 13); "Wherefore I also, after I heard of your faith in the Lord Jesus, and love to all the saints," etc. Eph. i. 15); "Since we heard of your faith in Christ Jesus, and the love which ye have to all the saints," etc. (Col. i. 4). "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter i. 22); "Be-

The New Year has come, and it's time to make an accounting for 1947 a[illegible] prospects for 1948.

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loved, let us more one another, for love is of God" (1 John iv. 7); "This is my commandment, that ye love one another" (St. John xv. 12); "Greet them that love us in the faith" (Titus iii. 15); "Love as brethren" (1 Peter iii. 8); "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14); "And this is his commandment, That we should believe on his Son Jesus Christ, and love one another, as he gave commandment" (1 John iii. 23); "If we love one another, God dwelleth in us" (1 John iv. 12); "And this commandment have we from him, That he who loveth God, love his brother also" (1 John iv. 21).

From these scriptures we learn that he who does not love his brethren, is a Christian only in name, and is still in his sins, although he may have made a profession of religion—may have his name upon the church-book—may attend regularly upon the public ministration of the Word—may give of his substance for the support of the Gospel—may walk orderly before all men. All these things may be done from selfish motives; and such is the deceitfulness of sin, and such the cunning craftness of Satan, that we are often blinded to the true condition of our hearts, and imagine that we are walking in the fear of God, when we are really resting in carnal security. It is no difficult task to love those who always speak to us, and of us, kindly and approvingly; because the weakness of our nature inclines us to the love of praise, even when we know within ourselves that we are unworthy of it. We all love flattery naturally, although none of us like to confess it; and one of the proofs of it is, that we become more fond of those who speak words of praise for us, though they be themselves not over pious, than we do of those whose walk and life are spotless, yet who have no word of commendation for us. Nature prompts us to love those who love us; but it requires a heart full of God's grace to enable us to love those who seem to care little for us. Yet perfection of christian character demands that we love even those brethren that seem to dislike us. We are exhorted to be like Christ, who loved us when we were in rebellion against him, whose tender care was over us when we were enemies to him. We should love the brethren for Christ's sake, if for no other reason; for if a sinless and perfect being can love them, surely we, who are no better than our erring brethren, are not too good to do so. If we find that our hearts rebel against such a course, we should take it as proof positive that we are not imbued fully with the spirit of the Gospel; and we should pray God to make us more Christ-like; to so fill us with his loving presence, and a sense of our own unworthiness, that we shall be able to feel that the very least of our brethren is more deserving than we.

J. B. M.

## Associations.

The Ketoctan association will assemble on Friday before the third Sunday in August, at Zion church, Warren county, Va., and will continue three days. The place of meeting is about seven miles from Front Royal, and five miles from Riverton. Persons coming by Shenandoah Valley Railway will be met with conveyances at Ashby on Friday. Those coming by the Virginia Midland Railway will find conveyances at Riverton on Friday. From this persons traveling by rail will see the importance of coming on Friday.

The Ebenezer association will meet with Big Spring church, Page county, Va., on Friday before the fourth Sunday in August, and will continue three days. The place of meeting is supposed to be about five miles from Luray. No information has been furnished as to conveyances for those coming by rail; but it is not likely that there will be any difficulty in this respect, as the Baptists in that section are numerous and hospitable.

We have no information concerning Patterson's Creek and Juniata associations, the former in West Va., and the latter in Pa.; but most likely both will be represented at the Ketoctan and Ebenezer, when the desired information can be obtained. No arrangements have been made for reduced rates of travel with any of the railways. J. B. M.

## The Church at Strasburg Again.

Since the call we made through the ADVOCATE some two months ago for assistance in building a house of worship for the Regular Baptist church at Strasburg, substantial encouragement has been received from several persons; and we desire to thus publicly express to them our appreciation of their remembrance of us in our need. Are there not still others who know of our dependent circumstances that are able and willing to give us some assistance? Any donation, however small, will be thankfully received. As before requested, send to J. B. McInturff, Strasburg, Va., who will promptly receipt for all contributions. J. B. M.

## Visiting Ministers at the Associations.

We have no positive information that there will be any ministers from a distance at the associations; but Dr. Purifoy promised when here last summer that he would attend; and hence he is expected to be present. Others have been invited to come, but at this writing no answer has been received. As no ADVOCATE will be published next month, there will be no way of giving further notice, except through the secular papers.

The New Year has come, and it's time to make an accounting for
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(Concluded from May ADVOCATE.)

The same Greek word translated *sanctified* is also translated *holy* and *saint* and are so called because God the Father set them apart to his purpose and use, which is to the praise of his glory and grace. Their glorification is the glory of God, and they will be to the glory of his grace, because it was of his grace the Father set them apart in his covenant of grace, and Jesus Christ of his grace and redeemed them, and the Holy Spirit of its grace quickened and revealed unto them those glorious truths, and will by the washing of regeneration and the renewing of the Holy Ghost conform them unto the image of the Son, and glorify them in the presence of God the Father. Thus we see that salvation is by grace and of God the Father, and the Son, and the Holy Ghost, these three are one in our salvation. And not by works of righteousness, neither according to our works, but according to his purpose and grace given us in Christ Jesus before the world began, and by the washing of regeneration and the renewing of the Holy Ghost.—Paul's articles of faith.

Peter believed that they were elected according to God's foreknowledge through the sanctification of the Spirit, and that they were kept by the power of God unto salvation through faith. If that be truth, then those who believe and defend that is the pillar and ground of the truth, hence the true church.

Of all the denominations, the Primitive Baptists only, practice and believe the ordinance and hold the doctrine in truth, hence the church.

What authority and power has the church? This is an important question, upon which there should be but one opinion. We believe, as already stated, that Jesus Christ is the great and only King, that in him resides all power and authority. He is the lawgiver of the church. As such he chose certain persons called apostles, twelve in number. After his resurrection he met eleven of them in the place in Gallilee appointed, and authorized them after they should be endued from on high by the baptism of the Holy Ghost, to go into all the world and preach the gospel and baptize in the name of the Father, Son and Holy Ghost. He also at the sea of Tiberius of Gallilee exalted Peter to the pastoral care of his sheep and lambs. He afterwards called and authorized Paul to the apostolic office to go and preach. Here then we have twelve men with power and authority from the great King. They went forth every where preaching and baptizing and Paul said to every creature under heaven that they had not shunned to declare all the counsel of God. They established churches, overseers and laws; thus constituted or built up and confirmed. They delivered unto the churches thus established and confirmed the holy ordinances, doctrines and laws, and commended them unto the Lord in whom they believed. The apostles having finished their work and filled their commission, the Lord their master, took them and with them ended the apostolic power and office.

Now and since all delegated power and authority resides where the apostles left them, and that is in the churches. Who then has the authority to administer the ordinances? The church of Christ by and through her proper and authorized officers or servants. Therefore all those denominations not the church have no authority to use the holy things of God. Their baptism is null and void, and should not be received, and must not be so received by the true church; by so doing they despise the law of their master.

I have tried to show that the kingdom of heaven is the power of God's Spirit and grace in the heart, subjecting, controling, renewing the spirit, mind and affection of the individual. That is the good or incorruptible seed sown in the ground, the leaven in the true measure of meal, and is God

working in you to will and to do according to his good pleasure, the reigning of God in our hearts. That the church are the persons who possess this kingdom of grace. Each and every person thus exercised and thus called out of nature's night and world into light, is in the kingdom and a is vessel of mercy, and is the church of the living God, the ground the good seed is sown in, the three measures of meal. While the kingdom is the leaven, the church is the meal leavened. This kingdom comes down from God out of heaven with Christ the king. This kingdom was always holy, pure, just and altogether righteousness. The church was unrighteous, corrupted, and were children of wrath even as others. Christ died for it. He gave himself for his church (not kingdom) to cleanse it &c. These children of the kingdom who have and will receive this kingdom. For receiving a kingdom which cannot be moved let us &c., are called the elect, the sanctified of God the Father, sanctified by the Son, and will be sanctified by the Holy Spirit. While the word church means, in the general sense, all the called out of God scattered everywhere, that part organized or built up together is called the church in that place, as at Ephesus, Galatea, &c. Being built up upon the foundation of the apostle and prophets, Jesus Christ the chief corner.

Hence the plural yet single; many yet few. All upon the same foundation, the same people holding essentially the same doctrine and practice. Upon "this rock" Christ their King said he would build them. Being built up they are called the house and building of God, temple of the Holy Ghost, the body of Christ, a garden, spring, fountain, &c.

Yours truly,

DANIEL HESS LEBANON.

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Religion is much talked of, but little understood, till the conscience be awakened; then a man knows the worth of a soul, and the want of a Saviour.

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It is a voluntary cannot that keeps the soul from God.

*Dear Sister Clark, and [illegible]tors of Zion's Advocate:*

The following letter was s[illegible] me by a dear sister lately baptized, to dispose of as I wished—if I thought it worthy of notice, to have it published. I think all experiences of grace worthy of notice; and it is through this medium the Lord's people can speak to each other; which is a great source of joy and comfort. They can not always tell their exercise as they wish; there is such an overflow of joy, praise, adoration to God for his wonderful work in them; like David, calling on all that is in them to bless the Lord, and forget not his benefits. They know in whom they have believed, and are persuaded that he is able to keep that which they have committed to his trust. They can not command speech to express their feelings, and it often grieves them; yet there is an abiding evidence which is clearly demonstrated, as with the man who had received his sight, "whereas I was once blind I now see." How true with every subject of grace, they were blind and deaf; having eyes they could not, in a state of nature, see the glorious Sun of Righteousness in his true character. He was as a root out of dry ground, having no form or comelines; there was no beauty that we could desire him; but when we were made to see, how different! He now arises with healing on his wings, to heal all our diseases; for we are all over defiled in sin, and is made sin for us who knew no sin that we might be made the righteousness of God in him. Now he is our righteousness in whom we have redemption through his blood, the forgiveness of sin—all our sins imputed to him, and his righteousness imputed to us. Oh, what a happy exchange! our sins laid upon him, and his righteousness laid upon us. Can we lay any claim here to good works done by us? No; no; for it is by grace ye are saved. This, no doubt, the sister has experienced, as is clearly shown by her expressions and walk in following the footsteps of her risen Saviour—being buried with him by baptism into death, and like as Christ was raised up by the glory of the Father, even

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so we se to walk in newness of life. I baptized this sister on the fou nday morning in March. I also baptized another one of the Lord's saved ones. Though she was very frail, she was sustained by sovereign power,her faith was made perfect in obeying the Lord Jesus Christ, who of God was made unto her. as unto all wisdom, righteousness, sanctification and redemption.

J. T. ALEXANDER.

April, 1887.

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*Dear Brother Alexander:*

I will try to give you an account of what I hope the Lord has done for me, in leading and directing me. I was brought to see what a sinner I was when quite young. I was in great fear that I might be cut off in my sins. At times I did not feel such great concern, and I thought it was mere supposition. I would, as formerly, take to reading trashy literature, and join in with my gay associates when an opportunity offered. While with them, at times it would apparently not concern me,then again I would be so impressed I would have to leave their company and get out of sight to prevent them from seeing me, I felt so condemned. I thought everybody knew my feelings. I was in this frame of mind for about nine years. In the fall of 1877 the Methodists held a revival meeting near my home, and I attended night after night hoping to find relief for my poor, troubled heart. The meeting closed without any relief for me, I still continued trying with all my power. I read my Bible and prayed, expecting to work myself in favor with God, but all of no avail, I found no peace day or night. In the fall of 1885, when there was another meeting going on, I went to the mourners bench, when the invitation was given, right there I saw what the minister said was a mistake in my case. I felt so anxious, and tried so hard to do something to get relief, and found all proved a failure. My supports, my powers all sunk in insignificance in attempting to remove the mountain of sin which rose so great and high before me. I was made to cry out: "O Lord, rebuke me not in thy hot displeasure, but have mercy on me, for I am ready to sink, save Lord, or I perish." One night I felt I was too great a sinner to read my Bible, or attempt to pray, and was afraid to go to bed for fear I would die in my sins before morning. I finally retired, and when I dropped off to sleep, (and it was a sweet sleep to me). I dreamed there was a white dove appeared to me, and on its outstretched wings this portion of scripture was plainly inscribed: "The fear of the Lord is the beginning of wisdom, and knowledge of the holy is just." Oh, how happy I felt when I awoke, not a wave of trouble rolled over me, I was peaceful and calm. I wanted to tell every one how I felt, I went to tell a dear sister; when I got there doubts began to rise and I did not say anything about it. I felt that I must tell what I hoped the Lord had done for me. Soon after, I was in company with my cousin, and the subject was introduced, and before I knew it I had told it, as I trust the Lord had opened up the way. The day after I had the dream it was very dreary and raining, but to me everything appeared beautiful and lovely. I thought if I could only remain in this happy frame of mind how joyful it would be, nothing could ever trouble me again, but, how often it is I find myself under a gloom of doubt and fear; yet I feel an abiding evidence, that Jesus has done all things well, and that he is my Saviour, and I have no other hope but in Christ; for he is my all, who of God, I trust, is made unto me wisdom, righteousness, sanctification and redemption. Realizing that justice and judgement are the habitation of his throne, and justice has been satisfied in my behalf, by the suffering and death of Christ my Lord. The doctrine of the Bible, as taught by the Regular Baptists is my meat and my drink, and I can say with a pure heart before God, who knows the secrets of all hearts, I love them for the truth's sake, it is with them I hope to live and die. I longed to be with them many a time, before it was that the Lord made me willing in the day of his power. I went several times to present my case

before the church, but I was powerless when the invitation was given, and would leave, feeling sad that I did not do my duty, as I felt it a duty, and had a great desire to do so. And when I responded to the invitation of the people I loved, I could not tell all I felt and desired, for tears unbidden flowed ; but I trust the evidence I have given may bear witness with that which I feel within. After I was received for baptism, my tears were all gone, I was so anxious to be buried with my Saviour and arise to walk in newness of life. Joy and peace filled my soul when we started to the water; it was one of the happiest mornings of my life; and when I reached there, I felt that I had neglected my duty for a long time, waiting for a brighter evidence, but at last must come with what I had.

"Just as I am, without one plea,
O Lamb of God I come; I come."

If I could always feel in such a frame of mind, no doubts or fears; but we are here in this tenement of clay,and the grace of God is our only sufficiency. These things were hard for me to believe when you and others would tell me; but I hope and trust in the Lord Jesus Christ, who is our sufficiency. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Remember me at the throne of grace. I am your unworthy sister, I hope, in Christ,

BERTIE W. NEWTON.

Monteithsville, Stafford County, Va.

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*Dear Sister Clarke:*

I have been requested to write for the dear little ADVOCATE time and again, yet knowing my weakness and inability, have put it off from time to time, and have had to pass so often under the rod of affliction within the last three years, and often in the dark, and have sined so much, rebeling against God's will at times, that I am almost afraid to claim a hope in Christ as my Saviour. Often feel that I am too unworthy for such unbounded love, sometimes turn back to my first love for comfort and assurance, when Satan meets me there and tells me I a[illegible] have a little hope that I [illegible]it on ac- exchange for this world, if [illegible]us, the blind I could not see nor under[illegible]chool *the* and left without a hope for [illegible]" months. I have often thought (sin[illegible] I was enabled to see) it strange while in so much trouble and distress, weighed down with the great burden of sin, it never occurred to me that it was conviction or the dealings of the Lord with me, no never, until Christ spoke peace to my soul and the burden of sin was taken away, and I awoke with sweet peace of mind, and these glorious words came to me with great power, "When the Lord begineth a good work with the soul he will perform it until the day of Jesus Christ." I then had not a doubt, but the work was begun, I was the happiest soul you ever saw, not to praise God aloud only by singing. During the day these thoughts passed through my mind. "Now the Lord had begun the good work, he would carry me through great trouble and tribulation, and then reveal himself to me as my Saviour, then I should never have any more trouble." These thoughts did not trouble me that day; they were only imprinted on my heart and mind. I was as happy as need be until evening, when the tempter came and killed all my joy. I was sometimes hoping and then fearing I was deceived as Satan had said, but hope I was made to see in the third dream and believe. Therefore I was enabled to say, when I wrote some of the exercises of my mind that were published in the ADVOCATE, that it was the wedding day. In that writing I said nothing of the third dream. As I have been troubled in mind at times ever since on that point, and Satan is always ready to pop up and say,"Yes, you tried to deceive them,' to ease my mind and put down Satan's bickerings, I will try and state the case plainly.

The day I was so happy and until I dreamed the last dream, I thought the work was begun that day and could not account for great trouble of mind, and the fear of death, hell and judgement. It had never entered my mind it was conviction, and had been so troubled did not know

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[illegible] four months after, so we [illegible] day of February 1829, I of lite[illegible] again the world had come four[illegible] end, and Gabriel was flying also [illegible]gh the air sounding his trumpet. Lo[illegible]e nearer he came the louder and sweeter the sound, and as he came near the house, full of joy I ran out with heart and hands uplifted to meet him. He sounded his trumpet three times and I awoke with sweet peace, and all was joy and gladness within. In that joyful state I was enabled to contrast my feelings with those I had after the first dream. My thoughts then were if the world should come to an end, and in the condition I was, I would be eternally lost. The blindness was taken from my eyes and my understanding enlightened, and it appeared so plain to me that it was the work of the Lord. Whilst rejoicing, was made to wonder why I had not thonght it the work of the Lord. My mind ran on through my great trouble and at every prominent point I was made to wonder, when it reached the second dream, when God was on his throne judging the people, as I was called to go and receive that just and awful sentence, "Depart from me ye cursed," &c.

When Christ passed by and spoke peace to my soul, I was enabled to say, "That is grace, free grace alone, and my burden all gone." I could then view him as my Saviour, and then and there a hope sprang up in my mind that he was my Saviour. Oh, what joy and adoration, my mind lingered there a long time rejoicing, and then passed on to that beautiful garden, then to Christ revealing himself to me, while in the garden in all his glory and splendor, and then to that happy day with the sweet peace and glorious words spoken of above. It appeared as plain to me, that day was the great day of deliverance, as if I had opened a book and read it. Now I leave it with you and whoever may read this to decide whether it was the day of deliverance or the day the work was first begun, (if ever begun).

After the first dream the ordinance of baptism was impressed upon my mind. When the door of the church was open to those who desired to talk to the church. I could hardly keep my seat, but the promise I had made the Lord that if he would forgive me when I thought I was deceived, and had deceived my parents and Elder Trice of Towaliga Asso., I never would answer another question on that subject, or reveal my feelings, would come to my mind and stop me. I went on in this way for several months, until the troubles in the churches began, and I grew cold and finally thought I would try to live a Christian, and not go to church.

In 1836 it pleased God to take my eldest child, a dear, sweet daughter of 10 years and four months, and it was impressed upon my mind she was taken for my disobedience. My heart was full and running over with grief and what to do I knew not. While in this condition a voice said to me, Which had you rather give up, your child or husband? The answer of my heart was I had rather give up all my children than my husband, and the voice said the same power that took your child, could take your husband. I felt the power of the words spoken, and knew it was true. I then tried to control my grief, and promised the Lord if he would brighten my manifestations I would go and let the church decide my case. I thought they would know if I was deceived, and would tell me what to do. Time went on and in 1841 my husband was sent by his country to Milledgeville, and I promised that on a certain Wednesday I would go to see him. It commenced raining Sunday and rained until Tuesday evening. I heard many say they never saw such a rain fall. Wednesday morning I told the driver to hitch up, I was going to see his master. He looked astonished, and said I could not cross the river, I said we would go, if we could not cross, would come back. I was told by three or four persons, before leaving town, I could not cross the river. It was fuller than ever known before. I have thought of it a thousand times, for I was afraid of deep water, and could have deferred the trip as well as not, and all could be said had no effect, and why I could not tell. Before getting to the river these words came to my

education and service



mind:

"Fear not I am with thee, Oh, be not dismayed,
I am thy God and will still give thee aid.
I'll strengthen thee, help thee and cause thee to stand,
Upheld by my righteous omnipotent hand."

I sang the words and that sweet peace that is much better felt than told, came to me, and just as it passed off the carriage stopped, and Bob called to me to look; the river was a perfect sea of water, said the whole land on the other side was covered with water. I looked and could not see the other side, but as calm as I am now. Told Bob to turn and go back, that he had forgotten. We met a young man who told us the Flat was half a mile down below the ferry, and we would have to go through a field. We turned and went down to the Flat. Now I want to tell you a little of what was said to me there. Mrs. Rose, a neighbor, was there and said, "Oh, I am so glad you have come, we've been here two hours, and I am afraid to cross. My son has business in the city, and is obliged to attend to it, and did not know what to do." Just at that time an old ferryman came and said, "What in the world did you come down here for, after such a rain? I never saw the river higher, the water was thirty feet higher than common water mark." I should go home and come back in two days and he could take me over safely. Said under the circumstances he would not take one of his family over for five hundred dollars. When I had a chance to speak I ask him if he had crossed the river with the Flat that morning, said he had but took eight colored men to help him over. "And don't you see that log coming down; if it was to strike the Flat it would turn it over, and we all would be drowned." I told him I had faith to believe I could go over safely. Mrs. Rose caught me by the arm and said she would pin her faith to my sleeve, but I told her I hadn't enough for us both. However we both got in the Flat and went over safely, without a fear to me. We were detained at the river so long, waiting for the carriage to be brought over, and having nine miles to go, was far from the city wh[illegible] and perhaps the worse [illegible] on account to go over. On my w[illegible]s, the five days afterwards, thought I [illegible] the see the hand of Providence cle[illegible] taking me over that great b[illegible]dy water without a fear, and t[illegible] ter[illegible]ble road, which we could [illegible] travel in safety by daylight. [illegible] now fully persuaded to go [illegible] church and let them decide my ca[illegible] for me, but I put it off from time to time until July, 1842, I went forward, the church received me, and was baptized next day by my father, Elder Cary Cox, on the third Sunday. My mind was in peace a long time. Still I have many doubts and fears, and some sweet sips that enabled me to take courage and go on my way rejoicing. After living here seven years, and seeing only two Primitive Baptists, I became so dissatisfied, and told my daughter (who was the cause of my coming here, in order that she could be educated, from whom I thought nothing but death could separate me) that I was not willing to live and die here, as I could not see nor hear on old Primitive Baptist preach. That there was a little band down south (my church) I loved and believed they loved me, and I must go back to them. This was a hard speech to make to a poor afflicted child, who I had never been separated from. I had decided to go four months before I could make it, because I knew it would bring sorrow and tears. But God whose thoughts are not as ours, and ways are not as our ways, was pleased to direct the steps of our lamented brother, P. McInturff, in this direction, who preached Jesus Christ as the Saviour of sinners, and his great mercy and loving kindness, maketh them to lie down in green pastures, and leadeth them beside still waters, &c. It was a feast to my poor hungering soul. The sermon and the beautiful vision I saw while he was preaching, made me believe that all of God's people were one family, which I had always believed until I came here, but through ignorance and the teachings of Satan, I was induced to believe the Christians here were of a higher class or order, than those

so we [illegible] Satan has prov- of life [illegible] false teacher; my mind fou[illegible]ht on that point. The ser- also [illegible] beautiful vision and promise Lor[illegible] he would come and preach at my [illegible]use, [illegible]ok a weight from my mind [illegible]t c[illegible]t be realized by any one ex- ne[illegible]t [illegible]elf. This reconciled me to wit[illegible] here. One year he came three t[illegible]es always laden with glad tid- [illegible]gs. Elder Corder was with him one visit, Elder Correll once; then we had a double feast. He came every year since his first visit in 1877 until last year. But alas, God has taken him to himself.

His death we mourn, who lately stood,
A herald of the mighty God,
Proclaimed the Saviour of our race,
And love the message of his grace.

Laborious in his Master's cause,
His views not lucre nor applause,
To spend and to be spent resigned,
If souls through Christ salvation find.

But all his labors now are o'er,
And we shall hear his voice no more,
His dust lies silent in the tomb,
He has gone to heaven, his final home.

If the Lord will, Elder J. B. McInturff will preach for us in April or May. We are looking forward to his coming with anxiety. Won't some of God's ministers join him and come too. Some of us will not be here long to trouble you to come. My course is nearly run, I was 76 years old the 26th of last Feb. My trouble and afflictions have been great for the last 25 years some times more than I could bear. Have given up in death my husband, two grown sons, my parents, my brother and sisters, thirteen in number, all have been taken, except in truth, Orren D. Cox of Ala. and myself. Have recently heard of the death of two of my brothers. Often think of the third verse of a song written in the Bible. It strikes the key-note of my situation.

Ye scenes of enjoyment, long have we been parted,
My hope almost gone, and my parents no more,
In sorrow and sadness I live broken hearted,
And wander along on a far distant shore.

O why should I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand
O let me with patience receive his correction
And think of the Bible that lay in the stand.

What are our troubles and sorrows if we shall be permitted to join the heavenly union? With raptures of joy be forever adoring, the God of the Bible that lay on the stand.

May the Lord protect His people be as a wall of fire around them, keep them from all evil, and give grace in the hour of need—is the prayer of a poor sinner. MARTHA M. GRIGGS.

MINT SPRINGS, March, 26th 1887.

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*Dear Madam:*

I have been a subscriber and a reader of the ADVOCATE from the first No. to the last ever issued, and expect to remain as long as life, or the publication of the ADVOCATE continue And it is with sorrow and regret that I hear it is to end with the present Vol., for the want of that support it so justly and richly deserves, particularly from the Primitive Baptists of all sections of the United States.

You can draw on me at any time for the support of the ADVOCATE for the sum of $10.00 to carry on the next Vol. I sincerely hope that others may see the great need of continuing the publication, and send in the necessary amounts to sustain those who are giving their time and attention free, in order that the paper may reach its readers regularly.

Accept my wishes for your comforts and happiness, and believe me your sincere friend.

E. NELSON.

BRENTSVILLE, VA., June 26, 1887.

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## A CARD TO BAPTIST PARENTS.

Inclosed with this paper we send a circular of our "Home School for Girls," an institution in which the the daughters of Baptist parents can be educated without being subjected to those influences which often bring sorrow in after days.

We feel compelled to do the work of the ministry, and because of having a large and expensive family, have to make an effort to supply the things needful for the body, and we trust that our brethren will encourage this effort, especially as we furnish good opportunities for their children at a small cost.

CHAS. H. WATERS.

education and service



Alexander S. Walker, the subject of this notice, was born June 7, 1807, and departed lhis life December 14, 1886, being in the eightieth year of his age. He was baptized September 22, 1867, by the late Elder John Clarke, and admitted into fellowship with the Primitive Baptist church at White Oak, of which body he remained an honored and consistent member until removed by death. A firm believer in the doctrine of salvation by grace, it may truly be said of him that he was "faithful unto death," and ours is the hope that he has received a crown of life. His death was sudden but not unexpected. He feared no evil in the hour of his departure, relying upon the rod and staff of his Redeemer. His mortal body was laid to rest, at his special request, in the church-yard at White Oak, there to await the morning of the first resurrection.

Brother Walker was afflicted with partial blindness during the closing years of his life, but bore his affliction with patience and resignation. Kindly and affectionately disposed by nature, he endeared himself to those who knew him. He is survived by a beloved wife and six grown children, while many are the friends who remember him as a good man now entered into that rest which remains to the people of God.

The following lines written by his daughter Susan seem appropriate:

And our darling father is dead!
Fresh grows the sod o'er his tomb,
Around may sweet flowers ever bloom,
Light be the footsteps of his foes,
And undisturbed his last repose.

Then farewell, dear father, for awhile,
Though deep our sadness, we yet can smile,
Why should we mourn for one so blest,
With whom we hope at last to rest?

We soon shall come by the help of grace,
And when like thee we have run our race,
We hope to meet thee on that blest shore,
Where sorrow and death are felt no more.

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Mrs. Mary Leigh, the subject of this notice, was the beloved wife of Mr. Alfred Leigh, of Fairfax Co., Va., and second daughter of old Father James Oliver, of the same county, a man known and beloved as a father in Israel, Sister Leigh was in her sixty-fifth year when it pleased the Lord suddenly to take her from her beautiful home, and all the endearments that a kind husband and beautiful home and loved ones carried them, to a transcendently more beautiful one, which God has prepared for all those that love him. She was baptized by Elder Wm. Gidley in 1859, and united with the Leesburg church, of which he was pastor. Her beloved pastor died during the civil war, and her church dissolved, and Bethel church, in Fairfax Co., being constituted near her home, she united with that, and there remained until May, 1886. On the Monday after her church meeting, which she had attended, as was her custom (for she rarely ever failed to be in place), she was taken suddenly ill while preparing to visit a sick neighbor, and passed peacefully away in a few hours. The writer of this poor tribute to her memory knew her from early womanhood, and during her entire connection with the church, and knew her to be a most devoted and consistent member. Her Redeemer and his precious work in the salvation of sinners was her constant theme. We parted with her on Sunday evening, and were called on to preach her funeral the next Wednesday, and a larger attendance we rarely if ever saw, thus attesting her worth, and how much they loved her. She was not permitted to leave any parting words of love to her loved ones, or to tell of her hopes of the glorious future that awaited her, being unconscious from the time she was taken until her pure spirit took its flight to the mansion in glory. To a dear sister some weeks before her illness she expressed a wish to depart and be with her precious Redeemer. Her loved husband and children and friends mourn not as those without hope; and may God prepare them to meet their loved one in a world of eternal bliss, is the prayer of their friend. B. B.

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Thy word is a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform it, that I will keep thy righteous judgments.—*Psalm cxix. 105-6.*

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fou[illegible]ave just received your letter, also [illegible] he[illegible]s delighte[illegible] to hear that you Lo[illegible]se, [illegible]oming to [illegible] next week. [illegible] meet you at [illegible] Hill & Co.'s nex[illegible]day morning, and will expect wit[illegible]come out with me that evening. [illegible]on you were surprised to hear [illegible]at I was baptized. Well, I felt [illegible]at I had been living in disobedience to my Saviour long enough, and felt constrained to follow him in his ordinances. But, although last week, I felt so cold and indifferent that I was sorry I had ever mentioned the subject to any one, and, when I got to the meeting Saturday evening, I just felt as though I couldn't talk to the church; for I had nothing to tell except that I was a miserable sinner. When I thought of all the bright experiences that I had read and heard from the people of God, I thought, I must be mistaken; but, thank God, when the time came, I felt to say:

"I can but perish if I go,
I am resolved to try,
For if I stay away,
I know I must forever die."

I also felt that the Lord had been gracious and kind and long suffering toward me, and what had I to render unto Him for all His benefits, except to confess Him before the world, which is our reasonable duty? And I feel to thank Him that it has been to me, the answer of a good conscience.

You don't know what a burden it has lifted off me. I told Charlie, when speaking of you, that I wished I felt as worthy as I know you to be. I know that you love the people of God and the words of the Apostle, when he said, "We know that we have passed from death unto life, because we love the brethren," which were a great comfort to me. I know will apply to you. Oh! when we think of His loving kindness in drawing us by the cords of His love, it makes us feel like saying:

"Why were we made to hear His voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

My dear friend, I would like to see you come and go with us now, while you are young. Now I do wish I had gone ten years ago. But I have been waiting all this time for brighter evidence of His love. I know that He will bring you in sooner or later, to His fold, but He punishes His people for their disobedience; for He that has begun a good work in you will perform it to the day of Jesus Christ.

Well, I will have to close. Please excuse this scribble, for I have been interrupted several times since I commenced to write.

Your true friend, S. D. W.

BURNT MILLS, MD., May 27, 1887.

---

*Dear Advocate:*

It seldom falls to our lot to relate a more sad and sorrowful death than one which recently occurred in our neighborhood. Our dear sister, Mrs. Bettie Pyles, beloved wife of our esteemed neighbor, Mr. Thomas Pyles, departed this life on the 24th day of March, 1887, at the age of 35 years; leaving a kind husband and five little children in the saddest and sorest bereavement, and ourselves in great sorrow at the loss of our dear sister, who had just united with us, and whose walk, conversation, meekness, and humility would remind you of those beautiful Christian graces, so apt to be admired, so much to be coveted, and so desirable to be imitated by us all.

Sister Pyles was baptized on second Sunday in last June (less than one year ago) by our dear pastor, Elder C. H. Waters, and was received into the church at Old Seneca, and was permitted to remain with us just long enough to become fondly endeared to us all, when it pleased her heavenly Father to call her from her friends on earth to the home prepared above; there to realize the joys he has in store for her, as one whose thoughts and aspirations were too pure for this evil world, but better suited to the world celestial.

Beloved brethren, when we reflect upon the miseries of this world, then upon the joys of that, also of where she is, and what she is, and the heavenly company with which she mingles, if one wish of ours could bring her back again, which of us could make that wish? No, brethren; but

education and service



let us bow ourselves in humble submission, and say, "Thy will be done." Let us ask in God's great mercy, that we may be fitted and prepared by grace divine, when the time of our departure shall come, to meet our dear sister above, where all is happiness, joy and peace, that we may be forever with the Lord,

"We would not live always thus fettered by sin,
Temptations without and corruption within."

We would gladly send our united prayer that the deeply stricken husband be led by his great sorrow, to realize under God, that none but Jesus can heal broken hearts, and be made by the Holy Spirit to look to him alone for consolation, and at last be brought to know and feel a Saviour's pardoning love. Also that the dear little motherless children may, in due time, learn to know and love their mother's God, and to follow the beautiful example she has left for them.

And finally when all is over in this life, may they and all of us, by the resurrecting power of the Son of Righteousness, who first broke the bars of death and triumphed over the grave, be reunited around the eternal throne, there to ever shine in perfect and deathless radiance. Then

"Millions of years around may roll,
Our songs shall still go on;
Praising the Father and the Son,
And Spirit, three in one."

May God grant it for Christ's sake. Amen.

OLD SENECA CHURCH.

April, 1887.

by Sister Anna all my

*My Dear Brothers and Sisters in Christ:*

Though I greatly feel my insufficiency for the undertaking, I cannot resist the inclination to write you a few thoughts crowding in upon my mind this morning. Realizing that I am prone to evil as the sparks are to fly upward; "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not."(Rom.xvii. 18.) As "I am carnal, sold under sin," I trust your tender, loving hearts will bear with my weaknesses. Since there is diversity of opinion on ac- us in regard to Sunday-schools, the am thought by some to be lost school mind, because I cannot endorse *tion.*" views of these things, I want ensions to all that dear Bro. Waters er the es my views far better than to drive myself. "All my people sh[illegible] taught of the Lord," &c.; and d by the preached, written or taught wor is accompanied by the unctions of the Holy Spirit, such powers of man may be used time without end, without bringing one soul to the knowledge of the truth as it is in Jesus, or giving him relief from his burden of sin; "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." When I read the article "What is to become of the children of Regular Baptists," I looked, in anguish of heart, to see who had so little faith as to call their destiny in question. Dear Bro. McInturff, where is your God? Where is your faith? and where are you? Christ says in my Bible, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me, is greater than all; and no man is able to pluck them out of my Father's hand" (St. John x. 27, 28, 29). "All that the Father giveth me shall come unto me," &c. Let us all pray God for faith to trust him. My dear sister A. you asked me if I teach my children. I dare not boast of any of my works of righteousness; they are all of filthy rags, and "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto him, and I unto the world." I am so ignorant, so weak and sinful, and my precious Saviour in whom I trust and on whom my hope of heaven depends, is so strong to save, and mighty to deliver, I can, with all confidence, nothing wavering, commit the welfare of this dear little soul into his hands. Just think, my dearly beloved brothers and sisters, "The Lord hath taken you and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance,

The New Year has come, and it's time to make an accounting for
194 prospect 19
er, 194
182 s that th ZI
and b ZION'S ADVOCATE.

so we de
of life this day" (Deut. ix. 20). fou the Lord thy God is a consum- ay even a jealous God," (Deut. ix also Lor he "Thou shall have no other God use, e ne." (Exodus xx. 3). "Be strong y at cr good courage, fear not, nor be nei d of them, for the Lord thy God wit ai that doth go with thee. He t not fail thee, nor forsake thee," (Deut. xxxi. 6). "For the Lord's portion is his people; Jacob is the rod of his inheritance," (Deut. xxxii. 9). From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations," (Num. xxiii. 9). I feel like lamenting with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" All other denominations in the world have their Sunday-schools, and we have "dwelt alone." We've been "the peculiar people," and now when I enter an Old School Baptist Bible class I feel like weeping, "Because they have taken away my Lord, and I know not where they have laid him," (St. John xx. 13.) A brother Baptist told me on yesterday at church, that "my Pa was a great advocate of Sunday-schools." To which I replied, "Now do let his precious dust rest in peace. He was a faithful zealous herald of the truth, and if he had been so much in favor of them, he would have labored to introduce them into his church." I beg you my brother, to go travel among the membership of his churches; ask them if he advocated them? My dear Pa preached 40 years against these things, and I cannot be among the first to ignore his efforts, nor to set aside what I believe to be the good old way. On his tombstone is inscribed, "Remember what I have preached unto you." If anyone still doubts this, let them refer to the Articles of Faith he drew up for Robinson church, in Madison Co., Va. I cheerfully accord to others the privilege of thinking and doing as they wish; at the same time I ask the same, and hereby desire not to give offence to any of God's little flock. I love you all in spirit and in truth, and I am but a babe in Christ, though I have humbly tried to follow him for more than twenty years. I crave to be fed upon the sincere milk of the Word. I would say that I believe our dear brothers who are entertaining and setting forth these things are well established in the doctrine of the Bible, and doubt not their motives are to promote the good of the cause. My feelings have been deeply wounded time and again, by hearing that the N. S. B.'s are saying (some of them) that dear Bro. Burnam is coming over to them, that he is trying to unite the two churches, &c. I cannot and will not give this a thought, for I do think I know him too well for that, and know that he feels ready to suffer persecution for the cross of Christ. One brother asked me yesterday if I believed in reading the Bible? I answered in the affirmative, and know not what to think of that child of God that does not. Every day should be the Lord's day to the Christian, and they should by an upright walk and godly conversation "Let their light so shine before men, that they may see their good works and glorify their Father which is in heaven," (St. Mat. v. 16). Let us strive together for the unity of the spirit and the bond of peace.

Enclosed please find $1.00 to pay for next Vol. of ADVOCATE.

By your sister in hope,

LUCY G. BRUMBACK.

P. S.—Please correct, or note, the error in ADVOCATE, on last line of first column page 176, *understanding* should have been *undeserving*.

L. G. B.

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"Truth lies in the well," said the old philosopher. Many go down into that well to find the truth, but, looking into the water, they see their own faces, and become so desperately enamored of their own beauty that they forget poor Truth, or dream that she is the counterpart of themselves. —*Spurgeon.*

---

"It chills my blood to hear the blest Supreme
Rudely appealed to on each trifling theme.
Maintain your rank; vulgarity despise;
To swear is neither brave, polite nor wise;
You would not swear upon a bed of death!
Reflect—your Maker now may stop your breath!"



## A WORD TO SISTER BRUMBACK.

*My Dear Sister:*

I would so much prefer not to say anything in reply to your letter published in this number of the ADVOCATE; but the manner in which you hold me up to our readers leaves me no option in the case, but forces me to speak. Indeed, my sister, your bearing towards me fills me with sadness and sorrow. I have striven to blot it all from memory; but you have wounded me too deeply; and I find that I must say something that in the estimation of our readers will, I trust, have a tendency to lift me from the dark regions of skepticism and infidelity to which your questions have apparently consigned me. Without attempting to give formal answers to those questions, permit me to repeat them here. with the hope that you may (after having had time to reflect over them,) see how uncalled-for they are, and how unkind they seem to be. Addressing me personally, you say: "Where is your God?" "Where is your faith?" "Where are you?" What occasion, my sister, for thus addressing me? Have you really any doubt as to the true answers upon my part? Do you feel that *your* God is at a different place from *my* God? Do you not believe that my faith is in the Lord Jesus Christ and his righteousness? And then you conclude your questioning with— "Where are you?" Ah, my sister, this is an important question, indeed; and all of God's people will do well to give it due consideration. In answer for myself, permit me to say, with becoming humility, that I hope I am in the Lord Jesus Christ. He gives me such soul-melting evidences of his love at times, that I am enabled to rejoice with joy unspeakable. And during these seasons of his blessed presence with me, I feel persuaded that I am a new creature in Christ Jesus—"If any man be in Christ Jesus, he is a new creature." Then a multitude of other experiences, through which I am called to pass from time to time, gives me additional encouragement, from their correspondence with the Bible account of God's people, to believe that I am a new creature—that I am in Christ Jesus.

You say that when you read my editorial —"The children of Regular Baptist Parents," you looked in anguish to see who had written it. Let me ask my sister whether it caused her anguish when she read Brother Clark's editorial on "Sunday-schools," in ZION'S ADVOCATE, Aug. 1, 1877, in which he says: "As to a 'Sunday-school,' there can can be no reasonable objection to it on account of the day. * * * With us, the objection is not to the day, or to the school for children, but *to what is taught in the Sunday-schools of this day and generation.*" Also, "Perhaps the extravagant pretensions of the advocates of Sunday-schools after the modern fashion have had a tendency to drive some of our people to the opposite extreme, and to neglect their children altogether; if so, it is wrong, and should be corrected by taking the scriptural directions upon the subject." Further on, same page, he says: "We can not give them religion any more than they can, but we can guide them, lead them, and teach them lessons of a better morality, of prudence and propriety, as revealed in the Scriptures, and have them read and memorize the Scriptures; also teach them to obey their parents in the Lord; for this is right. Indeed, all the great truths of the Gospel should be impressed on their minds in plain and simple illustrations suited to their capacity." Next column he says: "There can be no danger of running into Arminianism, or any other heresy, by teaching these things either to children or adults." In this editorial Bro. Clark has expressed my views. I do not desire to go any further than he goes. He says what he thinks we can teach them, and what we ought to teach them, and it is all that I claim we can and ought to teach them. Yet we never heard that any one objected to this editorial of Bro. Clark's, or asked him such questions as you, my sister, ask me. And yet he was favorable to just such instruction as I advocate for children. Will you please read my editorial again? and you will discover that you have made a big mistake when you quote me as saying— "What is to become of the children," etc.

You say that Bro. Waters has expressed your views. Is it true that Sunday-schools were hatched out with a certain brood fifty years ago? If so, history is worth nothing. Is it your view that we who advocate Sunday-schools are Arminians? If so, please tell us what you mean by Arminianism. Some people call everything Arminianism that they do not like. Do you really believe that we expect to make good Baptists of our children *by a little grace and a great deal of our own work?* Do you believe that we sin by teaching our children on Sunday? Do you think that the Bible gives greater authority for associations, moderators of associations, clerks of associations and of churches, minutes of associations, religious papers, and many other things the Baptists allow, than it does for assembling the children for instruction in the Scriptures? My sister, I have never talked with one of my brethren (including Bro. Waters) upon the subject of teaching the children, who did not agree with me, and express himself as in favor of my plan for teaching them.

May God bring order out of confusion, is my earnest prayer for Zion.

Yours affectionately,

J. B. McINTURFF.

# Poetry.

[Republished from a former Volume.]

The following lines were written some years ago, in the State of Illinois, and addressed to the old Baptists in that country; and some brethren have expressed a desire to see them in the ADVOCATE.

PHILIP MCINTURFF.

My friends and brethren in the West,
Far from my native land,
You're traveling onward to your rest;
Remember God's command.

You were by nature dead in sin,
By wicked works defiled;
Yet God was pleased to call you in,
And own each for his child.

He made you all your sins confess,
To feel your lost estate;
And day by day in deep distress,
You owned your wretched case.

But God's own power was ever nigh,
By which he keeps his saints;
He raiseth up from deep dispair,
The soul that droops and faints.

'Twas God's own free, electing love
That brought the Saviour down
To die, to carry you above,
And place on you a crown.

He had his saints, ere time began,
In his eternal mind;
And now his gospel, preached to man,
Shall all his chosen find.

Then you, my friend, who preach the faith
Once to the saints delivered,
He will support you by his grace,
And take you home to heaven:

He sent you out to feed his sheep
With that eternal bread
Which once descended in the deep,
But now is crown'd your Head.

And all who have that precious faith
That always works by love,
Shall in his strength so run the race
That leads to joy above.

---

By what authority do men talk of the Christian using God's means? Are there a multiplicity of Popes in the world? When did God give up the government of His church to men? Is it true that He does not rule His own kingdom? Is He not able to use his own means? Poor mortal that would dare to claim so much!

education and service will be carried into millions of farm homes of the nation through the active support and cooperation of the Agricultural Extension Service, the American Farm Bureau, the National Grange, the Farmers Union, Agricultural Trade Associations and other agricultural agencies and organizations, in cooperation with the American Cancer Society and through its State Divisions and County Units.

C. P. Anderson

M. L. Wilson

The agricultural ball started rolling on November 17 when Secretary of Agriculture Clinton P. Anderson endorsed the American Cancer Society's program. This was followed by a meeting with Director M. L. Wilson of the Agricultural Extension Service and his staff, attended by Mr. Robert Hudgens, Mrs. Harold and M of th Mr. W say a tance trol p ture: pointe which son, health man, a Hall, the Eastern States, vice chairman, for our contribution. Since the soc along State and county lines—simil extension work—local organization le ly look to county agricultural and ho agents for suggestions on how the g families may be reached. The Extens ready to cooperate with the medic the American Cancer Society in eve

(Continued from page 12)

booth space each year, if possible, so that permanent exhibit material can be planned.

Literature is distributed in conjunction with cancer exhibits and displays. It is impossible to estimate the number of pieces distributed yearly. Washington reports that they distributed 25,000 pieces with five of their 1947 exhibits. Milwaukee distributed 12,000 with three exhibits. Oklahoma provided 500,000 pieces for forty of their exhibits. At four exhibits prepared by New Mexico, 15,000 pieces were handed out. Mississippi distributed 300,000 pieces at eight conventions, meetings and fairs.

With more than 47 divisions carrying on an exhibit program, a total of 718 cancer exhibits were presented in 1947. Some of the states with more than 15 different showings were: Arkansas, Colorado, Illinois, Indiana, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York City, Ohio, Oklahoma, and Virginia.

Some of the group gatherings where cancer exhibits were displayed included: Nurses' Association meetings, Woman's Auxiliary to the State Medical Associations, State Teachers Associations, Better Homes Exposition and Food Show, Medical Societies, Educational Associations, Hardware Dealers Conventions, Dental Associations, State and Rural Health Associations, Scientific Assemblies, Public Health Associations, University Health Workshops, Cancer symposia, Social Welfare Conferences, State Hospital Associations, Conventions, and Women's Clubs Meetings.

(Continued from pag

General of the Army. The Comm of outstanding representatives in the including one each from the Americ tion and the American Veterinary M each of which sponsors a registry.

Other registries which are condu Tumor Registry which is better kn Collection at Yale University Me started by the late Dr. Howard B. C surgeon. Dr. Louise Eisenhardt is c

Dr. Harold Dargeon [illegible] Clinic at Memorial Hospital [illegible] started a Children's Tumor Regist many unique cancers which affect y are being collected there.

The Children's Tumor Registry, w ago, for the purpose of collatin malignant tumors in children and of consultation. Material will be these two points which is of educat fessional and lay groups. Since deat allied disease accounted for 2,000 hoped that the work of the Childre will enhance the possibilities of diagnosis of these diseases.

Many states are organizing regis and cancer cases on a state basis. have well-organized units, and these diagnostic pattern, from which the

(Continued on page

## R COVER—

icture depicts the removal of can-
y surgery. Cover photograph cour-
ited States Public Health Service.

The picture series on the preparation of a paraffin-section was also supplied by USPHS, while the Army Institute of Pathology supplied the pictures shown on pages 8 and 9. The cooperation of these above organizations and of the American College of Surgeons is gratefully acknowledged.

## ommander Honored

N. Wates, Mississippi State Com-
e an active member of the Missis-
Committee recently. The appoint-
n recognition of the services Mrs.
d as state commander of the Mis-

of the Committee include: Drs.
hairman; W. H. Parsons, W. H.
Ross, John D. Dyer, M. L. Flynt,
S. Pankratz. The advisory board is
A. J. McIlwain, Augustus Street,
. D. Baugh, A. L. Gray, and Felix

## ool in South Dakota

ota Division will hold a two-day
training school January 24 and 25.
hander has been invited to attend.
o be borne by the State office in
eetings will be held in the Marvin-
Vatertown.

## Minnesota to Conduct Cancer Course

The third continuation study course for physicians is being presented at the Center for Continuation Study at the University of Minnesota, January 19, 20, and 21. The course will be jointly sponsored by the Minnesota Division of the Society, Minnesota Department of Health and the Minnesota State Medical Association.

In addition to officers of state and county medical societies, county cancer unit medical officers are being invited. The North Dakota Division will send representatives to this course.

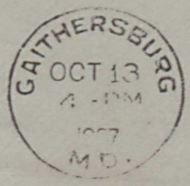
The Minnesota Division is also sponsoring a cancer course for county commanders and county campaign chairmen to be held January 30 and 31, at the Center for Continuation Study at the University of Minnesota.

*(Continued from page 15)*

the national registries. Many state divisions of the American Cancer Society are at present assisting in the establishment of these registries. The American Cancer Society makes a yearly grant through the National Research Council to the overhead operation of the American Registry of Pathology.

Many diseases are so rare that any one individual or even the staff of any one hospital or clinic has a limited opportunity to study certain conditions and lesions. Conclusions in science must be based on not one, but many observations. Therefore, it is desirable to organize and support central agencies for the collection and filing of histories, specimens and follow-up studies.

The proper operation of tumor registries, both on a state and national level are making a considerable contribution to the library of pathologic material which has done much to build up our present knowledge of cancer, its original growth and the ways in which it metastisizes. From the studies made of this information, new methods of treatment are being tested and proved each day. The tumor registries are an important link in the over-all cancer problem: early and accurate diagnosis—followed by prompt and adequate treatment.




Mrs. Edward Allnutt, Sr.,
Dawsonville
Md.

9.30 Mon. P. M. Oct. 18, 37

My dear Miss Hutton.

Mrs. Ed Allnutt Sr. sent your letter to me tonight asking that I answer for her, as I am church clerk & have the records - all are asleep & realizing the short time I have to get you this, have decided to write tonight hoping I may see some of you at the board meeting tomorrow.

The record states "Seneca Ass. or Primitive Bt. Ch., the first of that name was built in Monty. Co. Md early in the 17th Century. We find no history of this church, except that it was built of logs, as was the custom of that time, but we find that in 1870 this was torn down & a large stone church house was built in its place". ~~Some of the~~ ...

The first Pastor of this church was Elder Jeremiah Moore 1770-1790 #"

~~This church house~~ It still stands in a crumbling state and it was deemed better to build a new one in the village of Darnestown, rather than repair that one - as it was about 1886 & before any of this were heard of & the road was very hilly & absolutely impassable in winter. It is most interesting to read the old records & to hear how much more business-like and more zealous they were in those days than now.

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1833

Records

The Baptist Church at old Seneca in Montgomery County Md., Holding the following regular doctrines viz — Eternal Election, effectual calling, Justification by the imputed Righteousness of Jesus Christ. General Perseverance in grace and believers Baptism by immersion — To the Baltimore Baptist association to be held with the Pleasant Valley baptist Church Washington County Md. the Thursday preceding the 3rd Lords day in May 1833 sendeth Christian Salutation Beloved Brethren this will inform you of our circumstances due to Light. the a gain received a member into your body and restored to our former standing and relationship with you. and recognized as a regular baptist church, walking in full fellowship with our sister Churches of the faith and order. It will be recollected by the association that we in 1828 did address a letter to your body

The Baptist Church at old Lenica
Montgomery County Md., Holding the following
doctrines viz - Eternal Election, effectual
calling, Justification by the imputed Rights
courses of Jesus Christ. Penal perseverance
in grace and believers Baptism by immer-
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Thursday preceding the 3rd Lords day
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inform you of our anxious desire to
be again received as a member of
your body and restored to our former
standing and relationship with you
and recognised as a regular baptist
Church, walking in full fellowship
with our sister Churches of like faith
and order. It will be recollected by
the association that we in 1829
did address a letter to your body

requesting a dismission from the same, which request was granted by the association. In requesting to be again received as a member of your body, we feel it due to you as well as to ourselves to acknowledge our regret at the tone and temper of the language of your letter requesting a dismission from your body. The Brethren at Gallatin were "bewildered" and there are now who are acquainted the influence which a beloved Pastor can exercise over a flock but can make some allowance for us especially, when it is recollected that at that time the most of us were "babes in Christ" and consequently imperfectly acquainted with Church government

we hope this acknowledgement will be satisfactory and that you will forgive our past errors. and forget them and receive us as Christ Jesus has received you —

We can state for your information that all the differences which heretofore existed between us and our sister Churches in the neighborhood have been amicably adjusted and that we are in full fellowship with them

As a church we are blessed with the labours of Brother Elder William Gilmore who preaches for us once a month the 3rd Lord's day.

One has been added by Baptism this year and one deceased, our total number is thirty eight

We have appointed Brethren Benoni Dawson Stephen A Wheler, James McDawson and Henry Crosby to be bearers of this and should we be invited to set with you in Council praying the Lord to guide you into all truth we bid you adieu —

Signed by order and in behalf of the Church this day of April 1833

Benoni Dawson Clk

To the Baltimore Baptist
association to be held
with the Pleasant Valley
Church Washington
County Md.

The Old Seneca Baptist Church Montgomery County Md, Holding the following doctrines Viz. Eternal Election, Effectual Calling Justification, by the Imputed Righteousness of Jesus Christ, Final Perseverance of the Saints in Grace and believers baptism by Immersion. To the Baltimore Baptist association to be held with the Pleasant Valley Baptist Church, Washington County Maryland, the thursday preceding the 3rd Lords day in May 1833:

Sendeth Christian

Salutation: Beloved Brethren this will inform you of our anxious desire to be restored to our former standing and relationship to your body, and recognized as a regular Baptist Church, walking in full fellowship with our Sister Churches of like faith and order — It will be recollected by the association that this Church in 1821 did address a letter to your body requesting a dismission

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them

As a church we are blessed with
the labours of Brother Elder William
Gilmore who preaches for us once a
month. every 3d Lords day
one has been received by Baptism
this year and one dismissed our
total number is thirty Eight
We have appointed Brethren Benoni
Dawson, Stephen A Wheeler, James M Dawson
and Henry Crosby, to be bearers of this
(and (should we be received) to sit in Council
with you, Praying the Lord to guide
you into all truth
we bid you adieu —
HHH

19-8)
11

Signed by order and in the behalf
of the Church this day of
april 1833 —

Benoni Dawson Clk

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To

Miss

Miss

Miss

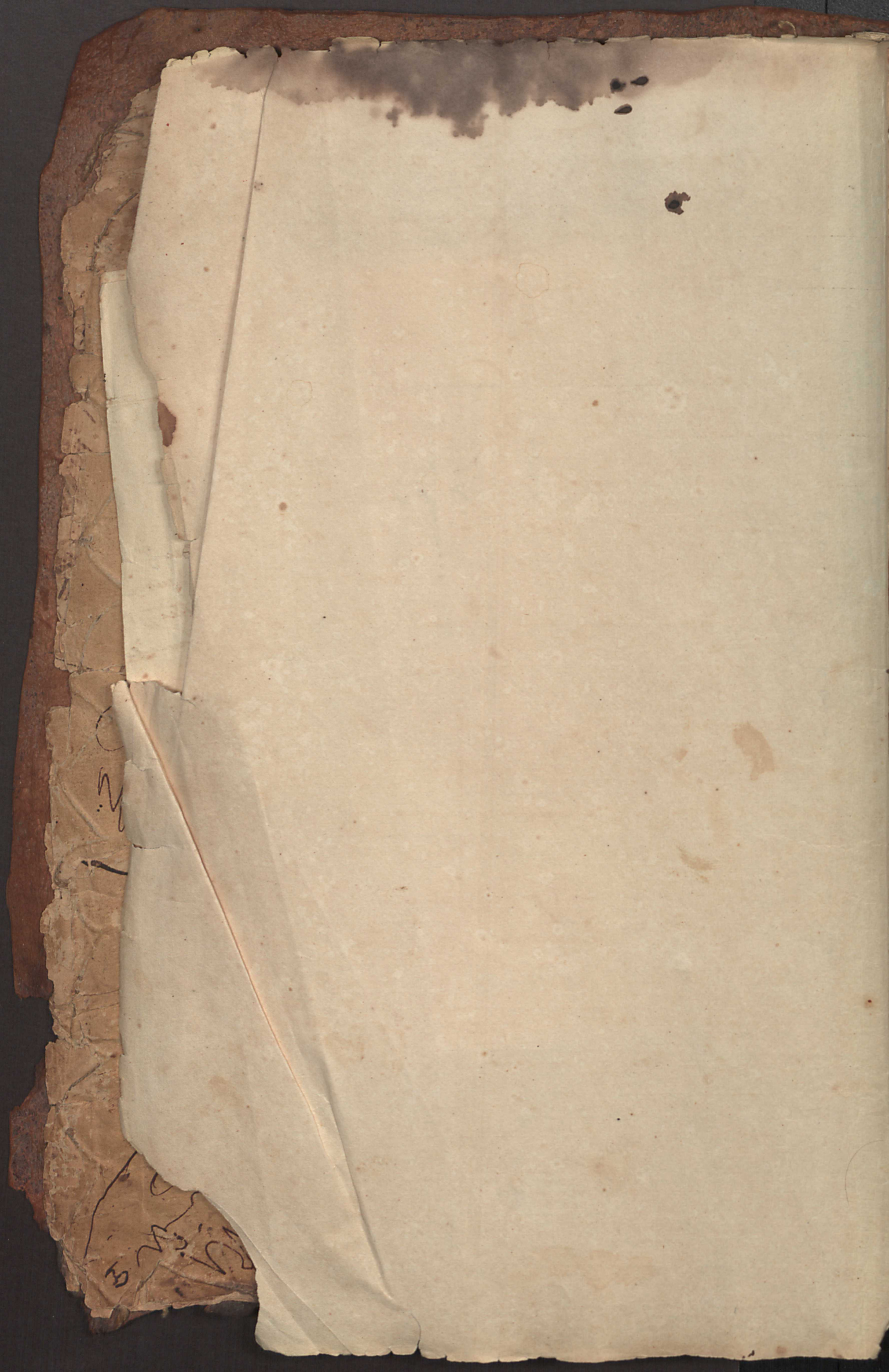
Miss sarah

Miss

The Baltimore Baptist association
to be held within the
P. Valley Church
Washington County
Mo

Miss

Montgomery County



A Declaration of the Faith and Practice of the Church of Christ at Old Seneca Montgomery county State of Maryland

1. We beleive there are three that bear recor in Heaven the Father the Son and the holyghost: and these three are one in nature power and glory.

11. We beleive that the Scriptures of the Old and new Testament were written by inspiration of God. and are profitable for doctrine. for reproof, for correction. for instruc in righteousness. and are the only rule of Faith and Practice.

111. We beleive that before the world began God did Elect a certaine number of men unto everlasting Salvation whom he did Predestin to the adoption of children by Jesus Christ. according to the good pleasure of his wile: and that in Persuance of this gracious desig he did contrive and make a covenant of grac and peace with his Son Jesus Christ, on the behalf of those persons. wherein a Saviour we appointed, and ale Spiritual blessings provided for them; as also that theire persons wi ale their grace and glory: were put into the hands of christ, and made his care and charge.

with his divine Person in which nature he really suffered and died as their Substitute in their room, and stead,
whereby he made all that satisfaction for their sins which the Law and Justice of God could require, as wele as made way for all those blessings which are needfule for them both for time and Eternity.

VI. We beleive that that Eternal Redemption which Christ has obtained by the Shedding of his blood is Special and particular that is to say that it was only intentionally designed for the Elect of God and church of Christ.

VII. We beleive that the Justification of [illegible] Gods elect is only by the righteousness [illegible] of christ imputed to them, without [illegible] consideration of any works of righteousness [illegible] done by them: and that the fule and [illegible] pardon of all their sins and transgressions past present and to come, is only through the blood of Christ according to the riches of his grace.

VIII. We beleive that the work of regeneration, conversion, Sanctification faith and repentance are not acts of mans free wile and power but of the mighty, effacacious and irresistable grace of God.

IX. We beleive that ale those who are chosen by the Father, redeemd by the Son and Sanctifyd by the Spirit, shale certainly and finally persevere so that not one of them shale ever perish but shale have Everlasting Life.

X. We beleive that Baptism and the Lords Supper are ordinances established by Christ the head of the church. to be continued untile his Second comeing. and the former is absolutely requisite to the latter that is to say, that those only are to be admitted into the communion of the Church and to participate of ale ordinances in it who upon a profession of their faith have been Baptized by immersion in the name of the Father and of the Son and of the Holeyghost.

XI. We beleive that there wile be a resurrection of the dead both of the Just and unjust and that Christ wile come a Second time without Sin unto Salvation, and Judge both the quick and the dead. when he wile take vengance on the wicked. and introduce his own people into the kingdom prepared for them from the foundation of the world where they shale be for ever with him.

Now all and each of these doctrines and ordinances we consider ourselves under the greatest obligations to receive maintain, and defend. believeing it to be our indespensable duty to stand fast in the liberty wherewith christ has made us free and earnestly contend for the faith which was once delivered to the saints, and so be perfectly joined together in the same mind and in the same Judgment speaking the same things as we have learnt them of christ.

And as we are commanded to have our conversation as becometh the gospel of christ we Judge it our incumbent duty to order our conversation aright before all men and exercise a conscience void of offence towards God and men by liveing soberly, righteously and godly in this present world.

As children of the same family and heirs of the same inheritance, we esteem it our duty to dwell together in unity walking with each other in all humility and brotherly love stiring up one another to love and good works not forsaking the assembling ourselves together as we have opertunity, to worship god according to his revealed will. and when the case requires to warn rebuke and admonish one another according to Rules of the gospel and particularly to pray for one another with all prayer and supplication in the Spirit these together with all other christian duties we humbly desire to walk in.

Query 1 is the forth Command of
a moral Nature —
2 is it not beneath the dignity of
a gospel minister to preach funeral
Sermons —
3 laying hands on Baptised persons
is not an ordinance of God to
what purpose is it practised amongst
Baptist Churches ——
4: ought not the answer ~~to the~~ Given
to the Query respecting the mem-
ber ship of the pupils of Colleges

Joseph Ferguson Excom
Elisha Williams Dismiss
Hannery Hagan Dismisted
Robert Jones } Deceased
William Price } Excom.
Susannah Beall

Those Was baptised on Sunday July the 26. 1772 by Jonathan

Married to Elisha Cathet

Maddox Dyson
Philip Chambers } Dismiss.
Lebeniah Swan Excommunicated
Timothy Chambers } Dismiss
James Chambers Dismiss
Hyro Phill. Excomd

Those Baptised by Jonathan as the Others

James Allnutt Dead
Ann Williams Dismissed
Sally Allnutt ~~Excom~~ Received &
Mary Allnutt } Dismisted
Maryann Ferguson
Abigal Hartly } Dismiss
Solomea Chambers } Dism.

Married to Wm Price
Married to Wm Clark
Was Baptised March the 7th 1773

Maryann Darnell Dismiss
Mary Swan Dismisted
Mary Swearingan } Discased
Anna Dyson Dismisted
Nancy Fowler or Elce Fields Excomd
Susannah Allnutt
John Hardy Excommunicated
Francis King } Excom.
John Baptist Robertson Dismisted
John Bates Dismisted
Jon William Williams Was taken in as Attacment Member

# Baptisd. Since the Last Association Held At Little River in Louden County & Province of Virginia August the 14th 1773

Sarah King } Excommu.d
Sarah Williams
Eleanor Chambers } Dism.d
Mary Chambers or Elve Baxter. Dismisted.
} Baptisd august 19th 1773

Thomas Peck
John Darnell Dismd
Duncan Sinclear Dismd
} Baptisd April 10th 1774

John Welman
Mary Pelly } Married to Joph Bowden
} July the 10th 1774

James McCoy Dismid
Martha Wynson
Nelly Holland
Joseph Field Excomd
John Leach Dead
} August 14th 1774.

Admitted by Letter of Dism. from Fred.k Town Church May 8th 1774
Van Swearengin Excomd

Baptisd Since the Last Association Held at Brent Town Aug.st 7th 1774
And since the Death of Brother Daniel Frostoe

Baptisd by Brother Moor

Ninian Riley
William Johnston Excomd
Ninian Wittett
John Brown Dismisted
Benjamin Leach Deceased
Thomas Belk
Stephen Wood
Matthew Field
Abraham Field
Jane Allnutt
Ann Hardy Dismisted
Johannah Peck Jane Robertson Ann Chambers Mary Leach
} April 23d 1774
Baptisd July 16th 1775

Dismd
Married to Mr Willis

Baptised since Brother Moor was taken in as a Minister

| | |
|---|---|
| William Travey<br>Hazziel Talbird Excom<br>Nathan Smith Dismd<br>Richard Pack<br>Martha Belt<br>Priscilla Belt<br>Hermenitte Biggs | Was baptised on Sunday April the 14th 1776<br>Married to Dan Swanagim Dismd |
| Mary Travey<br>Preshea Wood Dismissed<br>Mary Evins Deceased<br>Nancy Feard<br>Elizabeth Pack | Was baptised on the 9th of June 1776 |
| Peggy Ellace Dismissed.<br>Philip Dyson Dismissed. Returned<br>Rebecca Smith Dismissed | Was baptised the 11th Day of August 1776 |

Baptised since our Last Association held at Mt Poney in Pepper County & Common Wealth of Virginia August 19th 1776

| | |
|---|---|
| Kesiah Welman | Baptised the 15th Day of Dec 1776<br>Married to Mathew Field |
| William Leach Senr Deceased<br>Eleanor Talbird Dismissed | Baptised April 1777 |
| Rebecca Tucker | Baptised June the 15th 1777 |

Admitted by Letter of Dismission from Hankwood Meeting Patty Browned June the 15th 1777

Received by letter from a Church in Carolina Richard Dowd Who was Baptised by Elisha Vinor Minister of the Gospel

# Baptised

Baptised Since the Last Association Held at Popes Head Fairfax County and Common wealth of Virginia

Mary Sinclear Dismissed Baptised & Received July the 12 1778

Thomas Leach Baptised & Received March the 24: 1782

David Walter
Thomas Gilliam
James Allnutt Junr
Martha Fields
Elisabeth Leach
} Was Baptised on Sunday June the 19: 1785

Elizah Vein Was Baptised on the 10 of September 1786

1789 Was Laurence Allnutt
& Alley pritchet
Charles Stacy Baptised and received April the 11

1790 June 20 Sarah Dyson
Sarah Stacy and
Milla Admason & her Sister

1791 August

# BAPTISD

Madoc Dyson.
Maryann Jorgerson.
William Williams.
Sarah Williams.
Thomas peck
Linnian Willed
Mathew fields
Abraham fields
~~Mary Leach~~
William Tracy
Hannah fields
Mary Tracy
Mary Ferril
Elizabeth peack
Josiah fields
Thomas Leach
Ann Walter.
James allnutt
Thomas gillum
Mathew fields.
Elizabeth Leach
Mary [illegible]
Justice Leach
[illegible] Roper
[illegible] Walker.
Mary Nisbit By Letter
Sarah Chiswell
Mary Allnutt
Samuel Sheels.

these are the Names of our
upper brethern
Howard griffith
Jamiah Griffith
John Riggs
Robert Warfield
Nathan Burdett
Henry Welsh
Amon Riggs
Hugh Jones
Walter Filzgerald
Nicholas W. Dorsey
Rachal Dorsey
Lucrecy Welsh
Sarah Welsh
Esther Burdett

Sarah Williams
Jane Allnutt
Nathaniel Huse
Elisabeth Randle

Standing Member in the Church on Tenaca in 1781

Susanna Catlett Excommunicated
Maddox Dyson ~~Dead~~
~~James Abnutt~~
Mary Peck Dismist
Maryann Ferguson
Susanna Abnutt dismissed
John Bates Dismist
William Williams
Sarah Williams
Thomas Peck
Dunken Sinkled Dismist
John Hedman Dismist
Mary Dowden Dismist
Ellender Holland Dismist
Vinian Kellett Dismist
Vinian Hillet
Thomas Bolt Dismist
Mathew Fields
Abraham Fields
Jane Abnutt Dead
~~Ann Hardy~~ Dead
Joannah Fields
Mary Leach dismist
William Tracy
Richard Peck Dismist
Priscilla Bolt Dismist
Jemimitta Biggs dead
Mary Tracy
~~Mary Fields~~ Dead
Nancy Feazel
Elizabeth Black
Philip Dyson Excommuni
Keziah Field
~~Rebecca Field~~ Dead
Martha Brown Dismist
Mary Sinkled ~~Dismist Dismist~~

David Hallet
James Abnutt Jun.
Thos. Gilliam
Martha Fields
Elizabeth Leach
Elizah Vaus Baptized Sept 10 86

24 in Number August 18: 1787

Thomas Leach

36 in Number 1782 August
26 in Number 1783 August

Friday April the 17th 1778 the Church of Christ Conveyned togeather on Sineca Agreed to take into Consideration the long continued Censure of Brother Ferguson & Did Unanimously Agree to Excommunicate him from union & Communion for his Denying that he ever held the Error which he was Accused of, when the Church was Convinced he Did

2nly Also was agreed that Brother Swan Should agree & Settle matters with Brother Dyson Upon some Consideration & that Brother Dyson withdraw his Suit

3rdly Also was Agreed that Brother John Bates Should be Censured for from information that he had Accustomed himself to Gameing & So has incurd our Displeasure

Also was agreed that Brother Baziel Talbird Be Censured for Drinkeng to Excess untill the Lord Should give him Repentance

Also was agreed that Brother Riley & Brother Wood Go attend our Sister Church in Frederick Town on Saterday before the Second Sunday in May in Order to Solicite Brother Sutton to Attend on Tryal as our Minister

On the Day Abovementioned we the Messengers Ninian Riley & Stephen Wood met our Brethen in Frederick Town and at their Request Signd a Petition to be directed to Brother Sutton as a Call to him to Come & Administer to us Spiritual Things for a Season

Friday July the 17th 1778 the Church of Christ Conveyned togeather on Sineca did agree that if any Member Should Speak in Relating to Church Business the Church should be Silent Dureing the time he was Speaking and also was agreed that the Member that is Speaking Should Not Vary from the Point in hand, and if he Should then the Moderator or the Major Part of the Church Shall Call him back to the Subject that was in hand

Monday Morning Association Opened by Prayer and Proceed to Business

Query from Linvil Creek Wheather a Plan can be formed for Division and Admition of Members to and From Churches of another Order without Breaking the Order of Our Church Answered in the Negative

Agreed that Brother Hagan and Brother Clevlend do attend According to Appointment on the Request of our Brethren from Green Brier and See whether they be fit to be Constituted or not

Query from Brunt Town Whether our Our Great Redeemer Jesus Christ Purchased Either Gifts Grace or Glory for any of his People Answered in the Negative

Query, Wheather Christ Shed his Blood Freely, Answered Yes, and whether he satisfyd Death for Every Man, Answered in the Negative

Whether free Salvation is Offered to all men, Answered in the Negative

Whether there is a Certain Number Elected or Choven to Eternal Life Answered in the Affirmative or there is

Agreed that the Next Association be held at Chappawamsick The Saterday before the Third Sabath in August Next And that Brother Moor Preach the Association Sermon and in Case of Falior Brother Hagan shal attend the Same

Agreed that Brother Marks supply the Petition from Linvil Creek.

Query wheather Ministers without the Imposition of hands Can ordain any Other without a Break of Fellowship and Communion answered in the Negative

David Thomas
&
John Price

(60)

8: Resolved that Brother Sanders Attend the Maryhongahela Association & that he be Allowed the Sum of £ 49-7 for his Necessary Expenses in Case he Should not Attend the Money to be Returned

9th Resolved that Brother Magers Attend the Philadelphia Association & he be Allowed the Sum of £ 30-5-6 for his Necessary Expenses in Case he Should not Attend the Money to be Returned

7th An Accompt Brought in by James Garard for a Blank book for Register of the Association was Rec.d & paid £ 9

10th Resolved that the Next Early Meeting be held at Seneca in the State of Maryland on the Saturday before the Second Sabbath in June & that Richard Magers William Fristter & Nathanel Sanders Attend the Same

11th Resolved that the Next Association be held at Bull run in Loudon County the Saturday before the Third Sabbath in August Next & William Fristter to preach the Association Sermon in Case of Falor Nathannel Sanders

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Circulating Letter for the year of our Lord 1779

Dear Brethern

Wish our Sallutation unto you wishing Grace Mercy & Peace unto you from God the Father through our Lord Jesus Christ we meet together According to Appointment & was Rejoiced to hear of your Welfare and that you are Still Contending for the Faith Once Delivered to the Saints Allso the good News from the Distant Churches of a Revival of Religion and that Lions God is riding forth in the Chariot of his Gospel Conquering & to Conquer hopeing that ear long that his Power will be Displayed in Quicking the Souls of poor Sinners and his Divine perfections Charm every passion of their Souls that they may Swelly bow to God Almighty

We also Congratulate you on the prospect of Religious liberty as Appears by a bill published by our Lagesla tors for the Consideration of this Common wealth which breaths liberty in every line and so we hope that the Dawning of that day to begun yea the son of freedom begun to rise & we hope ear long it will Arive at its Meridron Splendor & Babylons fall as a Mill stone cast into the sea & rise no more & the Kingdom of this world become the Kingdoms of the Lord and of his Christ dare brethern let us be thankfull to god for all his Mercies & be Zealous for the redemers cause O let us pursue the ways of holyness Abstaining from fleshly lusts that war Against the Soul let your houses be the houses of prayer and never let your seats be Empty in the house of god whether it be for his worship or to Consult the welfare of Zion and for the Support and propagation of the Gospel whilst we bid you fear well in the Glorious Redeemer Christ Jesus Amen

Jeremiah More } Moderator
James Garrard } Clerk

Members of the Baptist association held at Senaca Montgomery County & State of Maryland mett together Saturday 18 day of August 1781 the Revd David Thomas & Nathl Sanders & Philing to attend agreable to appointment the Revd Richard Major preached the Association Sermont from Daniel 12 Chapter & 10 verse

Letters from 17 Churches were read & Messingers names Enrolled & Reverend Jeremiah More Chosen Moderator and John Price Clerk

| | Baptized | Letter | Restored | Dismissed | Recommended | Dead | Total |
|---|---|---|---|---|---|---|---|
| Pattockton | 1 | 0 | 0 | 5 | 3 | 1 | 36 |
| Chappiwamsick | 3 | 0 | 0 | 11 | 0 | 1 | 48 |
| Difficult | 3 | 0 | 0 | 3 | 1 | 1 | 72 |
| Mountain Run | 2 | 2 | 3 | 4 | 0 | 3 | 70 |
| Little River | 0 | 0 | 0 | 0 | 0 | 1 | 36 |
| Senaca | 11 | 0 | 0 | 4 | 1 | 0 | 95 |
| Bull run | 5 | 3 | 0 | 0 | 1 | 1 | 82 |
| Buck marsh | 3 | 1 | 0 | 1 | 0 | 0 | 27 |
| Frederick town | 0 | 0 | 0 | 0 | 1 | 1 | 36 |
| Mount Zion | 12 | 0 | 0 | 0 | 2 | 0 | 93 |
| Broad Run | 1 | 1 | 0 | 0 | 2 | 0 | 64 |
| Opequon head | 4 | 1 | 1 | 0 | 3 | 1 | 46 |
| Neatunk | 11 | 5 | 0 | 0 | 0 | 1 | 20 |
| Linwell Creek | 2 | 1 | 0 | 2 | 0 | 0 | 57 |
| Brentown | 0 | 0 | 0 | 0 | 3 | 1 | 57 |
| Mill Creek | 0 | 1 | 0 | 0 | 1 | 1 | 26 |
| Necaquan | | | | | | | 937 |

Carried to the Other side

A Church Meeting held at Sunia September 21 1793

Agreed that Charles Tracy and Sarah his wife have a dis-
mission and that Brother Moore write the same

Brother Willitt informed the Church that Sister Randolph
was poor and stood in need of assistance

Agreed that the Brethren come provided against next Month
meeting to furnish her with some thing to support upon

At a Church Meeting held at Sunia June 19: 1794
after imploring the Divine Blessing proceeded as follows —
Brother Leach informed the Church that the sum of £2=2=6 had
been appropriated to the use of Elizabeth randolph — and Brother
Fields informed that She had informed him that She was still
Destitute of part of the money aforesaid and therefore in great
Need of Wood at present

A publick report having been spread that Brother Abraham fields
had been over taken in fault by purchasing two horses from
a travelling Drover on the Lord day which he confess with an
acknowledgement of his fault agreed to forgive the offending
Brother

Agreed that the admotion of the Church be Given to Brother
Thomas peck to be more atentive to the Discharge of his Duty
Especially in atending our Meetings and the ~~Discharging~~
Communicating in due time his proportionable part of the
Expences of the Church — and that James and Lorance aulnutt
give him the admonition accordingly

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of the W
at old S
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year
preach

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| | 5 |

Church at Old Sene
previous appointment
proceed to Business
1st I heard and receive
to be baptized
2 Nominated Bro
Jno Worthington.
3 motion and secon
the Letter for the
at our next Ser
before the 2d Lords da

The Church at Old
previous appointment on
the 2d Lords day in may
and after praise and prayer
opened by 1st I read the Experience
him as a candidate for B
& the Letter prepared for the
adopted

The Baptist Church at Old
to previous appointment
proceeded to Business as
1st I heard the Experience of
a candidate for Baptism

The Baptist Church at Old
appointment on Saturday
Decr 1820. and after prai
opened by 1st. I received the
a candidate for Baptism.

The Church of Christ (agreeable to
previous appointment) convened on Sa
preceding the 2d Lords day in S
and after praise and prayer to

The Church of Christ at Old Seneca convened agreeable to previous appointment yesterday preceding the 2d Lords day in September 1828 and after praise and prayer proceeded to business as follows.
viz. 1st Received Reb. Darby into the Church by the right hand of Fellowship.

The

| | | 1811 | Dollar |
|---|---|---|---|
| ah Fears | pd in full | | 100 |
| nce Allnutt | | pd | .50 |
| han White | | pd | .50 |
| liam Chiswell | | | .50 |
| amis White | | p | .50 |
| h White | | p | .50 |
| [illegible] | | p | 100 |
| uttell | | p | 100 |
| Clagett | | p | [illegible] |
| [illegible] | | p | [illegible] |
| [illegible] | | p | [illegible] |
| Hawkins | | | [illegible] |
| orey | | p | [illegible] |
| Tyson | | p | [illegible] |
| uel Wilson | | pd | .5 |
| aniel Quary | | p | .5 0 |
| aton Williams | | pd | 2 0 |
| mas Lowe | | | 2 0 |
| | | | 475 |

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| | | |
|---|---|---|
| Elenor | Peles | 1 0 |
| Thomas | Whiles | 1 0 |
| Peter | Hawkings | 2 0 |
| Richard | Stallen | 12 |
| Brice | Jones | 2 |
| Benona | Allen | 4 30 |
| ~~Benona~~ | ~~Allen~~ | £ 8 |

Thomas Dawson of Leonard Bolswell

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