

**THE WRITING
OF
D.W. PATMAN**

HEBREWS 2:14,15.

Dear Brother Beebe; Being confined at home today by affliction and inclement weather, I have concluded to offer a few thoughts in connection with the following, but which is at your disposal:

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.”
Heb.2:14,15.

In this connection Arminians and Universalists claim proof of a general atonement, when Jesus is spoken of as having tasted death for every man; but take the connection and it appears to prove to the contrary. Two headships are spoken of, namely; Adam, the head and representative of his natural family, was created by Jehovah, and made a little lower than the angels, crowned with glory and honor, and all things put under his feet, and there was nothing left that was not put under him. This of course referred to all the natural creation of God, because the apostle changes the subject and speaks of the other headship, saying; “But now we see not yet all things put under him. But we see Jesus, [the life and immortality, head and representative of the church of God,] who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man, for it became him for whom all things, and by whom are all things, in bringing many sons [every man] unto glory, to make the captain of their salvation perfect through sufferings, for both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” So it plainly appears that the term *every man* referred to his brethren, the church of whom he was the life, head and representative. These his brethren, or chosen people, the children of God, being partakers of flesh and blood, he also himself likewise took part of the same. If we can scripturally determine what is meant by the children of God, then we may more easily progress with the subject. We read in Rom.9:8 – “They which are the children of the flesh, these are not the children of God.” Again in I Cor.15:50 – “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.”

From these texts we can see that nothing belonging to mortals has

anything to do with constituting them the children of God, nor cause them to inherit the kingdom of heaven. The children of God must be so spiritually, having their life and being of God the Father, in his only begotten Son Jesus Christ. In proof read John 1:12,13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3:6. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I Pet.1:23. "And this is the record, that God hath given to us eternal life, and this life is in his Son." I John 5:11. The generation of God's children spiritually had their existence in Jesus Christ from eternity, even as the generation of Adam's children naturally had their existence in him from his creation – of the earth, earthy, and have been manifested by ordinary generation. So the children of God have been manifested by taking up their abode in flesh and blood in men and women, chosen to the adoption of children by Jesus Christ to God the Father, according to the good pleasure of his will. In this way the children of God have been partakers of flesh and blood from the earliest age of the world. The people of God's choice are called vessels of mercy which he had afore prepared unto glory, such as he calls, not of the Jews only, but also of the Gentiles. Which are first born of the flesh, and when called by grace, are born again, of incorruptible seed, by the word of God, or of the Spirit of God. Hence they are denominated the children of God, and spoken of as the new man, created after God in righteousness and true holiness, as in the following texts: "But ye are not in the flesh, but in the spirit; if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." Rom.8:9. "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Rom.8:15,16. "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." II Cor.5:17. It seems, too, that his place of abode is changed, for before he was under the law, or ministration of death and condemnation; but now he is under grace, or the ministration of life and peace; was before under the power of darkness, but now is delivered from it, and translated into the kingdom of God's dear Son. They are thus spoken of because of the superiority of that heavenly birth they are subjects of, which shall finally result in the redemption or resurrection of their bodies in the likeness of their glorious Redeemer, to be with him and behold his glory forever, because he has taken part of the same flesh and blood with his children, and for his people, the object of which was that for them he through death

might destroy him that had the power of death, that is, the devil, which he has through his life, death and resurrection, and now he holds the keys of death and of hell, and though his people fear death, and his children that cannot sin are subject to bondage while they remain in these earthly houses, yet when they shall fall in death, deliverance will be realized, and in the resurrection the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away.

It is worthy of notice that Jesus did not come into the world to redeem and save his *children* from their sins, speaking of them in their spiritual existence, but to save sinners, men and women, chosen to the adoption of children. "Thou shalt call his name Jesus, for he shall save his *people* from their sins." "The Lord's portion is his *people*, Jacob is the lot of his inheritance." The distinction in one sense seems to be clearly made between his children spiritually and his people according to the flesh, and yet his people are chosen and redeemed, and in them his children take up their abode, after which his people are denominated the children of the living God, the sons of God. They, his chosen people, are sometimes spoken of prospectively as sons and daughters, and as children of the promise, counted for the seed. The relation in which Jesus stood to them in oneness of life and immortality, and in the covenant of redemption, is represented, first, speaking of Jesus, as husband of his bride, and her life; secondly, as the great Shepherd of the sheep, responsible for their trespasses. It is wonderful indeed, and well may the apostle, when speaking of the vital and covenant relation in which Jesus stood to his people, say; "For we are members of his body, of his flesh, and of his bones; for this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." Eph.5:30-32. This eternal-vital union of Christ and his church is as mysterious as that of the human and divine natures existing in the same person, and each retaining all their original qualities. That which was born of the flesh, remaining flesh, with all the carnal and evil propensities it had before; and the divine nature, holy as God is holy, cannot sin because born of God. John, well acquainted with the christian warfare, says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Again, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." Paul, who was equally acquainted with the warfare, says, "For the law is spiritual, but I am carnal, sold under sin." "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." "When I would do good, evil is present with me, so that the good

that I would, I do not; but the evil that I would not, that do I ... O, wretched man that I am; who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord; so then with the mind I myself [divine nature, or new man] serve the law of God, but with the flesh [human nature, or the old man] the law of sin." "Return, return, O Shulamite, what seest thou in the Shulamite? As it were a company of two armies." These two armies represent the flesh and the spirit, constantly at war, but the victory is given through our Lord Jesus Christ; and the spirit being the stronger, shall surely prevail, and the old man fall in death, to be quickened and raised by the Spirit in the likeness of Jesus, in the morning of the resurrection.

Yours in love,

D.W. Patman.

Orlethorpe County, Georgia, March 15, 1868.

DUTY FAITH & REPENTANCE.

Dear Brother Beebe; We often hear professed ministers of the gospel exhort men and women to exercise faith and repentance and believe on the Lord Jesus Christ, just as though the power was in them, and gospel grace were simple tools or instruments for them to handle or work with at pleasure. It was not so anciently, neither is it so now, for our God is one, and his way is one; there has been no improvement made in the plan of saving sinners, nor in the way sinners are made acquainted with God in his pardoning mercy, nor in the finished rule God has given for the government of his people, while they sojourn in this world of sin and sorrow. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim.3:16,17. The Old Testament, in types and shadows, pointed to the New, which is the only rule of faith and practice for New Testament saints. Whatever there is taught by precept or example, they are safe in doing, and not only safe, in doing, but under the greatest obligations to observe, and by no means at liberty to believe or practice anything contrary thereto. Therefore all the boasted religious improvements in this so-called enlightened age of the world, such as Bible and Tract Societies, Sunday School Unions, Missionary Boards and Conventions, Theological Schools, Temperance and Abolition Societies, hiring preachers at fixed salaries, receiving into professedly religious societies members, and pouring or sprinkling for baptism, is in defiance of the rule. Not only adults, but infants, are thus initiated in their societies, all of which are totally unscriptural, and of course anti-christian. And, dear reader, you need no better proof of this fact than

that no such things or practices are taught in the New Testament, and that they have grown to be so popular in the world. They are of the world, therefore the world loves its own. They have been introduced by the rulers of the darkness of this world, teachers of anti-christ, controlled by selfish or lucrative motives, practicing their spiritual wickedness in high places, [Eph.6:12,] putting on sanctimonious appearances, kneeling and groaning before the public eye, so making their dupes or followers fear and tremble in their priestly presence; very courteous and friendly to all, but particularly to the ladies. Such things are truly disgusting to sober-minded, reflecting christians.

I will now notice the subject of faith, which is the gift of God, and a fruit of the Spirit. No man has or can have this faith unless he is born of God. "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb.11:6. This faith Abraham had, and the effect was he believed God, and it was counted to him for righteousness. Will any one contend that Abraham originated, exercised or controlled this faith, when it caused him, at the call of God, to go towards that strange land which he should after receive for an inheritance, not knowing whither he went; and when he was tried, offered up his only son, Isaac? No, the truth is, Abraham was controlled by this powerful grace. And Elijah, when he prayed earnestly that it might not rain, and prayed again for rain, and in both cases his prayers were answered; can any suppose that he controlled the faith? Surely not! Just so it was with all the New Testament saints. Peter no doubt thought he never would deny his Lord and Master, but he did. When the Savior, at the request of Peter, commanded him to come to him on the water, he had faith, and started, but soon began to sink. Why did not Peter exercise faith and continue to walk on the water? Because he could not, and that faith, which is always connected immediately with the power of God, did not control him, and down he went, crying, "Lord, save, I perish." Saul of Tarsus, on his way to Damascus to persecute the saints, was suddenly stopped by this power, which went with the voice, "Saul, Saul, why persecutest thou me?" and faith controlled him to enquire, "Who art thou, Lord?" And when told, to say, "Lord, what wilt thou have me to do?" When speaking of this faith, afterwards, he says, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Not the faith of himself, which he could exercise at pleasure. There is no change in the faith of God's elect, nor in its effects. When a poor sinner is first quickened by the Spirit of God, love to God, and faith, are fruits of the Spirit, and the sinner is controlled by these graces, and hates sin and loves righteousness, and verily believes that God is, and that he is a rewarder of them that diligently seek him. And now he seeks

God because God has sought and found him in the desert land, and in the waste howling wilderness of sin and death. Repentance is the necessary effect of quickening grace. Not that sinners obtain eternal life through faith and repentance, but because they have received eternal life, faith and repentance is in existence, and they are subjects of these powerful graces. The life given is light, and shines in darkness, and the darkness comprehends it not, therefore the enlightened sinner cannot understand what is going on in his own bosom. His reformation or prayers seem to do no good, and yet he cannot cease to pray and try to do right in everything; that light shines more and more, making known not only the conduct, but the deep depravity of the heart; and the utter impossibility of justification by the deeds of the law, or any works he can do. God who commanded the light to shine out of darkness, hath shined in our hearts [not to make the darkness light, but] to give the light of the knowledge of the glory of God, in the face of Jesus Christ. When a subject of grace is so enlightened that even their best works and prayers appear so mixed with sin as to make them hateful, just then, unexpectedly to the poor ruined man or woman, the Holy Spirit, through faith, reveals to their understanding the mercy and goodness of God, through Jesus Christ, in the forgiveness of their sins, or the knowledge of the glory of God in the face of Jesus Christ. In this is realized what Peter speaks of in the following language: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." II Pet.1:19. Also, I John 2:20 – "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." I John 2:27. So I do believe all that mortals can know of God and his salvation is by the revelation of the Spirit, and they understand the written or preached word only in proportion as God has before revealed it to or in them. Many deep and important points of doctrine contained in the scriptures of divine truth, may not be understood for a time by the children of God; but when explained in their hearing, through preaching, or comparing scripture with scripture, or by comparing spiritual things with spiritual, they readily receive and believe them, not that they have just learned them, but because God had before revealed it in them, but they could not so sensibly realize them to their satisfaction or edification. In proof read Matt.11:27. "And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not

with flesh and blood.” “Neither was I taught it but by the revelation of Jesus Christ.” Gal.1:12,15,16. In the mouth of two or three witnesses every word shall be established. A majority of preachers tell sinners what they must do to get to heaven; but God’s ministers tell them what God has done and has promised he will do, to take them to heaven.

Yours in love,

D.W. Patman.
Oglethorpe County, Georgia, March 15, 1868.

REGENERATION.

Dear Brother Beebe; Having to write, and having closed the business part of my letter, I have concluded to offer a few thoughts on two subjects written upon by brethren Hume, Vanmeter and Durand, with your editorial appearing in the *Signs* of Feb.15th [1868,] not for controversy, but I hope for the comfort and mutual edification of all interested. I have examined with care and pleasure, with some uneasiness, the writings of all, truly pleased to see the kind and brotherly spirit manifested, and yet uneasy, fearing some unpleasant feelings might get up, which I hope will never be the case. When brother J.F. Johnson came out with his views on the subject of Regeneration, they were new to me, and took me rather on surprise, and I was rather slow to receive them, not having heard or read the subject treated in that way; and not having noticed particularly the difference between the words *generate* and *regenerate*, and I found custom, tradition, or something else, inclined me to pass the subject without investigation, and hold on to our former way of speaking on the subject. But still I was not satisfied, but kept thinking about it. While reflecting on the subject, a circumstance that once occurred in our Superior Court in this country, presented itself to my mind. Quite an expert lawyer had used every exertion he could, to establish some point by law, but failed; and when the judge was about to decide against him, he rose up hastily and exclaimed, “May it please your honor, sir, I hope you will indulge me while I shall present to your honor what has been the practice of the courts in such cases.” Just then the judge replied hastily and rather angrily, “Sir, tell me nothing about what has been the practice of the courts; come to the law, sir, or give up your case.” Just then I thought a good application could be made religiously, that any practice or custom of churches, or of ministers, and their expressions in preaching, that were unscriptural, should not be continued, or indulged in by God’s ministers or churches. In my reflections, this text occurred to my mind, Mt.13:52 – “Therefore every scribe which be instructed unto the kingdom of heaven is like unto a man

that is a householder, which bringeth forth out of his treasures things *new* and *old*." I also reflected that the life and immortality of the church of God was all in Jesus Christ from eternity, and he is the only begotten Son of God, full of grace and truth. I also read Psa.22:30 – "A seed shall serve him; it shall be accounted to the Lord for a generation." Psa.73:15 – "If I say I will speak thus, behold I should offend against the generation of thy children," and many other portions of God's word showing that as the whole natural family had their life in the first Adam, of the earth, earthy; so the whole spiritual family of God had their life in Jesus Christ, the second Adam, the Lord from heaven, a quickening spirit. So I conclude that the generation of God's children have their life and being spiritually in Jesus Christ, and nowhere else. "They which are the children of the flesh, these are not the children of God." Rom.9:8. But God had predestinated a chosen people of Adam's race or generation, to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, and they were blessed with all spiritual blessings in heavenly places in Christ Jesus, according as the Father had chosen them in his Son, before the foundation of the world. And to redeem them, his sheep, or people, from their sins, he must live up to the requisitions of the law, and die upon the cross for them; but this is not enough without his resurrection. "Who was delivered for our offences, and raised again for our justification." Rom.4:25. Without his resurrection all he had done was not sufficient for the cleansing. "And if Christ be not raised, your faith is vain, ye are yet in your sins." I Cor.15:17. Then well may Paul say to Titus, referring to the cleansing benefits of the resurrection, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Heb.13:20. Again, "And the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7. When he laid down his life for the sheep, surely the life of the church was laid down; when he took it again, and rose from the dead, it was a reproduction or regeneration. Read Isa.26:19 – "Thy dead men shall live, together with my dead body shall they arise." Again, Isa.66:7,8 – "Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." This certainly referred to him in his resurrection, who is declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead. The first begotten from the dead. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were

all dead." II Cor.5:14.

With all these scriptures, and many others to the same point, before me, I have concluded that the brethren are right on this subject; and I heartily concur with them. On the subject of being born of God, and its effects, I once thought if ever I became a christian, my carnal mind would be made spiritual and good, my evil heart would be renewed and made holy; but after I hope the Lord had forgiven my sins, I was awfully alarmed when I found my thoughts were evil, and my heart deceitful, and the conclusion was that I was no christian, because I was not as good as I thought christians were, or as good as I expected to be if ever I became a christian. Therefore I prayed earnestly to the Lord, if I was deceived, to undeceive me. So I am fully convinced, from nearly forty years experience, that no natural power or principle that belonged to me, a sinner, has been renewed or remodeled, and made spiritually good; but I do hope the spirit of Christ or of God, in its power has been sent into my mind or heart, and subdues and keeps under its evil propensities. The fruit of this spirit, from what is called by Peter "*incorruptible seed*," is love, joy, peace, longsuffering, gentleness, meekness, temperance, faith, &c. Then the change effected in the believer is great indeed; for before he received this spirit, he had no love to God, nor his people, but now he loves both; before he loved sin and took pleasure therein, but now he desires to live free from sin; he once could do as he pleased, but now when he would do good, evil is present with him, and how to perform that which is good he finds not; he once was pleased with himself and the course he was pursuing, but now finds more fault with himself than of everybody else, and is often made to say, with Paul, "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord; so then with the mind [or new man] I myself serve the law of God; but with the flesh [or old man] the law of sin." One under the old dispensation, weighed down with his own sinful depravity and deformity, cried out, and said, "I shall be satisfied when I awake with thy likeness." Psa.17:15. Others under this dispensation, under a deep felt sense of their corruption and depravity, often groan within themselves, waiting for the adoption, to wit; the redemption of their bodies. When this is accomplished, then their bodies will be raised spiritual, and be like Jesus. But as long as the believer remains in the flesh, that which is born of the flesh continues to be flesh, with all its carnal propensities, and that which is born of the Spirit is spirit, and cannot sin, because it is born of God. So then in every saint there is, as was seen in the Shulamite, as it were, a company of two armies. The flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. But this dreadful struggle will be closed up, when the old man falls in death, and the creature that was made

subject to vanity will then leave the bondage of corruption, and go home or return, and come to Zion with songs and everlasting joy upon his head, and sighing and sorrow shall flee away, while these bodies in which we dwell here for a time sleep in their graves till their resurrection in immortality. Then we shall enjoy the victory given through our Lord Jesus Christ to eternity.

Your unworthy brother in tribulation,

D.W. Patman.

Oglethorpe County, Georgia, March 10, 1868.

CHRISTIAN FELLOWSHIP.

Dear Brother Beebe; Your excellent letter was received in due time, kindly inviting me to attend, if possible, your association this Spring. Nothing, I assure you, would give me more pleasure; but situated as I am, it seems out of the question. My family now consists of myself and wife, her mother, and our two youngest daughters; and our country is so dreadfully demoralized, so many murders and other depredations committed by poor ruined freedmen and others no better, that my small family is in dread when I am absent, [at night particularly] even to attend my regular meetings. It seems out of my power to attend the association.

I have concluded to offer a few thoughts on the subject of christian fellowship, I John 1:7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Christian fellowship can be realized and enjoyed by none but such as are born of God and taught by revelation of the Holy Spirit to know the only true God, in the righteous demands of his law, and their utter inability to pay, in their depraved, ruined and helpless condition; and then by revelation of the same Spirit, taught to know something of the mercy and goodness of God in the forgiveness of their sins; for what Jesus Christ has done for them, by his life, death and resurrection. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." These are truly the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in the salvation of sinners by the deeds of the law, or by works of righteousness which they have done, but, saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Such as have been thus divinely taught, entertain the most exalted views of God, and of the scriptures of divine truth, searching them as for hidden treasures, more excellent than rubies or fine gold; and to this day they think of themselves

as poor and unworthy, as Mephibosheth did when brought to the king's table for Jonathan's sake. II Sam.9:8. "What is thy servant, that thou shouldest look upon such a dead dog as I am." And they have reason to pray, as long as they remain in this world, like the poor publican, "God, be merciful to me, a sinner." And with Paul to say, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I *am* chief." When a company of sinners [two or three, or more] are thus brought to believe with the heart unto righteousness, and with the mouth make confession to each other unto salvation, or delivery in their feelings, and by taking up the cross and following Jesus, according to the New Testament rule, prove their allegiance to him, and their love to the truth of his word, being actuated from correct principles, devoted to God in sincerity, it will not do them to unite with a professed religious society, simply because it is called orthodox and seems popular and prosperous in the world, or that fleshly relatives are there, and going that way; no, they are not devoted to these things, but to God and his truth; and their prayer is, "Lord, what wilt thou have me to do?" Or, like David, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Psa.139:23,24. With all such there is sweet fellowship with God their spiritual Father, and with Jesus Christ his Son, and with one another. Oneness of spirit, oneness of life, oneness of feeling, oneness of language, because God has turned to them a pure language; oneness of faith, or belief, oneness of hope, oneness of love, all children of the light, prepared by grace to *walk* in the light, as God their heavenly Father is in the light; not to be idle spectators, but to walk or move on in discharge of the duties the New Testament enjoins. Saints obtain fellowship with each other by making confession with their *mouths*, and maintain it by walking with their *feet*; and when this is done, they can consistently walk and commune together, for they are "agreed," and without such agreement, to pretend to walk and commune together is mockery before God, and of course, without true religious enjoyment. The pilgrimage of the saint, if I understand it, is a mystery to himself; his depraved nature has its notions about light and darkness, which are always incorrect, because it takes light for darkness, and darkness for light. The light of divine grace makes manifest the depravity of the heart, its darkness, deceitfulness, ignorance, and in fact, its utter destitution of everything that is good, so that human boasting and glorying is cut off; while darkness prompts one to think highly of himself, to glory in his prosperity, wisdom, prudence, *piety*, [as Arminians call it] good feelings, &c. In this condition depraved nature in it's darkness might say, "I am rich, and increased with goods, and have need of nothing," and at the same time be "wretched, and miserable, and poor, and blind, and naked."

Rev.3:17.

If your readers could bear with such a being as I am, a little, it might do them no harm. After I had been ordained a number of years, and trying to serve churches, once I attended a three days meeting, and preached every day, with great liberty, and baptized several, and enjoyed the meeting finely. Traveling towards home on Monday, I was pleasantly reflecting about the meeting, and making large calculations for preaching more extensively than I had done, determined to turn over a new leaf [so to speak] in my religious life, preaching, &c. All was peace and pleasantness of mind, till I awoke on Tuesday morning with an aching heart, and I could not tell why, but it soon occurred to me forcibly that I was no christian, much less a preacher of the gospel. In my distress I wandered from place to place, trying to pray, that if I was deceived, the Lord would undeceive me. I could not pray with the least assurance of being heard by a holy God. Eventually it was deeply impressed on my mind that all pretensions to Christianity was mere humbuggery; and on Friday evening, while attempting to pray, it was suggested that it was foolishness, for there was no God. I took it for granted that no one could be a christian who doubted the existence of God; and a dreadful time I had that night, but determined to go to Lystra church that day, and act the part of the honorable man, - tell them I was no christian, and had imposed myself upon them as a preacher; and I intended never to attempt preaching any more. I also had determined to have my name erased from the church book at our next regular meeting. But when I commenced telling them at Lystra church; this text rushed into my mind: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." I stood there and preached one hour and a half with as much liberty and pleasure as I ever had, and really would not have been deprived of the company of the saints, and religious privileges, for any consideration. Now I believe in the first place the pride of sinful nature in its darkness caused me to become exalted, and to conclude all was well, and truly I was devoted to God, and intended to be more so. In the last place, I hope and believe the light of divine grace taught me the truth, that I was, sure enough, wretched, miserable, poor, blind and naked. Strange exercises God's poor and afflicted people have; and equally strange, too, that they strengthen each other by exhibiting to each other their weakness, and their entire dependence upon the God of their salvation. Thus walking in the light, as he is in the light, they have fellowship one for another, and glory to God in the highest, "The blood of Jesus Christ his Son cleanseth us from all sin."

My dear brother, I feel that I greatly desire the peace of Zion, let my case be as it may. Pray for me. May the Lord sustain you in the defense of the truth, all your appointed time upon earth.

Yours in love,

D.W. Patman.
Oglethorpe County, Georgia, April 28, 1869.

FAITH, HOPE &c.

Dear Brother Beebe; With great pleasure I received your letter, accompanied by a box containing fifty-five hymn books, such as I desired, which I will try to dispose of, and remit the money as you directed. I feel truly sorry that you are not enjoying good health, and have become so nervous, which I can plainly discover from your handwriting. May God restore you to health, that you may live longer to defend and proclaim the truth, to the edification, comfort and instruction of his poor and afflicted people. When you say, "I would not live always, neither do I feel in a hurry to die," it was so expressive of a resignation to God, that I greatly desired to feel the same way, but I cannot be more reconciled to God in all his dealings with me; but we are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it. And now abideth faith, hope, charity, these three; but the greatest of these is charity. The faith here spoken of is the faith of Jesus Christ by [not for] which the believer now lives the life which he does live in the flesh, and its character is known by its powerful workings in its subjects. Through it the Holy Spirit reveals to God's elect their true condition as sinners related to a fallen parent, and strips them of all hope of salvation by anything they have done or can do. The same spirit through faith reveals to the sinking sinner the mercy of God in the free pardon of all his sins, through a crucified, risen and interceding Savior. Then hope in its power calms the troubled breast, and rest is realized which Jesus gives, and though charity or love to God was there from the time the sinner was quickened by grace, it is now realized and enjoyed by the subject of these noble and powerful graces. How vain and presumptive for mortals to boast of their power to exercise or control them. To prove to every candid enquirer after truth the character of genuine faith, look to the history of Abraham, who, when commanded by God, went out, not knowing whither he went; and sojourned in a strange land, and when commanded to offer his only son Isaac, went and laid him upon the altar and was about to slay him, when, [to his astonishment, no doubt] he was told to hold his hand, and was directed to an offering which God had provided. Then he rejoiced in God for the life of his son, and with great pleasure they returned. Look to Moses, who when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to

suffer affliction with the people of God than to enjoy the pleasure of sin for a season, for [by hope] he had respect unto the recompense of the reward. Look at the case of Ruth, who would not be persuaded to go back to her father's house where there was plenty, but preferred to go with her mother-in-law to Canaan, notwithstanding the famine, with every other worldly loss or privation. Come on to the gospel or new covenant dispensation. John the Baptist, when he had finished the work assigned him, was beheaded, and Jesus, our gracious Redeemer, after a suffering life, died to redeem and save his people from their sins. Stephen, a man full of the Holy Ghost, and of faith, was stoned and laid down his life, and most of the apostles suffered martyrdom in the most cruel manner; and in ages past many of the saints have been put to death for the sake of Christ and his cause; and now it seems that many conclude the best evidences of genuine faith is the abundance given to support human inventions under the name of religious benevolence, piety, popularity, and to be highly esteemed among men of the world, &c., when in reality the faith of the gospel is to be known by what it makes its subjects suffer for Christ's sake, and it remains true to this day, that all that will live godly in Christ Jesus, shall suffer persecution.

Your brother in tribulation,

D.W. Patman.

Near Lexington Georgia, August 19, 1869.

ACTS 13:38,39.

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

The foregoing language was used by the inspired apostle Paul to a mixed multitude, where he preached the next Sabbath [and as many as were ordained to eternal life believed] in the synagogue, at Antioch, in Pisidia. After speaking of the peculiar dealings of God with the people of national Israel, when they dwelt as strangers in Egypt, and through the wilderness, and in the land of Canaan, and until Samuel the prophet, when God gave them judges, till they desired a king, and he gave them Saul in his wrath, whom he removed, and gave them David, a man after his own heart, to be their king, of whose seed according to the flesh he gave Israel a Savior, Jesus, whom they had crucified and laid in a sepulchre, but that God had raised him from the dead, so that he saw no corruption, but ascended up far above all heavens, exalted with the right hand of God for

to give repentance unto Israel and forgiveness of sins. Therefore through this *man* is preached the forgiveness of sins. Certainly sins are, nor can be forgiven in no other way to this day; not by or through the use of means, men, money, Bibles, tracts, Sunday Schools, Missionary Boards, preaching, praying, faith, repentance, nor works of any kind performed by men or angels; but alone through the *man* Christ Jesus. Hence I conclude that the great debt contracted by his chosen people, when they sinned and fell in Adam, is not repudiated at the expense of justice; but because Jesus stood related to them before the debt was contracted, as their Surety, in the unchangeable covenant of redemption, eternal life, with all spiritual blessings in heavenly places in Christ, were given them in him, and they were chosen in him, before the foundation of the world, and given to him, and predestinated to the adoption of children by Jesus Christ to God the eternal Father, according to the good pleasure of his will. Eph.1:3-5. Therefore Jesus in his life and death rendered to justice all its claims against them, and was by the one offering made of himself, perfected forever them that are sanctified. Then on the part of his redeemed – faith, repentance, believing, or performing good works of obedience &c., pays no part of their debt, neither places them where they can claim forgiveness of their sins; but because Jesus has paid the whole debt, faith and repentance is given them, and by him they are called and brought to believe, and are justified from all things from which they could not be justified by the law of Moses. There has been great anxiety manifested by many debtors [since the dreadful calamities of war have been realized among us] to have all old debts repudiated, and various plans have been suggested, but none can be adopted without the violation of justice. All just claims should be paid; heaven requires it, and so does all righteous laws upon earth. A man's insolvency is no just plea against the claims of his creditor, no matter how he becomes unable to pay. On the part of God's chosen people, Jesus has paid the whole debt more than eighteen hundred years ago. Therefore justice, as well as mercy requires their forgiveness. And God has said by the prophet: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa.28:16,17. How glad poor forgiven sinners feel that their former refuge of lies has been swept away, and their former hiding place over thrown, and Jesus their glorious hiding place revealed. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Rom.5:1,2. Popular Arminian preachers proclaim it, and poor deluded nominal professors, with all other unbelievers, love to hear and have it so, that Jesus has done nothing more for sinners than make the way of

salvation or forgiveness possible for any and all who will on their part seek for and accept the offers made to them through preaching, and through faith and repentance. But, dear reader, don't forget the text, Be it known unto you, that *through* this *man* is preached [by all God's ministers] unto you the forgiveness of sins. Not *through* preaching, not *through* hearing preaching, not *through* works, faith, repentance, believing or accepting; but alone and exclusively *through* what Jesus has done in making atonement, and is doing in calling sinners by his grace, and gathering them with his arm, or power, according to the eternal purpose of him who worketh all things after the counsel of his own will. Seeking and praying is not the reason why sinners obtain eternal life, but eternal life, or the spirit of God's Son, being sent [not offered] into the heart, crying Abba, Father, is the only reason why any seek or pray, or have gospel faith or repentance. Proud depraved nature, whether under the cloak of a profession of religion, or in open rebellion, cries out against this doctrine, saying it is too hard, and ought not to be preached; when the truth is, they are contending for doctrines that are too hard, sure because they are false, and because they require more of sinners than they can perform. To illustrate, suppose you are insolvent, and have two creditors, one of them requires you to pay part of the debt, and the other forgives you all, which would be the hardest doctrine to you? Arminian doctrines require sinners to pray, or do something to obtain the favor and forgiveness of God, and then continue doing, to keep it, or all will be a failure. The doctrine of the cross of Christ proclaims Jesus as the only name given under heaven or among men whereby we must be saved; that through him sinners are forgiven, life given to the dead, strength given to such as were without it; a will to serve God is given, love to God and holiness is given; hope, faith, and in fact, eternal life with all spiritual blessings is bestowed upon [not offered] poor helpless, undeserving sinners, and they are saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast; and for their safe keeping, the power and promise of God is employed, which never can fail. O, my soul, let others complain of its being *hard doctrine*, but to poor unworthy me it is palatable and heart-cheering.

Many say, If the above doctrine be true, why be at any trouble to preach, pray, go to meeting, or anything else, seeing it is all of God fixed and sure? No one would ask any such questions, but such as have never yet been brought to the knowledge of the truth, but vainly hope for forgiveness and perseverance by something they have done, or expect to do. Such as have the love of God shed abroad in their hearts, serve him and keep his commandments because they love him, while they preach and pray of necessity, feeling in their hearts to say, with Peter, "Lord, to whom shall we go? thou hast the words of eternal life; and we are sure that thou art the

Christ, the Son of the living God.” John 6:68,69. So that truly such as worship God, worship him in spirit and in truth, because he seeketh such to worship him.

I will close for the present. May God bless and restore you to health, my dear brother.

Yours in love,

D.W. Patman.

Near Lexington Georgia, August 28, 1869.

PARABLE OF THE TEN VIRGINS & THE TALENTS.

Dear Brother Beebe; Having to make a remittance to you, I have concluded to give you such views as I have on the parables of the ten virgins and the talents, recorded in the 25th chapter of Matthew. The ten virgins represent the church of Christ in her gospel organization, the lamps the public profession of each member when they follow Christ in the first duty of baptism; the oil the different gifts or graces bestowed upon each member by the same Spirit for the edification and comfort of the whole body; the contemplated coming of the bridegroom refers to the visitation of the Savior by the refreshing influences of his Spirit, or by the gospel ministry, or angel flying in the midst of heaven or gospel church. Rev.14:6. Each member in his place discharging every duty, exercising such gift as has been bestowed, as faithful and obedient children, or soldiers of the cross, then they are ready at any time for the coming of the Bridegroom, because their lamps are trimmed, with oil in them, or their christian graces or different gifts in lively exercise; for as oil causes the wick to burn and give light, so do christians let their light shine by discharging the duties the Bridegroom has enjoined upon them. But in this imperfect state, in dark and trying night seasons realized by the saints in their pilgrimage, when the Bridegroom seems to delay, many of them become entirely careless, and too often conformed to the world, living after the flesh, and die to the enjoyment of the things of the kingdom of God, and their light ceases to shine, like the lamp without oil, while others keep up the form of discharging their duty, always at their place, and their lamps are burning, because they have oil [or christian graces] in their vessels, though with but little religious enjoyment; and often all slumber and sleep together, and when aroused up, through preaching, or by the judgments of God, and notified that the Bridegroom is coming, and they are called to go out to meet him, then all rise up [because they are not dead, but were sleeping] and begin to make ready by trimming their lamps, [or searching whether or not their works had been according to their profession] and such as had

been diligent in discharging their duty and keeping their different gifts in exercise, are ready to go in and sup with him and he with them; but others, [foolish virgins] who had neglected their duty, or digged in the ground and hid their Lord's money, having not exercised the gifts bestowed upon them, now discover that their lamps are gone out, for they have no oil in their vessels, and then desire the more diligent members [wise virgins] to divide with them. But this they could not do lest they themselves should not have enough. Truly all the gifts bestowed are useful in their place, and none to spare. Hence these negligent ones are advised to go rather to them that *sell* and buy for themselves. But before they could get ready, they that were ready went in with him and the door was shut; and when the foolish virgins came and knocked for entrance, saying, Lord, open to us, the answer was, Verily I say unto you, I know you not. He does not say, I never knew you, but they were not known in supping with him, and they with him, in that time of refreshing as coming from his presence, and greatly enjoyed by such as were ready. In Song 5:2, we read that the spouse slept, but her heart waked at the voice of her Beloved. But in her lazy, drowsy condition she said, "I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?" [She must have remembered that when she retired the floor was filthy.] Though slow and dull, eventually she opened to her Beloved. But he had withdrawn himself and was gone. She called him, but he gave her no answer; for he knew her not in that visitation. The watchmen [gospel ministers] that went about the city [or gospel church] found her, and smote her, and wounded her, taking away her veil from her. To this day plain gospel preaching finds negligent or disobedient believers, smiting, wounding, and exposing their failures, which they are made to confess with shame. But after all the spouse had passed the watchmen but a little till she found her Beloved. Truly after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Dear christian reader, have you not too often become conformed to the world, forgetful and neglectful of your religious privileges, until when in company with diligent saints who really enjoyed the visitations of their Lord through the preaching of the gospel or religious conversation, when you could not enjoy yourself by partaking with them in feelings; because your lamp had gone out, and your oil exhausted. Hence you were not known in that pleasant supping of inward spiritual enjoyment. In my humble opinion these parables were both given to teach the saints impressively the great importance of constant watchfulness and diligent obedience to all the commandments of our Lord and Savior Jesus Christ, always looking for the glorious appearing of the great God and our Savior, whether his coming is by his heavenly visitations spiritually to the refreshing of his poor afflicted people, or by his judgments for their

chastisement, or by his coming to call them from this earthly house in which they tabernacle here, to that building of God, a house not made with hands eternal in the heavens, or by his coming the second time without sin unto salvation to raise his saints in his glorious likeness in the morning of the resurrection. Therefore let us watch and be sober, never touching, nor tasting the wine of the fornication of the great whore of Babylon with which so many are intoxicated in this day of strong delusion and religious humbuggery.

The foregoing is at your disposal, for correction and publication, or to be laid aside, as you may think best. I must say in conclusion that I have been greatly edified, instructed and comforted by the communications lately appearing in the "Signs," and fully agree with some of the dear brethren who have tried to encourage brother J.F. Johnson to continue to write for the "Signs." Will brother Johnson please write his views on the following text? Hebrews 9:14. "Who through the eternal Spirit offered himself without spot to God," &c.

Your unworthy brother in gospel bonds,

D.W. Patman.

Near Lexington Georgia, Dec., 1869.

WHAT OF THE NIGHT?

Dear Brother Beebe; Not long since I received a private letter from my much esteemed brother W.L. Beebe of Covington, Ga., from which I make the following extract. He says:

"I have been forcibly impressed of late with two facts which seem to me more clearly evident than I ever before saw them. One of these is the discord and confusion among all orders of anti-christian professors of religion, especially among the Missionary Baptists, of whom I do not know any single church united in sentiment and maintaining even the semblance of christian unity. The other and more gratifying fact is the universal prevalence among the Old School or Primitive Baptists of a more earnest and cordial christian love and fellowship than I ever noticed before. Are these things confined to the limited range of my personal observation; or are they generally apparent? It seems to me that there is a great change about to take place in the religious world, which will sensibly affect the church in her visibility. I apprehend a trying time not far distant. Please tell me either privately or through the "Signs," "What of the night?" How do you see relative to the times in which we live?"

I wrote a private letter to my beloved brother, and had concluded to write nothing for the "Signs;" but upon reflection I have determined to offer a few

thoughts, which will be at your disposal. So far as relates to the discord and confusion now becoming more plainly manifest among anti-christian professors of religion, and more especially among Missionary Baptists, from all the information that I have, I think it is a general thing; and it is but natural it should be so, for several important reasons. In the first place they have no vital permanent principles in which they are agreed, and to which they are devoted, but are devoted to their preachers and to one another. As it was and is yet with the Catholic clergy and their laity, so it has become with the Protestant clergy and their laity. The clergy directs and their laity obeys; and such as refuse to obey are ridiculed from their pulpits and through their written publication. They appoint their protracted meetings at such times as will be most convenient for the people to attend generally, in this country between the middle of July and the last of September, which they call their revival season. These meetings are conducted mainly by their preachers, who make it a business, day and night, to influence their hearers to come up [to seats prepared for the occasion] to be prayed for; and if persuasion will not bring them up, they are threatened with awful calamities. Parents are often sent through the congregation to persuade their children and most near relatives and friends to come up to be prayed for; and by the direction of the preachers the same course is pursued to get all they can to take seats prepared for candidates for membership. And in the bounds of my acquaintance none have been rejected [young, nor old] who could be influenced to take those seats; and often when the candidates could tell nothing, the preachers have told for them. At such meetings the preaching is so arranged as carefully to avoid the doctrine of the cross of Christ; like one of their preachers [not long since] boasted of, by them as a theologian – predestinarian – sound gospel minister, quoted from the 6th of John, “All that the Father giveth me shall come to me.” Here he paused, and said, “That is so; but he does not say no others can come.” And then in a great strain urged them all to come to Christ. By such preaching and continued efforts their ranks have been crowded with nominal professors. Not killed to the love of sin, and of course having no love to God or his truth; with no love stronger than natural affection, and no devotion, but to their preachers and to one another. How could there be anything but confusion [Babylon] manifested in them? And as it has become more and more plain, many of God’s children who had united with them have obeyed God and come out from among them, and united with the Old School Baptists, just as though they had never before made any public profession; and truly such enjoy themselves, having made their escape from Babylon. In this way things have moved on, till now the Missionary Baptists have but few, if any left, but carnal, nominal professors; hence their confusion is more manifested; and the farther they go, the more

trouble their preachers will have to keep such members in the bounds of *piety* or morality, and make them pay such salaries as they require; and the more discord and confusion they must have until their folly shall be made manifest, as was that of Jannes and Jambres, who withstood Moses.

Saying nothing about the manifest evidences that Catholics and Protestants may become united, and the consequences that might follow, I will proceed to notice how and why it is that the Old School Baptists are more manifestly united in christian love and fellowship. Before the Baptists in this country divided on the missionary question, they had become numerous and popular, and were quite careless in receiving members, licensing and calling to ordination preachers, and became so lenient and charitable in their fleshly feelings that they generally invited ministers of other denominations to preach in their houses and on their meeting days; and a majority of our preachers began carefully to avoid the plain doctrine of the cross of Christ, and gradually grew into the habit [in their preaching or exhortations] of using such sayings as the following: "Come and seek the Lord now, before it is too late, everlastingly too late." "Come and accept of offered mercy upon the *terms* of the gospel; for now salvation is offered to you through our preaching. For it has pleased God to save sinners through the preaching of the gospel; and through such *means* he gives light to sinners dead in trespasses and sins." Such sayings, and many others equally unscriptural, became quite common; and when the modern missionary plans were suggested, a majority were ready prepared to lay hold. But some could not; and the contest began and spread from church to church, and from association to association, until a separation was unavoidable; after which the Old Baptists had peace among themselves for a while. But some who had come out with them were still wedded to many such sayings as the above, and to the practice of inviting missionaries and others to preach with them, and keeping up the practice of calling up their hearers to be prayed for; singing, exhorting, and shaking of hands, all at the same time, which tended more to excite fleshly feelings, and to confusion, than to instruct, edify and comfort the saints. And it was soon manifest that notwithstanding there were but few, comparatively, yet there were too many; for while such as were sound in the faith necessarily became more particular and plain in declaring the apostolic doctrine, many became offended, and went back, or rather turned to their own place, [being of a fearful heart] falling again in with the popular crowd. It was thought then the division was done; but as time moved on, and God's ministers grew more particular, bold and fearless in proclaiming the discriminating truth of the gospel, yea, the deep things of God, it was soon discovered that there were yet others who could not endure sound doctrine, or lap water like a dog, nor pronounce clearly the word Shibboleth; and

they took offence, and went off, leading some few with them, ridiculing and misrepresenting God's ministers. And all this time missionary preachers had hope of proselyting more, and no pains were spared to misrepresent and ridicule such as stood firm. But of late it is manifest that their hope of proselyting such as are with the Old School Baptists is gone, and they have dropped back into silence, as though they thought them unworthy their notice, and their fears of Catholic prosperity seems to have died away. Truly the Old School Baptists are more manifestly united in brotherly love and christian fellowship, because they are nearer all agreed in the great and unshaken principles of the doctrine of salvation by grace alone, and have become more confined to the practice of the primitive saints. Truly there has a great change already taken place in the religious world which has, and will more sensibly affect the church in her visibility. Strange and mysterious have been the workings of the great Refiner of his people. His watchful eye has been, and yet is upon the crucible, or furnace of affliction in which his people are chosen, for the trial of their faith. And glory to his name, he keeps the temperature exactly right, so that all things work together for good to them that love him, and are the called according to his purpose. Well may Israel say, The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, he will save us. His power and grace alone has kept us from going in the popular way, which our depraved nature was much inclined to do. The benefit is ours, but the praise is his.

Yours in love,

D.W. Patman.

Near Lexington Georgia, Jan. 2, 1870.

EXPERIENCE.

Dear Brother Beebe; As I am confined at home today on account of heavy continued rain, I have concluded to write something referring to some things which have occurred in my past life. I was born April 29, 1810, and grew up in the love and practice of sin. When about twelve years old I attended a Methodist camp meeting, and seeing the excitement, and so many going unto the altar, I determined to go up also and get religion, and in a short time realized a change in feelings, and verily thought I had obtained true religion, and was proud of my early success, and left the meeting, glorying in the thought of having become such a good christian in so short a time. I took great delight in singing, praying, and in finding fault of and exhorting others to do better and get religion, as I had done. In all of which I had no cross to bear, but greatly delighted in being noticed and spoken well of, otherwise I thought myself slighted and badly treated. For about three years I continued to go through with formal prayers about three times a day; and upon failing one day, I would pray four or five times the next day, and verily thought there was no better christian anywhere; and as

to Baptists, [there was no manifest division among them then, for the modern missionary plans had not sprung up] I hated them, their doctrine, conversation and company, with perfect hatred. But eventually I was thrown in company with wild and vicious young men, who paid no attention to my religious pretensions; and getting no praise or encouragement from them, I became careless, and left off praying, singing &c., and gradually grew into the same vicious habits with them, such as joking, swearing, &c., until in my nineteenth year, at a Baptist meeting, I suddenly became uneasy about my condition, and turning my attention to what the preacher was saying, every word seemed directed and applicable to me, as a ruined sinner; but I made every effort to hide my impressions, and got off as soon as possible, trying to be cheerful, but could not. Much astonished at such strange exercises, I determined to revive again my former religion, but never could; for instead of getting better, in my own view, and feeling happy as I had done before, sin seemed to increase in my view; not the sins of others, but my own; until every thought and every act appeared sinful, even in trying to pray, [which I attempted often, and always in great secrecy] sin spoiled every thing. I did not fear the torments of hell, neither was I uneasy lest I should miss heaven; but the trouble was, that of being such a great sinner against such a good God. With great care to secret my troubles, I attended preaching whenever I could, and sought to hear Baptist conversation, yet everything seemed to be against me; for I grew nothing better, but rather worse, until the evening of the 22nd of July, 1828, just as the stars began to appear, I determined to go off to a private place and try one time more to pray, feeling impression that I should die soon, and likely never see the sun rise again. While in the act of kneeling down, however, all my troubles were gone in a moment. Everything around me seemed beautiful and pleasant, the stars and all seemed to be praising God. I had before this concluded that my convictions were wrong, because while others seemed tender and shedding tears, none escaped my eyes, because my heart was so hard. But now the tears came bountifully, without any effort. Standing still awhile, then walking, and wondering at what had taken place so unexpectedly; I determined to go to the house and tell my step-mother [the only Baptist in the family] what had occurred; but before getting to the house, [not more than two hundred yards] it was suggested that there was nothing real in all this, but it might be a token of something good at some future time, and it was best to say nothing about it; and sure enough it was kept a secret.

After a pleasant night's rest, next morning everything appeared calm and delightful, no trouble, fear, nor distress. And the unworthy writer prayed to get his burden again, fearing he was deceived; but never has it returned yet, in the same way, notwithstanding the many fears, doubts, trials and

afflictions he has been called to pass through; and though it may appear singular, yet it is true, when first delivered I never thought of JESUS CHRIST as the channel through which such unspeakable mercies came, but wondered at the great goodness of God; though after I was baptized the first Sunday in August, immediately after, under the preaching of Elder E. Bledsoe, the whole way of salvation, together with [Jesus Christ,] the glorious channel through which mercy is bestowed upon the chief of sinners, appeared plain in my view, of which I have never had a doubt to this day, though I often feared I might be mistaken in my hope. Since that time, if I love anything on earth, it is the company, conversation and preaching of the old fashioned Baptists of Primitive faith and order, while I hope I feel no enmity of heart against other professors, yet I cannot think so much of them, because they do not show so much regard for the simplicity of gospel truth, for the ordinances of God's house, nor for the New Testament, as a full and sufficient rule of faith and practice to the saints. Three years after uniting with the church, I became deeply impressed to speak of the wonders of salvation, but endeavored to suppress these feelings, until severe affliction brought me down, where I was made to submit, and commenced in a weak and scattering manner, and when liberated by the church to exercise a public gift, I thought they were too hasty; and when called to ordination, I begged them to wait longer, till I could know more about it; but they would not, and I feared to resist; and in my weak and scattering manner I have continued to this day, trying to proclaim the truth according to my experience and the word of God; and the only reason why is, because there was no peace without it, and with it there is great peace and pleasantness. And in the division of the Baptist denomination, caused by the introduction of false doctrines, with the modern missionary institutions, the only reason why I remained with the Old School Baptists is, because I could not go with the more numerous and popular people claiming the name of Baptists, though my nature was much inclined that way. So I am compelled to say, What I am, I am by the grace of God. And whatever I have done in preaching, little or much, as well as every other religious duty, it is by the grace of God which has been with me; so that I have been an unprofitable servant, having done only that which was my duty, and with distress of heart have to say, I have too often failed to do even that. Without saying many other things about the trials and difficulties by the way, the many times I have been so fearful and dejected, and thought I would never try any more to preach, and thought of begging the church to erase my name from the church book, &c., I will proceed to say to my beloved brother J.F. Johnson, I cannot doubt your sincerity, but feel greatly astonished that you should use the following language to me: "I have need to be taught of thee; and comest thou to me?" My dear brother,

of course I must excuse you, but I hope you will not forget the humble request I made in all sincerity, and if at any time you should feel impressed to write on that subject, I am sure I should read with great pleasure. The saints in their pilgrimage through this wilderness of woe, are greatly comforted, edified and instructed through such an excellent medium of correspondence as the "Signs of the Times." And though I am so slow and fearful to write myself, yet greatly desire to encourage others who can, to write, not to make a display, or strive to excel, but in simplicity to write their exercises of mind, their fears, doubts, trials and afflictions, and of the ground of their hope for final deliverance from this vain world, from sin and all its baneful consequences; for it is a remarkable fact that God's ministers, nor members never encourage, comfort and edify one another by displaying better qualities, more good feelings, or superior talents, or by saying in their conduct, Stand thou by, for I am more holy, more talented, or religious than thou. No; if saints had to sustain each other by such a process, they would soon all perish to death; but it is by giving to each other evidences of their entire dependence upon God and his promises, of their weak and helpless condition in themselves considered, of their love to God by humble obedience to him in his word, of their steadfastness in the form of doctrine once delivered unto the saints, of their love to each other, by being careful not to wound the feelings of each other, by showing a disposition to confess their faults one to another, showing a disposition to be easy entreated, not self-willed, nor disposed to complain or murmur, but patiently bear each other's burdens, and so fulfill the law of Christ; for truly we are poor miserable sinners, liable to do wrong at every step, and if sustained and saved at all, it is by the grace of God. I hope the brethren and sisters will continue to write for the "Signs," for through this medium we form spiritual acquaintance with many we have never seen, and never may see in the flesh, but hope to meet in a better and spiritual world very soon.

Yours in love,

D.W. Patman.

Near Lexington Georgia, March 27, 1870.

THE CHRISTIAN WARFARE.

Dear Brother Beebe; Having a little leisure today, I feel impressed to write something for the "Signs," if you think it will not be in the way of more important matter; and feeling at a loss to know what subject to introduce, can think of nothing that likely would more interest the many readers of your excellent paper, than that of the christians warfare in this world of sin and sorrow, and that of his final delivery from sin and all its consequences.

The natural man is unacquainted with the many changes, joys and sorrows, or the exercises of mind of such as have the Spirit or mind of Christ, because he has no mind, but that which is fleshly or carnal, and such cannot please God, being the flesh only. But such as have the Spirit of Christ in them are not in the flesh, but in the Spirit, and judgeth all things, yet he himself is judged of no man. Rom.8:8-10, I Cor.2:15.

When it pleases the Father of all the heavenly family to send forth the Spirit of his Son into the heart or mind of a poor sinner, crying, Abba, Father, then the warfare commences; for proud nature is opposed to it, and is greatly mortified; for the light shineth in darkness, and the darkness comprehendeth it not. The poor sinner cannot tell what is going on in his own bosom, or the cause of his constant uneasiness of mind, but like Saul is saying, Who art thou, Lord? or, Why is it that I cannot be at ease in my feelings, as heretofore? All his natural powers are directly at war with that powerful spirit by which he is apprehended; but in vain is the resistance of carnal powers, because the stronger has come in, and bound the strong man that was armed and kept the palace and his goods in peace; but the stronger having possession, by his constant, mild, gentle and powerful working brings the praying sinner down, step by step, in a way he had not known, and in paths he had not seen, until sin actually revives in his view, till he dies to every hope of salvation by works, and dies to the love of sin, and is made to acknowledge that if his soul were sent to hell, God's righteous law approves it well; but never, in my humble opinion, becomes perfectly reconciled to be banished forever from God; for that spirit by which he was first apprehended or quickened in his heart, still continues to cry, Abba, Father, or, God, my Father. When sufficiently taught the depths of his depravity, his weakness, and the worthless character of his prayers, reformation, and even his repentance or convictions, then by some strange unexpected working of the Spirit, his burden of sin and condemnation is removed entirely, unexpectedly, and hope in the mercy of God to the chief of sinners springs up, and all trouble is gone for a time. I do believe many of God's people are delivered and cannot tell exactly how or when, while others can tell the time and place. Two or three cases now occur to my mind, which may serve to illustrate. The man whose eyes Jesus had opened could not tell where he was, or whether he was a good or bad man; but one thing he did tell, "that whereas I was once blind, now I see." And after the Jews had cast him out of their synagogue, Jesus *found* him, and gave him another manifestation, and he said, Lord, I believe; and he worshipped him. John 9:38. Again, the man that lay at the pool, after being made whole, knew not who it was that made him whole; for Jesus had *conveyed* himself away, a multitude being in that place; but afterwards Jesus *found* him in the temple, [a place for divine worship, where all such

are impressed and pleased to go,] and gave him another manifestation, directing him to sin no more, lest a worse thing should come upon him. John 5:10-14. After this he could and did tell that Jesus had made him whole. So, no doubt, with many of the dear children of God, even to this day; but sooner or later their hope is fixed in Jesus, and unto them he is precious. Others, like the inspired apostle Paul, can tell the time and place, and unto them also he is precious. Let the circumstances be what they may, under which God's people are brought to receive evidences of pardon, they all hope and rejoice in the same precious Savior, acknowledge with Jonah that salvation is of the Lord. While the benefit is theirs, they give God all the glory of their eternal salvation, while all boasting is excluded by the law of faith. Then they feel like all trouble was done, and expect a happy lifetime in the service of their God. But to their astonishment they soon find that their carnal nature was not made spiritual, but only subdued in silence for a little while, and now rises up and renews the contest against the spirit. This greatly alarms the young believer, not because such exercises are not common with all God's children, but simply because he is not such a one as he had before thought a christian was – good; soul, body and spirit. Hence he concludes all his hopes are vain, and quite likely prays for his burden again, or, if deceived, that God would in mercy undeceive him, and let him know the truth of his condition. In such contests between the flesh and the spirit, many of God's dear children neglect their duty, probably for years, hoping to know more about it, or become better satisfied; but in neglect of duty, instead of their evidences being brightened, they become more dim; and in pursuing this course for a time, the flesh and the devil gets greatly the advantage of them, till they may become inclined to throw away their former hopes of acceptance with God through Jesus Christ, but this they cannot do; but they may lay themselves liable to be led off by teachers of anti-christ, or under the flesh commit sins destructive to their own peace, and place themselves where that if ever they take up their cross it is with the greatest difficulty. So that beyond all doubt, the safest plan for the poor trembling, fearing, yet hoping believer, is to front the field and take up the cross at the earliest opportunity; for God has organized the gospel church with a place there for believers in Jesus, and of course it is the best and safest place for their protection from going into sin after the flesh, and from being carried off after the doctrines and commandments of men, teachers of anti-christ, which are so numerous in this day of strong delusion which God hath sent them, that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. The cause why God sends them this strong delusion is that they received not the love of the truth that they might be saved. II Thes.2:9-12. One thing is certain, deceived persons

have no fears of being deceived, neither do they tremble at or regard God's word, but treat it with careless contempt. Hypocrites have no fear but slavish fear, which worketh torment, while such as are enlightened by divine grace have perfect love, which casteth out slavish fear; hence they fear God because they love him. They love and tremble at God's word, for it is truth, after which they are honestly enquiring, and with them the warfare will continue until this earthly house in which they tabernacle here shall be dissolved, and they taken home to that building of God, a house not made with hands, eternal in the heavens. For now in these earthly tabernacles they groan, waiting for the adoption, to wit, the redemption of their bodies. But in the general resurrection of the dead, God will bring with him [Christ] them which sleep in Jesus, and them which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the Arch-angel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with him in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. I Thes.4:15-17. Then will the ransomed of the Lord return and come to Zion with songs and with everlasting joy upon their heads, and sorrow and sighing shall flee away.

I have written more than I intended, and will close with a few words to my dear ministering brethren. If one among you, I am surely the poorest of all, passing through some of the strangest exercises of mind. Sometimes when preaching with liberty it seems the delight of my soul; at other times my efforts are but a heavy drag, without spirit, animation or enjoyment to myself, or anybody else, preaching merely from memory, in a great strain, catching as catch I can, so to speak. O what a miserable affair under such circumstances. I am made to wonder if I ever can preach with liberty again, and the tempter rushes up and suggests that you are wrong in the unpopular doctrine you are advocating. Look at the learned and fashionable ministers around you, highly esteemed by the wise and great men of the world. Their churches are large and prosperous, while they receive bountiful salaries, making in their dress and manners truly a genteel appearance, and you, the only Old School preacher in the county, with but a few poor unfashionable, unpopular professors. Surely you must be wrong. With such exercises of mind and trials I become vexed and uneasy; but when I can meet the enemy [the flesh and the devil] with God's word, and present the treatment Jesus and his apostles received while here, with the character of the people of God in every age of the world, and what they have suffered for his sake, then he flees in haste, and I am made to rejoice that I am counted worthy to suffer for his sake.

Yours in love,

D.W. Patman.
Near Lexington Georgia, July 7, 1870.

NOT BY BREAD ALONE.

Dear Brother Beebe; Having attended the last association for this season, in our southern country, which have all been in peace, with warm evidences of brotherly love and christian fellowship, I feel inclined to write again, and herewith send you a letter written to me by my third daughter, Martha Emily, or, Mitty, as we call her, which you will please publish. When she speaks of "Burr," it is in reference to her brother-in-law, M.B. Brooks, and cousin to her husband, Wm. Brooks. They live in Gorden County, Ga., about one hundred and seventy miles from me. Also I send a letter signed "Pilgrim," [over which signature I find a letter in the "Signs" for Oct.1st] which you will please publish, as "Pilgrim" desires my views through the "Signs," on Luke 4:4 & 43. I am at a loss to know who the writer is, but feeling assured that whoever it may be, he is acquainted with the language of Zion, or the doctrine of salvation by sovereign grace, I feel disposed to offer a few thoughts in connection with the verses, which read as follows: "And Jesus answered him, It is written that man shall not live by bread alone, but by every word of God." – verse 4. "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." – verse 43. The answer made by Jesus in the fourth verse, was directly to the devil. The time and circumstances under which it took place are worthy of notice. It was soon after Jesus was baptized by John, his forerunner, that he was tempted forty days of the devil, and had ate nothing, and began to be hungered for natural food, when the devil took occasion to try him, and said, "If thou be the Son of God, command this stone that it be made bread." This same tempter came to our mother Eve in the garden, with a lie in his mouth, and deceived her, and through her Adam did eat the forbidden fruit knowingly, and so brought death and ruin upon his natural family, so that the chosen people of God were equally involved, and were by nature children of wrath, even or exactly as others. But Jesus, the Second Adam, the Lord from heaven, being eternally united to his bride in the covenant of redemption ordered in all things and sure. As Eve had her natural life and being in Adam, even before taken from his side, even so the church of Christ's, the Lamb's wife, had her eternal life in Jesus Christ, the Second Adam, before it was bestowed upon, or manifestly communicated to the vessels of mercy, [or his chosen people] which God had afore prepared unto glory. And as Adam the first [who is the figure of him that was to come] took knowingly of the forbidden fruit, even so the

Second Adam came down from heaven and took on him, not the nature of angels, but the seed of Abraham; took part of the same flesh and blood with his chosen people, and in that body grew up, and in it was baptized by John, and in it he hungered, wept, and went a mourner all his days; in it he was crucified, and in it rose triumphant over the grave, and ascended where he is exalted a Prince and a Savior, for to give repentance unto Israel, and remission of sins, and to intercede for his redeemed. In his body he was tempted of the devil, who knew nothing of any support, but that which was natural; and just so to this day, his ministers, who transform themselves into ministers of righteousness, [I Cor.2:13-15] know only natural religion, obtained by works, advanced and supported by the use of *means*; namely, money, education &c. Young believers in Jesus Christ, before and after baptism, and all through their pilgrimage, are subjects of temptations from the same arch enemy, who presents his suggestions to the natural reasoning of the saints, [for that is all he can operate upon] that they must support themselves by good qualities, or good works; and teachers of anti-christ are plentiful, and always ready, proclaiming the importance of the use of means, as they say, for the salvation of the world, such as Theological Schools, Bible, Tract and Temperance Societies, Missionary Boards, Conventions, Sunday Schools, paying preachers high and stated salaries, conforming to the world in fashionable show, even in religious devotion, all of which is not only without scriptural authority, either by precept or example, but is positively forbidden. Rev.22:19.

Dear Pilgrim, God commands you and me, and all that love our Lord Jesus Christ, in the following language, Col.2:21-23. "Touch not, taste not, handle not, which all are to perish with the using; after the commandments and doctrines of men; which things indeed have a shew of wisdom in will worship, and humility and neglecting of the body, not in any honor, to the satisfying of the flesh." Which all looks beautiful to the carnal reason, even of the saints, and often too many of them follow their natural reasoning on this subject, and unawares are enticed to unite with the church of anti-christ, and invariably it is the case with them that they realize a famine in that country, and they begin to be in want, not for natural food or teaching, but for the sincere milk of the word; and with the treatment they receive, they are perishing with hunger, and no *man* gives to them. And though their natural appetites would fain fill themselves with the husks which the swine [or natural religionists] do eat, yet no *man* gives to them, until stern necessity causes them to remember that in their heavenly Father's house [the church of God] there is enough and to spare, and they are reminded of the only rule of faith and practice for the saints – the New Testament; and of the precious promises of God to his children, who sees them though far off. When they realize that man shall not live by bread alone, but by every

word of God, they determine to arise and go to their Father's house. It is the truth, that while natural life is sustained by natural food, the spiritual life and happiness of the believer is sustained by the power of God, the truth of his infallible word, and the believer's steadfastness therein, and conformity thereto. Many of God's little ones who have been unawares led off by false teachers, are of late returning to their Father's house, [the church of God] which has continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers; and truly there is rejoicing and making merry. O that God would deliver all his dear children from the power and influence of anti-christ, or Babylon, [confusion] which is so apparent in this day of delusion. But I must proceed. Jesus in his Mediatorial, representative character, met and overcame the tempter in all these varied temptations, including [when properly noticed] every temptation that ever has or can be presented to the saints in their pilgrimage here, and for them has forever put the tempter behind him, and consequently behind them. For proof, read I Cor.10:13. "But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." Also, Heb.2:14,15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death, were all their lifetime subject to bondage." Again, Heb.4:15, "We have not a High Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin." While Jesus Christ in his Mediatorial, representative, subordinate character came down from heaven, not to do his own will, but the will of his Father which sent him, and became obedient even unto death, yet in him dwelt all the fullness of the Godhead bodily; and he had power over all devils, men, angels, principalities and powers, in heaven and upon earth. Then, beloved Pilgrim, it is said to Zion, and is equally applicable to every humble believer in Jesus, "The eternal God is thy refuge, and underneath are the everlasting arms." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Read Isa.17.

The 43rd verse referred to the necessity of Jesus preaching the kingdom of God to other cities also, for therefore was he sent. The preaching of the kingdom of God was that of the new covenant or gospel system of salvation by grace, independent of the works of men, all the fullness of which dwelt in Jesus, which was proven by the extraordinary miracles he was performing, and which caused so much excitement, and gave him such notoriety, that the kingdom of heaven was suffering violence, and the

violent were taking it by force. Mt.11:12. That is, they were so well pleased with the King, because of the natural cures he effected, and the many miracles he performed, and the great notice taken of him, and the literal exploits he performed, curing the sick, casting out devils, &c.; not that they knew and loved him, and the doctrine he preached, and his reign, as a spiritual King, but externally they were pleased with him, because he was so beneficial to them literally. Hence they fell in with, and crowded him, and did not want him to leave Capernaum. On another occasion, when he had fed such a multitude with a few loaves and fishes, they desired to take him by force and make him an earthly king. But he departed from them. And some who saw the miracles, and ate of the loaves, voluntarily and violently took shipping and went over the sea to Capernaum, seeking for Jesus, and when they found him, soon became offended at his doctrine, a portion of which we will notice. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37, 44. "No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." And when he spake of his flesh and blood, as being bread and drink indeed, and that except they ate and drank thereof they had no life in them, this had a spiritual meaning about it they could not understand; and putting all he taught them together, these voluntary disciples were so offended that they said, "This is a hard saying; who can hear it?" Jesus told them, "It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." They went back, and walked no more with him. – Verse 66. To this day, all such as voluntarily go seeking religion, and violently make profession in times of protracted, or rather distracted meetings, where all fleshly motives and passions are roused up to see the great advantages of worldly gain, popularity, and of going to heaven and escaping hell, all such being actuated by selfish motives, cannot endure the doctrine of the cross of Christ, for it is offensive to them. Hence we hear so many in this day saying that the doctrine is too hard, and those who believe and preach gospel truth are, by way of reproach, called Hardshells. Well, be it so. The Judge of all the earth will do right, and the time draweth near when it will be realized. But all such as God calls by his grace, and draws with the cords of his love into the kingdom of his dear Son, are made sweetly to hope in his mercy, through a dying and risen Savior, not violently or voluntarily, but of stern necessity, they trust in the name of the Lord, and stay upon their God, and never will be offended at the doctrine of sovereign grace, according to God's eternal, unchanging purpose, which he purposed in Christ Jesus before the world began, and which he accomplished independent of the works, means or plans of men. If the question were put to such, as it was to the twelve, "Will ye also go away?" They of necessity would reply, as did

Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Dear Pilgrim, I have just touched on some things that appear to me consistent with the verses you suggested, and I hope it may be satisfactory. And I greatly desire that ere long you may be able to come out openly, and distinguish yourself with the poor and afflicted people of God, in gospel order; for I hope and believe you have, like Moses, been made to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Peace be to all them that love our Lord Jesus Christ. Amen.

Yours in love,

D.W. Patman.

Near Lexington Georgia, Oct.,17, 1870.

THE FEAR OF THE LORD.

Dear Brother Beebe; Being confined at home by inclement weather, and having no appointment this fifth Sunday to call me away, I feel inclined to write in connection with the following text, Eccl.12:13. "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man."

Not many days since, my attention was called more particularly to this subject, from listening to a funeral sermon by a Methodist minister, in which he eulogized our departed neighbor to the highest degree, for keeping the commandments of God in the different relations of life, as the head of a family, as a neighbor and citizen, a regular attendant at church, and always ready to pay his quota in support of the ministry and other church expenses, and therefore his departed spirit was in heaven; and throughout his discourse he urged the importance of keeping God's commandments, as a preparation for death and to meet God in peace. What a strange conclusion, that a creature, a servant, or even a son, could inherit the estate of his father, master, or Creator, by keeping his commandments. Adam never inherited the good things of this world by fearing God and keeping his commandments, for they were all created and given to him, and by disobedience he forfeited every claim to them, and to his life, and he never had any promise of or claim to heavenly and eternal blessings. By his disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned; and all must readily perceive that since that time none can be justified by rendering obedience to that violated law. The children of Israel did not inherit the land of Canaan by fearing God and keeping his commandments, for God gave it to them by

promise made to Abraham. Gen.12:7. After they entered that fertile country they enjoyed its blessings by obedience to God's law, and by disobedience brought his judgments upon them; both of which [blessings & curses] were confined to this life, and had nothing to do with spiritual and heavenly blessings. When they feared God and kept his commandments, it was well with them, and they ate the fruit of their doings; but when they disobeyed God's law, it was ill with them; for the reward of their hands was given them. As they received the law immediately from God, through Moses, written upon tables of stone, even so the children of the new covenant or gospel kingdom received the law of the spirit of life in Christ Jesus immediately from God, in their personal experience, written not with ink, nor on tables of stone, but upon the fleshly tables of the heart, with the Spirit of the living God. II Cor.3:3. As the happiness enjoyed by national Israel in obedience to God's law, and sufferings for disobedience, all belonged to this life, even so the happiness of the children of God in obedience to the New Testament rule, and chastisement for disobedience, all belongs to the time they remain in this wicked world, and have nothing to do with securing to, or depriving them of the inheritance of all spiritual blessings in heavenly places in Christ Jesus. Eph.1:3-6, 11. "In whom also we have obtained an *inheritance*, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Again, 18th verse, "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his *inheritance* in the saints." Here we are taught that the saints had obtained an inheritance in Christ Jesus according to God's purpose and predestination, and that Jesus had an inheritance in the saints; so that the inheritance in both cases must have been upon the unchangeable principle of eternal relationship in which his people stood to God in Christ Jesus in the covenant of redemption, and in oneness of eternal life freely bestowed upon them independent of duties or doings on their part; because they belong to Jesus. First, as a gift or heritage from his Father. Secondly, they are his by redemption. And thirdly, they are his by conquest. Then who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. The saints when manifestly born of God realize in their own experience an earnest or foretaste of this never failing inheritance, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. They are no more under the law, or ministration of condemnation, but under grace, or the ministration of life and peace; delivered from the power of darkness, and translated into the kingdom of God's dear Son, and can no more come into condemnation, because they

have passed from death unto life. The law of sin and death can no more rise up again in its claims against them, than it could again require the humiliation, sufferings and death of Jesus, their head and representative. Yet, the saints are not without law, but are under law to Christ. The fruit of the Spirit in them is love, connected with the fear of the Lord, which is the beginning of wisdom. A good understanding have all they that do his commandments. Ps.111:10. Jesus told his disciples in the following language, Luke 17:10, "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Just so it is with all his children to this day, no matter what gifts he bestows upon them, and what ability to exercise them, as commanded in the New Testament, after all they must say, We are unprofitable servants; we have done that which was our duty to do. "There is no fear in love; but perfect love casteth out fear; because fear hath torment." I John 4:18. The fear that hath torment, all fallen beings have. Adam said, "I heard thy voice in the garden, and I was afraid; because I was naked, and I hid myself." Gen.3:10. This fear is connected with hatred to God, his word and ways, and inclines its subjects to go from God, and never come and appear before him, if it could be prevented. The fear of the Lord, which is the beginning of wisdom, none have until born of the Spirit. And yet it is due to God that all his creatures fear him and keep his commandments; and nowhere are we told to fear the devil, nor authorized to serve him. It is not only the duty, but to the best interests of all men, as far as possible, to live morally right. It is the duty of all to repent or turn from outbreking sins, and from that of worshipping idols. And yet if all that was done to the greatest extent, it would perform no part in preparing them for, nor entitling them to heavenly blessings. Hence poor depraved mortals feel in their rebellious hearts to say, "What is the Almighty, that we should serve him? And what *profit* should we have if we pray unto him?" Job 21:14. These things being incontrovertibly true, how vain to believe or teach salvation from sin, and justification and peace with God, by works, or by poor helpless, depraved mortals fearing God and keeping his commandments, when, if this could be done to the letter and in spirit, it never could prepare them for, nor give them a right to heaven; for except a man be born again he cannot see the kingdom of God.

I have written more than I intended, and must close by saying to the readers of the *Signs of the Times*: Dear brethren and friends, how stands the case with us? Have we been taught of God to know our lost and helpless condition, and have we in our experience been brought to hope in his pardoning mercy through our Lord Jesus Christ? Are we made daily to mourn over our depravity, weakness, darkness and ignorance in divine things? Are we of that class who are poor and afflicted, unpopular, and

despised by popular religionists of the present age? Are we truly the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh? If so, who has made us to differ from another? And what have we that we have not received? Let us not be high-minded, but fear. Let him that thinketh he standeth, take heed lest he fall – not under the law and its curse, but under reproach, by disgracing ourselves and the profession we have made. The most popular doctrine of the age is salvation by works, and by the use of means. But the true doctrine is salvation by grace, independent of works, or mortals, or of the use of means. And let it be with me as it may, I do rejoice in such truths as the following: “It is of faith, that it might be by grace, to the end the promise might be sure to all the seed.” Rom.4:16; Isa.43:5,6. “Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.” When Jehovah says he will do this, how presumptuous in mortals to say it may not be so, and cannot be so, unless we use the *means*. Again, “The ransomed of the Lord shall return and come to Zion with singing,” &c. Zech.4:6. “It is not by might, nor by power, [of men, angels or *means*,] but by my Spirit, saith the Lord of hosts.” So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I also rejoice that his people are kept by his almighty power through faith unto salvation, ready to be revealed in the last time. Let us be not weary in well doing, for in due time we shall reap, if we faint not.

Your unworthy brother in tribulation,

D.W. Patman.

Near Lexington Georgia, Jan.22nd, 1871.

MOTIVES IN SERVING GOD.

Dear Brother Beebe; This morning I awoke very early, and with much interest the enquiry rushed into my mind, Why do you pretend to render service to God; and why do you not get on smoothly and enjoy yourself in your devotions, like many other professors of religion you see? Then followed a train of reflection which brought me to conclude that notwithstanding there are so many different denominations in the world, with their different notions and forms of devotion, all professing to worship God, yet there are but two motives, one fleshly and selfish, and the other spiritual, heavenly and divine. These were manifested in the two sons of Adam, Cain and Abel. Cain was the elder brother, and a tiller of the ground,

and was first to make his offering to God, of the first fruits of the ground, which was the best he could do. Abel was younger, and a keeper of sheep, and was last in making his offering, "of the firstling of his flock and of the fat thereof." These two brothers and their offerings plainly represent the church of Christ and the church of anti-christ, and also the two natures or motives found in every believer in Jesus Christ. One born of the flesh, of the earth; the other born not of blood, nor of the will of the flesh, nor of the will of man, but of God, of incorruptible seed, by the word of God which liveth and abideth forever. Cain represents anti-christian movements; first, in that he was foremost to make his offering; second, in that his offering was the production of the earth, and of his own industry; third, in that his works were without faith in God, or in Jesus Christ, and were moved by selfish or fleshly motives, and of course claimed all the glory and benefit to himself; and lastly, was greatly offended because his offering was rejected, and his brother's respected. See the same disposition now manifested by the devotees of anti-christ. They are eldest in manifestation, foremost in their devotions, industrious in the use of means, men, money and education, according to human science, confiding in them apparently to accomplish the evangelization and salvation of the world, and by their works proving that they have no confidence in God, his word, or his promises, but boast of what they have done, and are doing for God; glorying in their shame, instead of glorying in the Lord. Again; Cain hated God in his divine sovereignty, and though his brother had done him no harm, yet because God had respect to Abel's offering, Cain in anger rose up and slew his brother. Even so the church of anti-christ [or such as are actuated by selfish motives] manifest hatred to God and his truth, by persecuting, misrepresenting, and trying to destroy the humble followers of Jesus Christ, who have done them no harm, and would not if they could. Abel's offering was made last, of the firstling of his flock and of the fat thereof, and being moved by faith he did not glory in himself, nor yet in his offering, but in the Lord, to whom he was spiritually devoted. Hence his offering was acceptable, and well pleasing to God. Even so the true worshippers of God seem far behind in their devotions, and when they have discharged their duty in obedience to God's revealed word, see so much imperfection in themselves and in their devotions, that they cannot glory in them; but they do glory in the Lord and the truth of his word, and have no disposition to persecute or injure such as do not agree with them religiously; yet they dare not go with, nor encourage them in devotions contrary to God's word, and in days past have laid down their lives rather than denounce the faith or form of doctrine in which they were established.

These opposite motives are strikingly illustrated in the case of Isaac and Ishmael. The latter was the eldest, and was born after the flesh of Hagar,

Sarah's bondmaid. Isaac was younger, and was by promise born of Sarah, and was the legitimate son and heir of Abraham. As then the son of the bond woman mocked, and was filled with prejudice and hatred to Isaac, even so the church of anti-christ, actuated from fleshly, selfish motives, hates and persecutes those who give evidences that they are the children of God, and are Christ's, Abraham's seed, and heirs according to the promise.

Again, in the case of Jacob and Esau the same thing is manifested. Esau hated Jacob because of the blessing wherewith his father blessed him; and he said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob." These were twin brothers. Esau was born first, red all over, like a hairy garment; representing desperation. Jacob was born last, with his hand taking hold of Esau's heel; representing what is written concerning the fleshly and spiritual families. I Cor.15:46; "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." Notice how God carried out his purpose. Notwithstanding the inclination of Isaac their father towards Esau whom he loved because he did eat of his venison, for he was a cunning hunter, a man of the field, representing the cunning craftiness of the teachers of anti-christ, whereby they lie in wait to deceive, and the broad field [the world] in which they operate. But Rebekah loved Jacob, who was a "plain man, dwelling in tents;" representing lowliness of mind, which so much adorns the followers of Christ. Isaac *willed* to bless, Esau who *ran* to make ready pottage for his father, but God designed differently, and moved the mother and Jacob to make everything ready; not only the pottage, but the hairy skins for his hands, and the smooth of his neck, with Esau's goodly raiment, so that Jacob received the blessing before Esau returned; and truly the last was first, and the first was last, and the elder was made to serve the younger. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Therefore the proclamation of gospel truth is called the preaching of the CROSS, which is to them that perish foolishness, but to them who are saved it is the power of God. Surely, Jacob represents the whole church of God, loved in Jesus Christ with an everlasting love, redeemed by his blood, and therefore his people are personally quickened and called with a holy calling, and drawn with loving-kindness. While Esau represents those who glory in their shame, and perish in their sins, whereunto they also were appointed; and mortals dare not say there is unrighteousness with God. Before these twin brothers were born, or had done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall serve the younger. As it is written, "Jacob have I loved, but Esau have I hated." Rom.9:11-13. And before they were born, they

were spoken of as two nations, and two manner of people, one stronger than the other. Gen.25:23. The church of Christ and anti-christ, spoken of as the flesh and the spirit, lusting one against the other, so that the saints, collectively or individually, cannot do the things which they would. Gal.5:17. The believer in Jesus Christ has the same soul and body after he becomes a recipient of grace that he had before, and both make up or compose what is called the carnal mind, or old man, not subject to the law of God, neither indeed can be, and with these he cannot learn, understand, nor love things which are spiritual, heavenly and divine. But being born again, not of blood, nor of the will of man, nor of the will of the flesh, but of God, of incorruptible seed, by the word of God which liveth and abideth forever. This is called the new man, the mind of Christ, or Christ in you the hope of glory. With this mind he learns, understands and loves God, and things are heavenly and divine. This spiritual mind in all his people is one and the same spirit, and is called the soul of his turtle dove. Ps.74:19. This is the younger in manifestation, while the soul or man in which it dwells is the elder, and shall serve the younger. The Spirit of Christ in the believer is like leaven, which in its workings leavens the whole lump, and all its benefits will not be realized by sinners saved by grace, until they are finally raised in the likeness of Jesus. Some brethren seem to contend that the subject of a spiritual birth, in the soul he had before, is made holy and free from sin. If this were so, surely our thoughts and actions would be holy and without sin; for the body without the soul would be inactive and dead. Man while he lives is a living soul; but when that vital principle leaves, the body is a lifeless lump of clay. And I fully agree with Job in the following language: "Though I were perfect, yet would I not know my soul; I would despise my life." Job 9:21. The great change affected by the spiritual birth is not remodeling soul or body, but the implanting of a spiritual, heavenly mind, which in its powerful workings subdues, controls and keeps under, to a greater or less extent, the evil propensities of fallen sinners, while some of its fruits are love to God and his people, hatred to sin, &c., so that the subject of grace does worship God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh.

Brother Beebe, since writing the foregoing, I noticed a communication in the "Signs" of March 15th, present volume [Vol.39, 1871,] over the signature of brother John A. Thompson, of Lebanon, Ohio, not so much finding fault, but rather enquiring of Elder T.P. Dudley about some remarks he had written on the subject of the christian warfare, with your kind and cautious advice given in your editorial; and I have withheld this, fearing it might get up some unpleasant feelings, or excite more investigation and discussion on the subject; but as they are the views I entertain on the subject, I have concluded to send them on, and they are at your disposal,

requesting your readers to examine them closely, and if they are contrary to sound scripture reasoning, throw them aside, and charge it to my weakness, or ignorance on the subject. Anyway, I feel that I have abundant reason every day to mourn over my own carnality in soul and body. I am sure that if my soul, spirit, or life, should leave the body, it would be a lifeless, inactive, thoughtless lump of clay, as much so as Adam was before God breathed into his nostrils the breath of life, which constituted him a living soul. But while I mourn over my depravity and carnality, I do rejoice in Christ Jesus, in whom I hope for everything of a heavenly and divine character; and while I remain in this world of sin and sorrow, I hope that I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.

Your brother in tribulation, and, I hope, in the kingdom and patience of Jesus Christ,

D.W. Patman.

Near Lexington Georgia, Feb.,24th, 1871.

BAPTISM.

Brother Beebe; Having finished the business part of my letter, I will write a few things on the subject of Baptism, as many in this country who are with the Missionary Baptists seem willing to unite with the Old School Baptists, but cannot see the necessity of being baptized again. Four things, as I conceive, are necessary to constitute a gospel baptism. First, a gospel church, standing firm in the apostles' doctrine and fellowship. Second, a regularly ordained minister of the gospel, in fellowship with the church. Third, a believer in Jesus Christ, making confession of faith in Christ. Fourth, the ordinance administered by the minister as above described, immersing or burying the believer in water, and raising him up. If either of these are lacking, no matter about the motives or feelings of the subject taken through the form of baptism, it cannot be gospel baptism. I think there is no mistake that in the division of the Baptist denomination in this country within the last half century, a large majority of them departed from the faith of the gospel, which they manifested by following the doctrines and commandments of men, which things indeed had a show of wisdom in will worship, and humility, and neglecting of the body, [or church, bringing in distress and division] not in any honor to the satisfying of the flesh. Col.2:22,23. Such as Bible, Tract and Temperance Societies, Missionary Boards and Conventions, selling for money membership. Theological Schools to educate ministers, to better qualify them to preach what they

call the gospel. Sunday School Union, hiring men to preach at stated salaries, as domestic and foreign missionaries, claiming for their object, by the use of means in the hands and at the control of men, the evangelization and salvation of the world, all of which are without precept or example in God's word. Therefore with them the first and second requisitions for gospel baptism are lacking, namely; a church standing firm in the apostles' doctrine, and a sound ministry. These being deficient spoils it all! In making offerings upon Jewish altars, if they had the right altar, and the right kind of offering, yet if one of another tribe apart from that of Levi went in to make the offering, it could not have been accepted. If any one thing were lacking, and not as God had ordained and directed, the priest, the offering or the altar; all would have been offensive and insulting to God, and unprofitable to the people. Even so in baptism, the subject may be a believer and entirely sincere, the mode of putting under and raising up out of the water, yet if the church and ministry are in disorder, it is naught in God's esteem. But say some; They continue the same mode of baptism, and the same manner of communion, and that ought to be sufficient. With the same propriety we might conclude baptism would be right administered by a minister who with other members had been excluded for unsoundness in faith or disorderly conduct, but still claimed to be a gospel church, receiving and baptizing all they could influence to join them, and taking the communion in the usual way. In such a case could the church from which they were excluded recognize their baptism and communion as in gospel order? If so, the church ought to confess to the excluded party, and reunite. In the distressing division of the Baptists, it was equal to exclusion both ways. The fellowship was destroyed and the communion broken. They could not walk together, because they were not agreed. Hence since that time what each have done in religious devotion, receiving and baptizing members, &c., cannot be considered by the other as gospel order. We have never recognized anything they have done since the division as being done in gospel order, because we know, with God's word in our hands, that they have departed from the faith. And they know we have not; and with all their complaints against us, they have never, to my knowledge, charged us with unsoundness in the faith; and therefore they recognize what we do in receiving and baptizing members as good order for them; and so do other denominations.

To any child of God troubled on the subject of what is called re-baptism, I will propose a few questions. Was the people you joined in gospel order when they received and baptized you? If nay, would it be a disgrace to you or dishonoring to God for you, since you have found out your mistake, to go to the church that has and still does stand firm in the faith, and unite with them, just as though you had made no public profession? Will you, through

fear of being reproached, and to escape the mortification and self-denial to be undergone, deprive yourself of the answer of a good conscience before God, and of the company and christian fellowship of those you love in the Lord, and suffer out the remainder of your days in Babylon, or confusion of mind? God yet has a people on earth who are contending earnestly for the faith once delivered to the saints, and they will have nothing to do with the doctrines and commandments of men.

O that all who love our Lord Jesus Christ in sincerity may be gathered together, and live and walk in brotherly love and christian fellowship.

Yours in love,

D.W. Patman.

Near Lexington Georgia, May 29, 1871.

VAIN/SPURIOUS RELIGION IN CONTRAST TO THAT WHICH IS PURE & UNDEFILED.

Dear Brother Beebe; As I have written nothing for the Signs lately, and as I am confined at home by constant rain and inclement weather, I feel impressed to offer a few thoughts for the reflection of your readers.

God, of his great mercy, and for some purpose known to himself, has spared us to enter upon a new year, while many have gone to the house appointed for all living. I feel ashamed of my ingratitude, but I cannot help it. I wish I could feel more humbled and thankful to the God of all our mercies.

I will offer a few thoughts on the subject of vain, or spurious religion, and that of pure and undefiled religion. As I think it of great importance to make a proper distinction between them. All such as have been actuated from improper motives have been more forward, bold and numerous. Cain was first to make his offering, of the first fruits of the ground. The prophets of Baal were first and more numerous in preparing their altar and offering, and more zealous in calling upon their god to send down fire. Esau was born first, [the elder] and was more industrious to prepare savory meats for his father. The proud pharisee was first to make his formal prayer, while he stood in the temple "and prayed thus with himself." Ahab's prophets, about three hundred in number, were first to advise him to go up to Ramath Gilead and prevail, while Micaiah was last and alone to tell him the truth. And as in these cases, even so it is now, and has been in ages past, with all nominal professors or false religionists. They have been more forward, bold and numerous, wise in the wisdom of the world, wealthy, sincere, industrious, and careful to behave morally correct, careful to hide from men, and bind others to constancy in formal prayers and ceremonies, and

in giving liberally to sustain their institutions falsely called benevolent, endeavoring to keep up the impression that in proportion to their good works and liberality they are acceptable with God, and prospered in the world. Such as are actuated from proper motives are entirely different. Being quickened by the Spirit of God, they believe that he is, and that he is the rewarder of them that seek him diligently. They pray to God of stern necessity, and in great secrecy; and as led on by the Spirit of God, they lose confidence in their works, prayers, reformation, and in themselves, until under a sense of their own depravity they are made to hate their own life, and are cut loose from confidence or pleasure in all earthly relatives or worldly charms, and are made to acknowledge the justice of God in their banishment from him, and then without reserve are made to give up all for lost, and call upon the name of the Lord in reality, "Lord, save; I perish," or, "God, be merciful to me, a sinner." Then, entirely unexpectedly to them, God by his Spirit reveals the way of salvation by and through Jesus Christ, independently of all their works, but for his own name's sake, according to his own purpose and grace which was given them in Christ Jesus before the world began. Whereupon they are made to worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in the system of salvation by works. They love God for what he is in his sovereignty and in all his glorious perfections, so far as made known by revelation of his Spirit. Such are generally the poor of this world, rich in faith, and heirs of the kingdom. And as to the wisdom of this world, they are quite destitute, but wise unto salvation; and they are but few compared with the many who claim to be worshipers of God. They are slow to make a public profession of religion, because they fear God and tremble at his word; and they often delay or neglect to take up the cross, fearing they may be deceived and are not fit to be in the church with the humble followers of Jesus Christ. And when they do move forward in discharge of duty, they can hardly tell why, but under deep impressions of duty, and love to God and his people. They desire to be careful to go according to God's word, and had far rather make no profession than to be deceived in their hope, or impose upon the church. But in going in the way God has directed, they invariably suffer persecution for Christ's sake, and like Jacob of old, go halting all the days of their life, or of their pilgrimage here. Yet they are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. Of this poor and afflicted people God has ministers of his own calling and qualifying, generally poor illiterate men, who preach of stern necessity, from an impressive sense of duty, and not for applause of men, nor for worldly gain. Their poverty, want of education, the many failures they make in attempting to preach, with the opposition and persecution they meet with, are well calculated to keep them humble, and sensible of

their entire dependence upon God, which otherwise they might forget. The saints to whom they minister are equally poor and destitute in themselves, and therefore can make every reasonable allowance for them.

I have noticed with much interest at all the associations I attended last fall, the abundant evidences given of brotherly love, and no disposition to strive about words to no profit; but all, like children of the same heavenly family, easy to be entreated, and all pleased with the simplicity of the doctrine of the cross of Christ, which the brethren preached in great plainness and purity, so far as I was able to judge, for which I do feel thankful, if there is one particle of gratitude in my poor heart.

My dear brother, I greatly desire to meet with you once more in the flesh. You are about ten years older than I am, and I feel sensible of my failure in physical as well as mental powers. We must soon pass away from this vain and sinful world, after which, I have no doubt, you will be forever at rest. But as for myself, I often fear and tremble, lest after all I may be mistaken in my hope of a better world. Anyway, I have been convinced for many years past that if I am not a subject of grace, I never shall be.

May God bless you, and spare you all your appointed time upon earth, to publish and vocally proclaim the glorious truths of the gospel of his Son, is my earnest desire and prayer, for his name's sake.

Your affectionate brother in great tribulation,

D.W. Patman.

Near Lexington Georgia, Jan.20, 1871.

ONE THING IS NEEDFUL.

Brother Beebe; Being confined at home today by reason of the snow and heavy rains for two or three days past, I feel impressed to write in connection with the following words: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." Luke 10:40,41.

The sisters above named had one brother, Lazarus, making up a small family, which Jesus often visited, where he was kindly received, and on the occasion referred to in the text it seems that Martha was much interested to provide for the temporal comfort of the Savior, and having so much to do, and feeling, no doubt, that her sister Mary was equally interested, was moved in feelings to see her sister so carelessly sitting at the feet of Jesus, listening to what he was saying, instead of helping her make the necessary preparations for the occasion, and in the heat of feelings, no doubt, spake to the Savior as follows; "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." These sisters, I

have no doubt, were both subjects of saving grace; not because they first made choice of it, as the good part, but because they were subjects of God's choice, he having freely bestowed his grace in their salvation. Then, of course, that was not that good part which Mary had chosen, but it must have been divine instruction Mary chose to receive from him who was able and willing to give. These sisters may, to a greater or less extent, represent the saints in pilgrimage here on earth, where they in their flesh bear relation to this world, and are of the earth, earthy; and in their spirit, relation to the kingdom of heaven, or to God their heavenly Father. Referring to this last relation, Jesus said to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Again, John 17:16, "They are not of the world, even as I am not of the world." Of the other relation, [both of which were in Peter] Jesus said unto him, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." Matt.16:23. There can be no doubt but Peter was then a subject of grace, but was influenced by the flesh. And again, when he said, "Though I should die with thee, I will not deny thee." Matt.26:35. The flesh had the advantage of him. But after Peter had denied his Master, according to what Jesus had told him, and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly. Luke 22:61,62. Then he was influenced by the Spirit of truth, and was in a much better condition than when so self-important. The flesh always inclines us to think highly of ourselves, to seek diligently after the treasures of this world, to the neglect of the reasonable duties our Master requires of us, to have no time to seek for that better part, [divine instruction] and to want help even from our brethren in worldly pursuits. While the Spirit prompts us to be content with such things as we have, and having food and raiment, to be therewith content; to think ourselves less than the least of all saints; to seek diligently for divine instruction, by searching the scriptures, in prayer, and in constant attendance upon the ministration of the word preached by God's ministers, and to feel sensible of our entire dependence upon the God of our salvation. It has been a matter of no little importance with me for many years past, to decide for myself whether I am influenced by the flesh or the Spirit in my devotions, in praying, reading, preaching or in private conversation. I know that too often I have been moved from selfish motives, which have proved to my mortification and distress, so that I am fully convinced that everything that is contrary to depraved nature, to the cutting off of all human glorying, must be by the Spirit. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the

one to the other, so that ye cannot do the things that ye would." Gal.5:17. We can get no better sample of christian exercises than the experience of the apostle Paul, who wrote, "For we know that the law is spiritual; but I am carnal, sold under sin; for that which I do I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. 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. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law then, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Rom.7:14-25. Here the apostle speaks of controlling powers, under the appellation of laws. The law of sin which was in his members, and the law of God in which he delighted after the inward man. These different moving powers were both in him, and entirely opposite one to the other, so that he could not do the things he desired. Then of course Paul was no free agent, and if he was not, who can be, seeing he was an inspired apostle, and a chosen vessel to bear the name of the Lord to the Gentiles? But notwithstanding, his inability to control, yet he strove successfully to keep under his body, or carnal nature, to that extent that he denied himself daily, in obedience to his Lord and Master, and counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, and counted them but dung, that he might win Christ, and be found in him, not having his own righteousness, which was of the law, but that which was through the faith of Christ, the righteousness which is of God by faith. Phil.3:9. The church at Laodicea, under the influence of the flesh, in a lukewarm condition, claimed to be rich and increased with goods, and had need of nothing, when in fact she was wretched, and miserable, and poor, and blind, and naked. Is it unreasonable to suppose that saints individually or collectively, under fleshly influence, cumbered about with much serving, or over much careful about the things of this world, may be, or get in the same condition? I think not. Hence the importance of watchfulness, prayer, and constant self-denial. A great difference is often discovered in church members; some in conversation are ready, active and inquisitive about worldly matters, careless about attending their church meetings, and when present, often sleeping under preaching; but when out, pleased to converse about worldly

enterprises, and anxious to get help even of brethren to devise plans to more successfully pursue the world and heap up its treasures, giving no evidence that they are exercised or interested in the spiritual things of the kingdom of God. Such are but little company or pleasure to the poor way-worn preacher or the spiritually minded christian. Others in conversation show, that they want information in the scriptures of divine truth, are generally at their meetings, and wide awake under preaching, speak often of their darkness, doubts and fears, with the many surprising changes they realize; discharging their religious duties even at the sacrifice of worldly comforts and treasures; thus proving that they are exercised and greatly interested in the spiritual things of the kingdom of God, and like the devoted Mary, have made choice of that better or good part, which shall never be taken from them.

I have written more than I expected, and will close, wishing peace to all that love our Lord Jesus Christ in sincerity.

Your brother in tribulation, and I hope, in the kingdom and patience of Jesus Christ.

D.W. Patman.

Near Lexington Georgia, Jan.28, 1872.

LAW & GOSPEL.

To make a proper distinction between law and gospel, is of great importance for the instruction, edification and comfort of the saints. When Adam was made of the earth, and when God breathed into his nostrils the breath of life, and man became a living soul, he was with the other works of creation declared to be very good; but he was only a natural man, not fit for heaven, but fitted for the earth, and the earth for him; and speaking after the manner of men, could he have remained in his primeval state, he would have needed no better heaven. But being the creature of God, he was accountable to his Creator, and under every obligation to obey and honor him; therefore the law was given to him. Now he was the one head, life and representative of the whole natural family, including Eve, with all their offspring. After the law was given to Adam, Eve was manifestly taken from his side, and presented to him, bone of his bones, and flesh of his flesh, and was called woman, because she was taken out of man, who was created male and female. The woman being deceived was in the transgression. Adam was not deceived, but being one with his wife, from her did take of the forbidden fruit, contrary to the direct command of God, and by his disobedience sin entered into the world, and death by sin, and so death *passed* upon all men, for that all *have* sinned. There the whole

human family fell under the law and under its curse, and forfeited every claim to the earth, and every thing in or on it, and his life also, but never forfeited heavenly blessings, for he had none, neither were any promised him upon condition of his obedience. The violated law has undergone no change in its requisitions upon man. Though he is utterly disqualified and unable to comply, yet its demands are in full force, upon the strictest principles of justice; and the law shows no mercy, nor makes any allowance on account of man's inability to comply, but continually speaks to them that are under the law; that every mouth should be stopped, and the whole world become manifestly guilty before God. Every rational person knows that by works none can be justified in the eyes of that law, because all are already condemned by it. As to the law given by Moses, by it no flesh has been, nor can be justified in the sight of God. It entered that the offence might abound, and by it is the knowledge of sin. It was given, and confined to that peculiar chosen nation called Israel, and never was given to any other nation, before Christ, nor since, and it never was intended that any should be prepared for heaven by obeying its requisitions, nor any fitted for hell by disobeying it; for all the blessings in obedience, as well as the curses for disobedience, were confined to this world, and alone to that people to whom it was given by Moses; hence there is no such thing as being prepared for heaven by attending to its requisitions; and as for gospel blessings, if any should be so impudent as to claim them, or even a chance for them, while under the law, it would be insulting to the Divine Majesty, because what the law saith, it saith to them who are under it, and it never gives, nor offers gospel blessings; and if one who is under the law claims gospel blessings, and professed to be married to Christ, he is spiritually an adulteress, because of claiming to be married to another while the former husband [the law] is alive in his claims. Rom.7:1-3. Then it is no trivial matter for one to claim to be united to Christ by a living faith, and make a public profession of religion, while they are dead in trespasses and sins, and under the law and its curse. The gospel with all its blessings are eternal, with all its fulness in Jesus Christ, the second Adam, a quickening Spirit, the Lord from heaven, of whom the first Adam is the figure. As Eve had her natural life in Adam, [before and when the law was given] so the church of God had her eternal life and being in Jesus Christ before and when the world was created, who was the federal head and representative of all that the Father gave him in the covenant of redemption, chosen out of every nation, kindred, tongue and people under heaven, when as yet there were none of them fashioned or in existence as human beings, but chosen in Christ Jesus to the adoption of children, according to the good pleasure of God's will. Jesus being thus united to his bride in oneness of life, and in the covenant of redemption ordered in all things and sure, and God's

immutable and eternal love binding the whole, as the woman was deceived, and Adam was not deceived, but upon the principle of relationship took the forbidden fruit at the hand of his bride, knowingly, and so brought sin and death upon the whole human family, including all the election of grace, making up the bride, the Lamb's wife, or all those chosen to the adoption of children, now involved in sin, children of wrath even as others. But the second Adam was not deceived, but by the relation in which he stood to his chosen and ever beloved people, he, their Surety, is involved with them, and must be made of a woman, and under the law, to redeem them that were under the law. The relation in which Adam stood to his natural family was and is a time thing, but is a figure of the eternal relation in which Jesus stood, and yet stands to his people. Destroy this relationship, and I know of no principle upon which it can appear just and right that Jesus should be made sin for us, who knew no sin, and that we might be made the righteousness of God in him. But with it I can see eternal wisdom, justice, love and mercy, all sweetly harmonizing in the salvation of sinners. Of the unfailing fulness of the gospel of the Son of God, who has satisfied every demand of the law held against them, or him, their surety, and hath by one offering perfected forever them that are sanctified, and now sits in the throne of his glory, separating the sheep from the goats, as time moves along, bestowing upon them freely, without money and without price, the gospel blessings of the kingdom prepared for them from the foundation of the world; all of which they receive as a heritage from their heavenly Father, by and with their Elder Brother, Jesus Christ. They being dead to the law by the body of Christ, and the law dead in all its claims against them, as much so when Jesus died and rose again for them, as it ever will be. And this is the reason why they are called by grace, drawn by the cords of his love, and manifestly united to him by a living faith in him, who is the end of the law for righteousness to every one that believeth." The believer then is married to Christ, and is no adulteress, because the old husband, or law, is dead. Now the living husband should be obeyed in all his requisitions upon his bride, and she should be careful never to take up with other professed lovers that would direct contrary to his finished rule of faith and practice, the New Testament. The ransomed of the Lord are returning, and shall return, and come to Zion, [the church militant now, and the church triumphant] eventually, with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away.

Yours in love,

D.W. Patman.
Near Lexington Georgia, July 10, 1872.

CONDEMNATION AND JUSTIFICATION.

Dear Brother Beebe; I send you the following, which you may publish if you think proper.

“Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.” Rom.5:18.

Two important points are brought to view in this text, namely: *condemnation* and *justification*, and the manner in which they came. First, by the disobedience of Adam condemnation came upon his whole natural family, because he was their great head and representative. By his disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Being thus related to the whole natural family, Eve herself having her life and being in him, he is declared to be the figure of him that was to come; namely, Jesus Christ, in whom the actual life and being of the whole church of God was, is now, and will be continue to be eternally. And he is the covenant head and representative of all the election of grace, “predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Now as the first Adam, who is of the earth, earthy, was not deceived; but the woman being deceived was in the transgression [I Tim.2:14,] brought condemnation upon the whole human family; so Jesus Christ was not deceived, but all those whom He represented [fallen in Adam, as pertaining to their earthly relation,] because of the eternal relation in which Jesus stood to them, in the covenant of redemption, and in eternal life in him, in whom they were chosen, Jesus came under the law with and for his bride, the church. As Adam took the forbidden fruit from and with his bride, Eve, who was bone of his bones and flesh of his flesh, so the church [keeping up the figure] is declared to be members of his [Christ’s] body, of his flesh, and of his bones. “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church.” Eph.5:31,32. As the inspired apostle viewed this not only a mystery, but a *great* mystery, is it strange that we cannot comprehend it? Yet, notwithstanding it remains such a great mystery to us, it is true, and cannot be successfully gainsaid. And as the law was given to Adam before the rib was taken from his side and made a woman, even so the church in life and immortality, eternally existed in Jesus Christ before manifestly exhibited in the vessels of mercy which God had before prepared unto glory. As then all the natural family die in Adam the first, [manifestly] even so all the spiritual family shall be made alive in Christ. Every man in his own order; Christ the first fruits, afterwards they that are his at his coming. As in the earthly

Adam *every man* he represented fell, even so Jesus Christ tasted death for *every man* he represented, and calls them the church or children which God had given him. Read Heb.2:10-14. In this chapter the two great headships are plainly brought to view, as well as in many other places. Therefore when by the offence of the first Adam judgment came upon all the natural family to condemnation, even, or exactly so, by the righteousness of Jesus Christ, the great representative of his church or children, the free gift came upon all of them to justification of life, eternal life, which is the gift of God through our Lord Jesus Christ. Rom.6:23. This justification is by the life, death and resurrection of Jesus Christ finished on the part of his people that he has saved from their sins, and they are never made to know or feel interested about it until called by his grace, and taught by his Spirit experimentally to know their weakness and total depravity, with their justly condemned condition as related to the first Adam. Then by the same Spirit is revealed to them the justification by *one* Jesus Christ. And therefore being justified by faith they have peace with God through our Lord Jesus Christ, by whom they have now received the atonement. It will not do to say that Jesus Christ, by his death and resurrection, has placed all men naturally in a state of justification; because all, while they remain natural, and destitute of quickening grace, are under the law and under its curse, and consequently are in condemnation. But of believers it is said, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, [carnal commandments or law] but after the Spirit," or gospel rule, as given in the New Testament. And such as believe in the Lord Jesus Christ shall no more come into condemnation, because they have passed from death unto life. They are delivered from the power of darkness, and translated into the kingdom of God's dear Son.

As I had written the foregoing before receiving the SIGNS for the 10th December, containing your editorial reply to brother Jacob Wright, with which I am well pleased, I have concluded to send this to you, which is at your disposal.

The year 1872 is now about closing up, and, my dear brother, I remember that you are about ten years older than myself, and I am in my sixty-third year. If not entirely mistaken, the Lord gave me evidences of his pardoning mercy late in the evening of the 22nd of July, 1827. Very soon after this I united with the church at Bethlehem, Oglethorpe County, Ga., where my membership still remains, and though often filled with charges against myself, to my astonishment my brethren have borne with, and never preferred any charges against me in the church. In the year 1837 the church called me to ordination, which I thought was done too hastily; but notwithstanding all my fears, inability and unworthiness, I have continued to

serve not less than four churches monthly, every year, and for a while one church in the week, besides traveling to Associations, Union meetings, and other meetings, visiting churches and congregations, in this and other states, where I have always been heartily received by my brethren and friends, and have traveled from five to eight thousand miles a year, and preached with such ability as God has given, and after all I am a poor unprofitable servant, having done only my duty, and too often come short of that; and while the great strife, contention and division of the Baptist denomination was progressing, many of our brethren became so disgusted with the constant cry for money to advance the modern missionary institutions, that they even neglected to administer to the temporal wants of their ministers; yet in the mysterious workings of God in his providence and grace, I have been supplied as yet with a sufficiency of the good things of the world, and I believe will be, if I am what I profess to be. If not, I ought to perish, and the sooner the better. May the Lord sustain you, brother Beebe.

Yours in love,

D.W. Patman.

Near Lexington Georgia, Dec. 20, 1872.

FEET WASHING &c.

My Dear Brother Beebe; To the astonishment and distress of many of your patrons and brethren, the following language appears in the SIGNS OF THE TIMES, over the signature of James Janeway, concluding remarks in his third letter, in the 15th of April, and beginning of his fourth letter, in May 1st:

“Do not some churches admit their members in their uncleanness into the Lord’s courts? Are not many members *defiled* by observing and doing things which God has not commanded? Such as shaking hands, *washing feet*, secret societies, and other things practiced by members of the church of God. All things which are not of the law of faith, to do such things are sinful ... instead of attending to the words of the Lord, they have *introduced washing feet* for their faith and fellowship, but left it discretionary with the members whether they practice it or not, and it should make no bar of fellowship. From these things have arisen two faiths in one church.”

If our brethren with whom we correspond endorse the sentiments of brother Janeway, and believe that the practice of literally “washing one another’s feet” has grown out of churches admitting members in their uncleanness into the Lord’s courts, and many members are defiled by washing feet, &c., and that this practice amounts to uncleanness or filthiness, and is contrary to God’s command, they should not suffer such as wash one another’s feet in the churches to correspond with them, much less court their correspondence. Shaking of hands he also considers filthy

and defiling. We have witnessed on some occasions where brethren have gone so far in this practice as to manifest more human excitement and confusion than godly edifying and peace. But surely there can be nothing filthy, or defiled in giving members the right hand of fellowship when received into our churches, and to give evidence of our christian fellowship, again and again, by shaking of hands or even with a kiss of charity. Read Acts 20:37, also I Pet.5:14.

As to secret societies, we have nothing to do with them in our churches, but have greatly desired to learn to be content with watching one another as brethren in a church relation alone; and as long as members remain sound in the faith, and walk orderly, being at their places in the church, endeavoring to discharge their duties in a church relation, we wish not to interfere with their outside worldly matters, as we in our church relation did not unite to control or discipline each other in our outside worldly matters. If, however, members go into filthy or defiling practices, it would amount to disorderly conduct, and should be noticed by the church, and discipline executed.

I hope that when brother Janeway calmly considers this matter he will openly confess that he has gone too far, and written things well calculated to hurt the feelings and interrupt the peace of the brethren who have long been in christian fellowship and correspondence. I am pleased, however, to believe that none of the brethren with whom we correspond, directly or indirectly, endorse the sentiments of the brother on this subject. If I thought they did, I should feel miserable. We have known for many years past that many of our brethren with whom we correspond do not practice feet-washing openly in their churches, as we do, but I never before conversed with or read from one who has denied that it *ought* to be done in some way, much less one who has presumed to consider the *example* an unclean or filthy practice; and, moreover, many of our dear brethren who had not been accustomed to practice feet-washing as we do, when they have been with us have united with us in brotherly love, and have given evidences that they realized the truth of what Jesus said, "If ye know these things, happy are ye if ye do them." John 13:17. We have heretofore considered it a mere matter of opinion, connected with the circumstances surrounding us in our different localities, and never intended that it should be made a test of fellowship or of correspondence; and I think I can speak for the brethren generally when I say, we are heartily sorry that such sayings should have appeared in the SIGNS OF THE TIMES. In my judgment, the best and most able defense for the truth, and for a channel of christian acquaintance and correspondence I ever read, apart from the holy book of God.

My dear brother, I hope I have written the foregoing from proper motives. If you think it will do no harm, nor create unpleasant or

unprofitable discussion, to interrupt the peace of the saints, you can give it a place in the SIGNS; however, I leave this with your better judgment.

Your unworthy brother in tribulation,

D.W. Patman.

Near Lexington Georgia, May 18, 1875.

THE SOUL OF MAN.

Elder G. Beebe – Dear Brother in Christ; As I have to make a small remittance to you, I feel impressed to offer a few thoughts on some important points which are and have been undergoing some investigation among the Old School Baptists in some portions of our country, all growing out of a disposition [in my conception] to find out more, and make plain to human reason things which God has not revealed in his holy word, nor in the experience of his children. And in every instance, such efforts, when they have been indulged in among the saints, have resulted in discussion, disputation, vain jangling, and strife about words to no profit, but to the subverting of the [readers] hearers, which is positively prohibited in God's holy word. Without wasting time to reiterate the strange notions and arguments of many brethren about the soul of man, what it is, where it came from, whether or not it, exclusive of the body, is born again, and when it is born again, and whether the warfare in the christian is between his soul and his body, &c., all such investigation is vain, and to no profit, because not plainly revealed in the scriptures, which are "given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut.29:29. We are always safe in believing and publishing what God has plainly revealed in his holy word. There it is written, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen.2:7. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:3 & 6. And to the saints it is written, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." I Pet.1:23. "Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him." I John 5:1. The men or women who were thus blessed, were the *souls*, and the *souls* were the men and women, first born of the flesh, a visible and natural birth, and last of the Spirit, invisible. The first retains all its former qualities, and identity with the first Adam, of the earth, earthy. The last has its identity with the second Adam, the Lord from

heaven, a Quickening Spirit – incorruptible seed, by the word of God, or Christ in you the hope of glory. The last, the younger, dwells in the elder, as excellent treasure in an earthen vessel; and “the elder shall serve the younger.” Rom.9:12. These truths, so plainly revealed in the scriptures, and agreeing with the experience of every subject of grace in his pilgrimage here, seems to me sufficient to satisfy, and fill every poor sinner, subdued and saved by grace, with unceasing praise to the God of their salvation, and cause them daily to deny self, [the old man] take up the cross and follow Jesus in the gospel rule, that they may glorify God in their body and in their spirit which are his.

Immortality has been discussed some, and different opinions have been offered, which needs no discussion, as the scriptures are so full and plain. It is written, “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords, who *only* hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting.” I Tim.6:15,16. Then it is certain that none have immortality but him, and such as receive of his fullness. To show that man is not immortal, and if he has immortality it must be *put on* him, the apostle has written as follows: “Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory;” and then will you sing loudly, “O death, where is thy sting? O grave, where is thy victory?” I Cor.15:51-55. As to when the last trump shall sound, and how the resurrection shall be, we are as well informed in the scriptures, and much better, than we could be by the opinions and speculative notions of even preachers, seeing they differ often in their conclusions. The apostle says, “Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is.” I John 3:2. Is not this enough for us to know on that great and important subject? Jesus says, “But let your communications be Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil.” Matt.5:37. I gather from this the importance of being careful, lest our communication in talking, preaching, writing or conduct should be contrary to the plain teaching of God’s word; for if we go into contrary speculative notions, it cometh of evil, and can do no good, but often goes so far as to confuse and distress the people of God, and get them into disputation, vain jangling, and often into division. Ministers ought

to be careful, and never forget Paul's last charge to the Elders of Ephesus, a part of which follows: "Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts 20:30. With an experience of more than forty years as a professed minister, I ought to have learned some things. As slow as I have been to learn, I have noticed with deep regret that distress and division in churches or associations have begun in the ministry; and when ministers have been disposed to make themselves conspicuous, or to draw away disciples after them, they have shown it by complaining of almost all other preachers, finding fault of their conduct, preaching, or some points of doctrine preached by them, and then use all their ability to enforce different opinions on these points; and their whole theme was to impress these particular points and make them appear right, though contrary to their brethren older than themselves, and contrary to the plain teachings of God's word. And such, instead of being easily entreated could not be entreated at all, until they have drawn away disciples after themselves, to their own ruin and to the distraction of the peace of those who followed them; and then such influential leaders have fled to seek another field to do mischief in, leaving their poor deluded followers to shift as they may or can. If such wolves get into the ministry, the sooner they show themselves the better it is for the church, painful as it is. The Lord pity us, and forbid that we should ever strive to be wise above what is plainly taught in God's Word, and cause us to search therein as for hid treasures, be content with its excellencies, and rejoice in its fullness.

Yours in love,

D.W. Patman.
Near Lexington Georgia, Aug. 10, 1875.

GEN.6:3 & ACTS 7:51.

Dear Brother Beebe; I have just received a request from brother Edmund Duggan, of Louisiana, for my views on the following text, Gen.6:3 – "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Also, Acts 7:51 – "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."

The object in teaching and learning the scriptures should be to arrive at their true meaning, as nothing else can be profitable to any one. I will therefore first attempt to show what the text does not mean. We all know that it is not intended to show us that the eternal, all-powerful God is striving to save sinners, and does succeed in some cases, but in other cases fails, and cannot accomplish what he is striving to do. This would

represent God, who is a Spirit, to be one like ourselves, only less powerful; for if he strives to save a sinner and is successfully resisted and outdone in the contest, the sinner would prove the stronger, and of course he would not let the Lord damn him, nor take his natural life. Such evidences of self-importance, gross darkness and ignorance, are lamentable, and yet quite common among some who profess to worship God. The first text then must be in close connection with the following language, namely: "What if God willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." Noah and his family representing the church of God, vessels of mercy which he has afore prepared unto glory. The same spoken of in the language of the angel to Joseph and Mary, "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt.1:21. Again, "Thy people shall be willing in the day of thy power." Psa.110:3. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Is.54:13. The world of mankind, in the days of Noah, before the flood, represents the unbelieving world, including all the devotees of anti-christ, teaching and believing false doctrines and commandments of men, who after their own lusts heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." II Tim.4:3,4. And yet God's long forbearance is manifested to all. But as God's forbearance waited, or strove with man, in the days of Noah, and it was determined that man's days should be an hundred and twenty years, [the time Noah was preparing the ark] and then all, except Noah and his family, should be destroyed by the flood, even so shall the coming of the Son of Man be. As they, before the flood, were eating and drinking, marrying and giving in marriage, even so it is now, and will be till this world shall be destroyed by fire. Noah and his family were few, compared with the human family before the flood; even so the true worshippers of God shall be few, compared with the world of mankind, including all such as have the form of godliness, but deny the power thereof. As all such had no hiding place when the flood came upon them, even so they, or all such, shall have no hiding place when their folly shall be made manifest, as was that of Jannes and Jambres, who resisted or withstood Moses. Though they shall cry out and say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works?" Then will the Judge of all the earth say unto them, "Depart from me, ye workers of iniquity, for I never knew you." Awful, awful disappointment! But they shall realize their awful doom. As the Lord securely shut in Noah and his family, the favored few, even so the poor and afflicted people of God, of every nation, kingdom and tongue under heaven,

are and will be found securely shut up in Jesus Christ, the glorious ark of safety, where sighing and sorrow will have fled away forever. In him they lived, in him they died, in and with him they arose, representatively, and with him they shall dwell forevermore where he is, to behold his glory.

In the case where Stephen was martyred, can anyone conclude that the Holy Ghost was in, or striving to enter into those wicked men who stoned this humble, faithful man of God, who was full of faith and power, and which his enemies were not able to resist, the wisdom and spirit by which he spake? Yet they were stiff-necked and uncircumcised in heart and ears, always resisting the Holy Ghost; not in their uncircumcised hearts, but its working in Stephen, and in others who were possessed of it, and by it spake with power, and performed many extraordinary and supernatural good works. For truth's sake, and for God's sake, let no mortal be so vain and deluded as to conclude that those poor, feeble, helpless, yet devil-possessed persecutors and murderers of Stephen had the Holy Ghost in them, or that the Holy Ghost was striving to enter into them. Their resistance was against the men who were under the power and influence of the Holy Ghost. As their fathers had resisted the servants and prophets of God in past ages, so they resisted and even murdered the servants of God then. No one who is acquainted with, or believes in the true and living God, who will do all his pleasure, and none can hinder; working *all things* after the counsel of his own will; declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure; I say, no one who believes in the God of the Bible can for one moment harbor such blasphemous notions, as that the eternal God would do *if he could*, or that poor, feeble, dying worms of earth could successfully resist him. I feel sure that none of his children believe any such thing. It is a great thing to be a worshipper of the true and living God. I often fear that I am not one of that favored few. If I am not, O that I might be. Anyway, I can say, he is all my desire and all my salvation.

I will close, hoping my scattering remarks will do no harm to any of the dear children of God. The Lord bless and sustain you, brother Beebe, in old age.

Your brother in great tribulation,

D.W. Patman.

Near Lexington Georgia, Feb.28, 1876.

THE SECRET OF THE LORD.

Dear Brother Beebe; I send you the following for correction, if necessary, and for publication, if you think it will do no harm.

“The secret of the Lord is with them that fear him, and he will shew them his covenant.” Ps.25:14.

The secret referred to in this text is the Lord’s, and is made known to his people in no other way but by revelation of his Holy Spirit. The fear spoken of is not slavish fear, but is the beginning of wisdom, to depart from the snares of death. This secret is made known to the heirs of promise in all its parts, beginning when first quickened by the Holy Spirit, and continuing to be made known during the whole pilgrimage of the children of God while here in the flesh, and it continues to be the secret of the Lord. Therefore his children cannot make it known to their nearest relatives or friends, no, not even to one another; but each is taught it in his own experience, just as God is pleased to make it known by revelation of his Spirit; and just in proportion as he makes it known to his children in their individual experience, just so far they agree and understand each other, and as they are all taught of the Lord precisely the same things, so far as the secret has been revealed to them, they unite in a church capacity by making known to each other so much of this great secret as God has taught them in their experience; such as their sinful, ruined, helpless condition, the justice of God in their condemnation, and then his goodness in the pardon of their sins for Jesus’ sake. This made known by the applicant to the saints, who have learned not only the first lessons, but much more of this secret, the young believer is received in the bosom of all in brotherly love and christian fellowship; for no matter how much of this secret the children of God learn, they never forget their first exercises. In this way the Lord continues to add to the church daily such as shall be saved. All such as have been taught this secret can understand each other, because God has turned to them a pure language spiritually, and they understand the preaching of the gospel and the written word of God, just in proportion as this secret has been revealed to them by the Spirit. Natural men cannot learn this secret in the schools of men, “for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned,” illustrated by the following cases. When the Gileadites, under Jephthah, had smitten the Ephraimites, and taken the fords or passages of Jordan, and the Ephraimites and others who had escaped wanted to go over Jordan, they were required to pronounce the word *Shibboleth*, and when they could not frame to pronounce it right, but said Sibboleth, they were slain at the passages of Jordan, so that there fell of the Ephraimites forty and two thousand. Just so it would have been in the great contest and division of the Baptists near a half century ago, had those who stood firm in the faith excluded every one who could not frame to pronounce the word *Shibboleth* clearly, or speak and contend for sound doctrine, instead of going after Dr. Fuller and others, who brought in privily

the strange, unscriptural, modern, missionary institutions after the doctrines and commandments of men, and not after Christ. But the imposition had gone so far, that through the fear of man, with a kind of false lenity, they gave them letters of dismissal and let them go, instead of excluding them; more lenient than Jephthah was to the Ephraimites, for he never allowed them any passport. And now the only reason why so many zealous professors of religion cannot frame to pronounce the word *Shibboleth* clearly, is simply because God has not revealed his secret to them, and the pure language of salvation by sovereign, reigning grace has never been turned to them; hence in their conduct and conversation they are deficient in pronunciation, as can be plainly discovered by all such as are spiritually minded. Not infrequently offer themselves to the church under certain circumstances, from improper motives, to pass over Jordan, or be baptized, and cannot frame to pronounce the word *Shibboleth* clearly, or give satisfactory evidence that God has revealed his secret unto them; then the church should be faithful enough to reject them, even if it mortifies them to death in their feelings. In Gideon's army of thirty-two thousand there were only three hundred that could lap water like a dog, which was unnatural, but not more contrary to nature than for a poor sinner to be taught the secret of the Lord – salvation by grace, independent of works. If a proper test could now be made among all who profess to worship God, it could not be expected that three hundred out of every thirty-two thousand could give evidences that God had revealed to them his secret, or that they could frame to pronounce the word *Shibboleth* clearly, or could lap water like a dog. "And he will show to them his covenant, or his promise, concerning them," such as, "I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." "I will be their God, and they shall be my people." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." A thousand other promises are embraced in his everlasting covenant, and also it is written and promised, "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of

my lips." Ps.89:28-34. As Israel under the old conditional covenant was blessed and prospered in obedience to God's law, and was punished with severe judgments and death for disobedience, and both the blessings in obedience and curses for disobedience pertained alone to the world, even so obedience to the New Covenant rule by the saints is enjoyed in this life, and disobedience punished by the chastening rod in this life, while works of obedience before nor after they believe, have nothing to do with preparing or taking them to their final heaven above, neither can disobedience disinherit them, or hinder their happiness in eternal glory. Hence Jesus said, "If ye love me, keep my commandments." And if any child of God "will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good, let him seek peace, and ensue it." I Pet.3:10. Nowhere is it written in the scriptures, If any man wishes to go to heaven, let him do good works of obedience to God. Heaven is not obtained by any such process, but it is a heritage, given by the eternal God to his people in Jesus Christ before the world began; and when they are all taken home to heaven, then shall the kingdom be delivered up to God the Father, and his secret fully understood.

Brother Beebe, do with this as you think best.

Yours in love,

D.W. Patman.

Near Lexington Georgia, May 11, 1876.

NOT THE RIGHTEOUS; BUT SINNERS.

My Dear and Beloved Brother Beebe; As I have written nothing for the SIGNS in a long time, and being confined to the house by reason of the heavy snow that now covers the earth, and having lived to witness the beginning of a new year, and having noticed with interest your reply to sister R.A. Phillips, with your further reply to Eld. J.R. Martin, it seems to me that surely all will be satisfied on those important subjects; namely, the Regeneration, the New Birth or Spiritual Birth, and the Adoption; unless there be some who wish to know more on those subjects than God has revealed in his holy word, or in the experience of his children. If we could all be satisfied with what God has revealed in his holy word, agreeing with what he has taught us by experience, and could we be delivered from a disposition to speculate, and labor to bring spiritual things to the comprehension of [even our own] carnal reason, it no doubt would be more to the peace of the church, in this day of great delusion, and opposition to plain, simple gospel truth, by such a large majority of professed preachers and christians, in their conformity to the world. O that all who love our Lord

Jesus Christ in sincerity might labor constantly and carefully to adhere strictly to the following language, Rom.12:2 – “And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.”

I have concluded with this to give such views as I have on Matt. 9:12,13. “But when Jesus heard that, he said unto them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.”

There is no circumstance that occurred, while Jesus was here in the flesh, that is recorded in the scriptures, but what he controlled for his glory, and for the instruction of his people. The pharisees who murmured because he ate with publicans and sinners, were self-righteous, and felt that they, religiously, were whole, and needed no physician or mercy. Then, to offer mercy to them would be like offering medicine to one in good health, or like a poor man offering a little pittance to a millionaire; it would be an insult, and a sacrifice or waste of the medicine or pittance. The publicans and sinners with whom he ate may have felt no more need of medicine or mercy than the complaining pharisees, but it opened the way for Jesus to let them and us know that he did not come to scatter mercy at random, without an eye to justice; hence he said, “Go ye and learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.” The great Savior of sinners had not come to give repentance or bestow mercy upon any sinners but such as were his by gift of his Father in the eternal covenant of redemption, whom he came to seek and to save from their sins; and to call and give repentance to any others would be a sacrifice of both mercy and justice. Mercy is extended to sinners upon the strictest principles of justice. “Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifice for sin thou hast had no pleasure. Then said I, Lo, I come, [in the volume of the book it is written of me] to do thy will, O God.” Heb.10:5-7. In doing the will of his Father, as the Head of the body, the church, the Surety and the Husband of his bride, and the Shepherd of the sheep, [his people] in that body he met every demand that justice held against him, as the embodiment and representative of the whole church of God. By one offering [or sacrifice] of himself he has perfected them that are sanctified [or set apart] by God the Father, preserved in Jesus Christ, and called. Jude 1. “Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, [prevailers with God only by and with Jesus Christ] and forgiveness of sins.” Acts 5:31. While here in the flesh, Jesus said, “I came down from heaven, not to do mine own will, but the will of him

that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:37-39. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again; "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." Verse 44. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." John 17:2. From the foregoing we are taught the subordinate character in which Jesus came to this world to do the will of the Father, in his Mediatorial office. We are taught also the certainty of his saving and calling all that the Father gave him, and the everlasting truth that no man can come to him except drawn by the Father. So we plainly see the principle upon which he could have mercy, and not sacrifice. Then, away with the false, yet popular doctrines, of the present day, such as, that God is offering salvation to all men, through the preaching of the gospel, and a host of other *means*, upon conditions of faith and repentance on their part. If sinners, by complying with conditions on their part, could be saved, then the following language [expressive of the feelings of every believer in Jesus Christ] would not apply to them: "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph.2:8. If sinners are to be saved by complying with the smallest condition on their part, then all would be lost together; because no condition can be acceptable with God unless it is entirely righteous; and how can unrighteous sinners comply with righteous conditions? They can no more do so than one who is ten thousand talents in debt, and having nothing to pay, could pay his debt. But Jesus, having already saved his people, calls them by grace, quickens them, gives them faith and repentance, and reveals to them his finished salvation. Thus sinners receive mercy on their part, and on the part of Jesus there is no sacrifice, waste or violation of justice, but all in perfect accordance with the stipulations of the glorious covenant of redemption. All such as are thus saved continue in warfare as long as they remain in this imperfect state; the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that they cannot do the things they would. Yet they continue to receive repentance and forgiveness of sins from him who is exalted to give them to *Israel*. The Spirit of Christ in, or by David, said, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Psa.17:15. The same Spirit in his children causes them to groan within themselves, waiting for the adoption, to wit, the redemption of their bodies. Jesus, the Head of all his members, [his body, the church] ever lives to intercede and advocate their cause, beholding his Father's face in righteousness, and shall see of the travail of

his soul, and shall be satisfied when the last enemy [death] is destroyed, and the whole kingdom be raised in his likeness and delivered unto the Father.

Yours in brotherly love,

D.W. Patman.
Near Lexington Georgia, Jan.3, 1877.

THE TREASURE HID.

Dear Brethren Beebe; I notice in the SIGNS for Sept.15th., a request of sister Rebekah P. Helm, for your views on Matt.13:44, and your reply, requesting any of the brethren who may have clearer light on the subject than you have, to let it shine. This makes me fear to offer such views as I have, "lest I might darken counsel by words without knowledge." However, I will venture to offer some thoughts, which will be at your disposal.

Parables were intended to represent facts, and doubtless the best that could be were used by our Lord Jesus Christ. This one reads as follows: "Again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." The kingdom of heaven and the treasure hid in the field, [meaning the world] surely does represent the church, or chosen people of God. The man finding and hiding the treasure, and selling all he hath and buying the field, must represent Jesus Christ in his Mediatorial and subordinate character, who, though he was rich, became poor, gave up or sold all, and even laid down his life for the sheep, or people chosen in and given to him in the covenant of redemption before the world was, to whom he was eternally related in vital and federal union, their Surety and representative Head. The field in which they were hid must be bought, [not redeemed] that the right and dominion there belongs to him by purchase; all power in heaven and in earth, with all judgment, is committed to him; the life and the resurrection, both of the just and the unjust, are his right, and to dispose of the field and the treasure hid in it, all vested in him, by purchase of the field, and by redemption of [the treasure hid in it] the purchased possession, his chosen people. Read Psalm 2:8,9. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Power over all flesh was given him, that he should give eternal life to as many as his Father had given him. The world, or field, is his by creation and by purchase, but the treasure hid in the field is his by blood. "For by him were all things created that are in heaven and in earth, visible and invisible,

whether thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the Head of the body, the church. And having made peace through the blood of his cross, by him to reconcile *all things* unto himself; by him, whether things in *earth*, or things in *heaven*.” Col.1:16-20. The victory over death and hell, with the powers of darkness, was manifested by his resurrection from the dead, and now he that was dead is alive forevermore, and has the keys of hell and of death, and of course the exclusive right to the field, or world, to dispose of as he pleaseth, and the treasure hid in the field, his people, or the whole election of grace, are alone and exclusively his redeemed, purchased possession, and no nearer related to him now than before the world was; and for their sake the field, or world, has continued, and will continue, from generation to generation, until the last particle of the treasure, or every one of the redeemed, shall be manifestly saved, and raised from the dead in his likeness. And then time shall be no longer, as the great object for which the world was created will have been accomplished; namely, the glorification of the eternal Son of God, with all his redeemed, or treasure, and he shall fully see of the travail of his soul, and be satisfied, and deliver up the kingdom, or treasure, to God the Father. Jesus died exclusively for his people, and for their sake the world was made, and continues to this day. In this sense I understand the living God to be the Savior of all men, specially of those that believe. I Tim.4:10.

In explaining the parable of the tares and the wheat, in the preceding part of the chapter, Jesus says, “The harvest is the end of the world,” and “the *Son of Man* shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father.” All this right is vested in the *Son of Man*, because he purchased the field for the sake of the treasure, his bride, the Lamb’s wife, his sheep, in every nation, kindred, tongue and people under heaven. The next parable represents the kingdom by a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all he had and bought that pearl. In this nothing is said about the field, but the pearl only, referring directly to the redemption of his chosen people by himself.

I know that many apply both these parables to men who are seeking the kingdom of heaven, and give up or sell all for it. I object to such application, because contrary to my experience. It is true that sinners are made to give up all, and hate even their own lives and earthly relatives, before Christ is revealed in them the hope of glory; but it is of stern necessity, and yet it results in joy unspeakable and full of glory. Men finding treasure in a field,

and hiding it for joy, and selling all they have to buy the field, or merchantmen seeking goodly pearls and finding one of great price, and selling all to buy that pearl, do it voluntarily, with the hope of gain to themselves. Jesus Christ did voluntarily lay aside his glory for a season, to save his people from their sins; but poor sinners never voluntarily seek the kingdom of heaven, for they cannot see it, neither do they care anything about its excellencies, until they are revealed in and to them by the Holy Spirit of God, contrary to all human calculations. None have ever found the noble treasure, or pearl of great price, by voluntarily seeking, but by the great goodness of God in first seeking them, and showing them their lost and justly condemned condition under his law, and then revealing in them Christ the hope of glory; and though they learn it all by revelation, of stern necessity, it results in joy unspeakable and full of glory to them.

The sister desired information particularly on the last part of the parable, in relation to the buying the field. The purchaser never would have bought the field, but for the treasure he found and hid in it. Hence the purchase was wholly for the treasure, therefore the field is valueless, and is swallowed up in the valuable treasure in it.

I submit the foregoing; if you publish, please correct errors.

Yours in love,

D.W. Patman.

Near Lexington Georgia, Sept. 20, 1877.

ONE LORD JESUS CHRIST – I COR.8:5,6.

“For though there be that are called gods, whether in heaven or in earth, {as there be gods many, and lords many,} but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” I Cor.8:5,6.

The Apostle, in this text, gives the saints a sufficient warning against worshipping idols, or objects of human devotion that are called gods, whether in heaven or in earth, or in other words, whether in the church or in the world. We find, by reading this letter preceding the text, that a majority of the church at Corinth, in that early age of the gospel dispensation had their idols in the church, or in heaven, as the church is often called in the Scriptures. In the 1st chapter of this letter and 12th verse, the Apostle uses this plain language, “Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.” The whole church, every one of them, is included, as accounting what they were as christians or church members to have been, either of Paul, Apollos, Cephas, or of Christ. In this divided condition they were not of the same mind, nor

judgment, and of course did not speak the same things. Will any one conclude that the church is now less subject to get into such errors than she was then? Surely not. In the third chapter and twenty-first verse the Apostle says, "Therefore let no man glory in men, for all things are yours, whether Paul, or Apollos, or Cephas," &c., showing that the church, instead of viewing them as lords, or gods, should look upon them as servants of the church, only men, and not to be gloried in as such. It is worthy of notice, that neither of the three they were idolizing or glorying in, were false prophets, but ministers by whom they had *believed*, {not by whom or through whom they were quickened, or made alive,} even as the Lord gave to every man. I Cor.3:5. The Lord gave them every qualification they had to preach, and gave the church faith to believe what they had preached, so that they were as ministers, and what the church was as believers, was all of the Lord and his grace, and they as ministers of course were not entitled to the glory, or praise from their brethren, and we have no reason to believe they desired it, but were anxious that the church should all with one voice give God the glory, and acknowledge they were of Christ only. From the circumstances we have just referred to, members of the church of Christ should be admonished never to idolize their preacher, but remember that he is a man of like passions with themselves, and equally liable to err. Preachers should also be admonished never to claim or desire praise or reverence from their brethren; evidence of brotherly love and christian affection is sufficient for all, as the following text will show; "By this shall all *men* know that ye are my disciples, if ye have love one for another." John 13:35. There is a manifest difference between christian love one for another as children of the same heavenly Father, and a regard for each other because of literary advantages, or personal qualities which we admire in each other as men. The first and most powerful principle of the christian religion is love to God, and the christian exercised thereby, loves the character the most, {let him be found where he may,} that talks and acts so as to give the most honor and glory to the God he loves. Hence the preacher that most clearly preaches salvation to be exclusively of the Lord, and to give Him all the glory, is loved the best by the christian, not because of his eloquence as a man, but because his preaching is in praise of the God of his salvation, and reproof from the preacher to the christian in this situation will prove as excellent oil. But let his regard for the preacher be selfish or fleshly, and everything hurts except it tends to his praise or exaltation. Church members under the influence of the flesh, whether preachers or not, forever seek their own praise or to have their own way, and everything that does not render all required proves offensive. Members in this situation can never settle difficulties in a church, or amongst themselves. But let them be under the power and influence of that love or

charity, which suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, &c. I Cor.13. I say, let the church members all be in this condition, and it is impossible for difficulties to come in to mar their peace; if, however, under the influence of the flesh any should so act as to bring difficulties in the church, {which we are all liable to while in the flesh,} let the charity above described be in exercise and the offender will heartily confess his sins, and the offended will as heartily forgive, and apparently the worst of difficulties can be settled amongst christians.

To illustrate the subject of making idols or gods of men or preachers in the church, I will here relate a circumstance that occurred soon after the division of the Baptists in this State. I was traveling to the Ocmulgee Association, and called to stay all night with an uncle of mine who was a warm advocate of the moneyed institutions, falsely called benevolent. When he met me at the gate he burst into tears, and said he was very glad to see me, but was very sorry I had gone off with the old Hard-Shells, as he called them, and said he could convince me that night of my error, and was glad of the opportunity. I told him I was open for conviction, and what ever he proved by the Scriptures I would not resist. He soon began to speak in praise of his preacher, and said if I could hear him, he could convince me with but little trouble, and so he kept praising his preacher, telling me how, and what he preached, &c., till I told him he had started wrong to convince me, that he must get his Bible, for that was all I received as proof. The Bible was soon brought, and he opened to his Scriptures to prove the moneyed institutions, and the many societies they had invented, and I showed him plainly from the connection of his own texts, and from good reasons that they did not authorize any such things; when he replied, apparently with astonishment, "Surely! Surely! Old brother _____," calling the preacher's name, "can't be wrong!" After making the same remark several times, we dropped the subject, with the impression on my mind that he was glorying in the preacher, and not in the Lord. So I left him and went on, and have never had an opportunity to converse with him since, and never can in this world, for he has departed this life.

When we look at the state of Christianity now, we plainly see that though all acknowledge in word, one only true and living God, and one Lord Jesus Christ, yet a large majority by their devotions give plain evidence that they do not worship the only true and living God, and Jesus Christ whom he hath sent. John 17:2. For whoever says in their devotion, that the salvation of sinners in whole or in part is dependent upon the works of men, denies that salvation is of the Lord. And whoever gives their money or labor in support of religious societies or institutions which are not fully and plainly

authorized in the New Testament, is an idolater, and is worshipping some other god than the God of the Bible. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Hence the Apostle represents the God of Heaven and earth, as one Lord, and Father of the church, of whom are all things, in which he is immutable or unchangeable, a God of purpose, of power, of wisdom, justice, and love. Three that bear record in heaven, the Father, Word and Holy Ghost, yet not three Gods, but *one* God, the first and the last, the Alpha and Omega; holding the keys of death and hell to the church, the first cause, and last great end; and Paul says, "and we in him," "and one Lord Jesus Christ, by whom are all things, and we by him." Here the church is said to be in God, by Jesus Christ; bringing him to view in his Mediatorial character by whom and for whom the world and all its fullness was made, and the church chosen in him before the foundation of the world, which has been and will be in his own good time manifested by him who has called and will call his own sheep by name and lead them out by his Spirit and power. And who is it that worships the true and living God, that can fear the following permanent promise will not be fully carried out? Read Psalm 2:8, which is the language of the eternal Father to the eternal Son or Mediator, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Again, Psalm 110:3, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth." Matt.1:21, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." John 6:37, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." John 10:16, "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." John 17:2 & 6, "As thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me, and they have kept thy word." John 17:9, "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them." These texts are sufficient to prove that the whole church, whether believers, or yet dead in sins, was given to Jesus before the world was, and he was and is the life of the church, chosen in him before the world began, and because life and salvation was given them in him, they shall every one be called with an holy and effectual calling, and shall be saved by him from their sins, independent of the works of men, and taken home to glory at last, without

the possibility of a failure. Many, in the bounds of my acquaintance who are very zealous, professedly in the service of God, seem perfectly disgusted at such as the foregoing texts and doctrine, saying if that be true, there is no use in praying, preaching, or any other good work. One who worships the true and living God would no more say so, than Noah asked God why he required him to build the Ark, or Abraham asked God why he required him to offer his son Isaac. Love to God is the mainspring to christian obedience, therefore says Jesus, "If ye love me keep my commandments." The faith of God's elect works by love, purifies the heart and overcomes the world. So that God's people serve him because they love him, and not because by so doing they expect to help at least to accomplish their salvation, as well as that of others. The duties of God's children are all laid down in the New Testament, and his Holy Spirit impresses them exactly consistent therewith, and it is not voluntarily that the christian discharges his duty, but it is of necessity, for while the Spirit of which he is born again is always ready and willing to discharge duty, the flesh forever opposes it, and has to be denied in the discharge of every religious duty, and after he has done the best he can, he feels that he is an unprofitable servant, having done only that which was his duty, and in such a poor manner too, that he feels ashamed of himself, but has no fault to find of God, nor his word. While all such as worship some other god, though they profess to love God, yet they give evidences of hatred to his word, which fully and plainly teaches the doctrine of unconditional salvation by sovereign grace alone. Such religionists generally go to work voluntarily, and in proportion to the quantity of works performed they increase in bigotry, self-confidence, and boldness in their rejoicings and boastings. James 4:16. Such work-mongers are in the habit of voluntarily setting times at certain seasons of the year to have revivals, and they seldom fail to get up human excitements and drag members into their churches; but only while their efforts continue, do their revivals last – their god does nothing, only as they move him to do it, and when they stop, he stops until about the same time next year, when they voluntarily go to revival making again, and then he is at their service. There are truly gods many, and lords many; and the devotions of men manifest the gods they worship. Some preach a god which they say designs the salvation of the world, which he can soon accomplish, provided men and money enough can be had; but if not, thousands must be lost for want of these means. A poor pitiful god this is indeed. Others preach a god who they say has made the way of salvation possible for all men, {but sure for none,} and is now doing all he can through his preachers and other means, and by the strivings of his spirit – wooing and beseeching sinners, but that many are so stubborn that he cannot succeed in saving them. This cannot be the true God, because he is inferior in power to sinners who

successfully resist him; and surely he is wanting in wisdom, or else he would not have undertaken such hard cases only to be treated with contempt and made to take his flight. What such a god can do depends entirely on what sinners will let him do, and help him to do. Not so with the God of salvation; for he says, Isaiah 46:9,10, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done; saying, My counsel shall stand, and *I will do all my pleasure.*"

May God enable all his children to confide in Him and His word, remembering that the work of God in saving sinners is one thing, and their duty to Him after they are actually saved, is another thing, and the effect of God's work, all of which are plainly laid down in His revealed word.

Yours in love,

D.W. Patman.

Lexington, Oglethorpe Co., Georgia, Dec. 2, 1852.

DUTIES OF PREACHERS AND CHURCHES.

DEAR BROTHER BEEBE: - As you have requested that I should write for the MESSENGER, and stated further that several of your correspondents have enquired why I do not write more, I have concluded to try it again on the subject relating to the duties of preachers of the gospel and the duties of churches. I would not afflict the feelings of any brother or sister, but wish to stir up their pure minds by way of remembrance. It is a remarkable fact that for more than twenty years while the division of the Baptist denomination has been going on, many new and unscriptural doctrines have been introduced and preached by the many false teachers among us, who privily have brought in damnable heresies, even denying the Lord that bought them. And *many* have followed their pernicious ways by reason of whom the way of truth has been, and is yet, evil spoken of. II Pet.2:1,2. And the time having fully come when they will not endure sound doctrine, but after their own lusts, have heaped to themselves teachers, having itching ears, they have turned their ears away from the truth and have been turned into fables. II Tim.4:3,4. This being the case, God's ministers have been actively engaged in exposing every false way, by preaching the WORD, or salvation by *grace alone*; and having to contend with and oppose the many moneyed institutions gotten up professedly for the purpose of preparing, sending, and supporting ministers. They have been so disgusted, seeing the great lengths to which men have gone with their unscriptural moneyed institutions, that they have many of them, totally

neglected to preach to the churches their duties toward their preachers in administering to their temporal necessities; which course was by no means justifiable; for it is evident that ministers of the gospel should never shun to declare any part of the counsel of God for fear of being considered, to some extent, like those teachers of anti-christ who make money, means, and works, their theme. It is human nature to desire arguments altogether unlike those of its opponents; but it is the spirit of the gospel that causes its ministers to look at, delight in, and preach its important doctrine without regard to what the enemies of the cross will think or say of them.

I will now bring forward some plain texts pointing out the duties of ministers of the gospel, and then endeavor to collect some passages relating to the duties of churches to their preachers, &c. I shall not refer to the direction given by Jesus to the twelve, or the seventy, before his crucifixion as binding now on ministers of the gospel, nor to the command given the Apostles after his resurrection, to go into all the world and preach the gospel to every creature, as being now equally binding upon ministers as it was upon the Apostles; because the first, sent forth to the lost sheep of the house of Israel only, fulfilled their commission fully, and the last sent forth, did as they were commanded, "For their sound went into all the earth, and their words to the ends of the world." Rom.10:18. So that the gospel was preached to every creature which was under heaven in the Apostolic age. Col.1:23. So that Jesus, King of Zion, reigned in righteousness, and yet reigns; and the inspired Apostles ruled in judgment, whose writings we yet have; {Isa.32:1,} until the gospel church was fully set up and established, with a full and complete rule of faith and practice, until time shall end. In the direction given by the inspired Apostles to ministers of the gospel, we find such as the following, Acts 20:28, Paul's charge to the elders of the church at Ephesus, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." This text not only charges ministers to be careful to watch over, or take heed unto themselves, but to the flock or church, over which the Holy Ghost has made them overseers, to feed the church, by preaching to them the *gospel*, not the *law*, nor the doctrines and commandments of men; and again, the directions given by Paul to Timothy and Titus, are immediately applicable to preachers of the gospel now, such as, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do." I Tim.1:4. Again, after writing what the Spirit had expressly spoken, that in the latter times some should depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats which God had created to

be received with thanksgiving, &c., he says, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ." I Tim.4:6. Again, 14th, 15th, and 16th verses, "Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Here the minister is directed to warn the brethren against false teachers, who are very numerous in this day and age. He is also directed to meditate upon these things, and give himself *wholly to them*. Again, in the sixth chapter, and some of the first verses, after speaking of the duties of servants to their masters, and of masters to their servants, he says, "These things teach and exhort;" again, 17th, and 18th verses, same chapter, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." Again, II Tim.2:14,15. After charging him against being entangled with the affairs of this life, and exhorting the saints, and particularly to patience in suffering for Christ's sake, he says, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again, II Tim.4:2, "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering, and doctrine." This last text includes everything enjoined upon the preachers of the gospel; because it directs him to preach, and what to preach; and never to neglect his duty because he may not feel prepared to discharge it, or to neglect the churches to pursue the avocations of this life, but to be at his place, in season, out of season, and reprove, rebuke, exhort, with all long-suffering, and doctrine. And it is as important now as ever it was, that preachers should be actively engaged, for the time has come when they will not endure sound doctrine, but after their own lusts have heaped to themselves teachers, having itching ears; and have turned away their ears from the truth, and have been turned into fables.

As all will agree that it is the duty of preachers to strictly attend to the churches they agree to serve, I will ask, Will not all agree also that every church member is equally bound to attend their regular meetings? Church members who neglect to attend their meetings regularly, unless providentially hindered, violate gospel order! Such negligent church members, by their absence, place those who do attend regularly in such a situation that they cannot attend to their duties profitably. And it would be

unreasonable to suppose that such church members as neglect to attend their meetings regularly would feel much interest on the part of their preacher, not even enough to feel constrained to pray for him, that his services might be profitable to the church, much less in administering to his temporal necessities; which should not be neglected by church members, as the following texts plainly prove. Paul on this subject in his first letter to the Corinthians, 9th chapter and 7th verse, says, "Who goeth a warfare any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" Verse 9, "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Verse 11, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" But many; yea, all God's ministers in this day, when so many are preaching a doctrine making salvation dependant on temporal things, can in reality adopt the language of Paul, and say, {12th verse,} "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." Even so, no doubt, many preachers of the gospel have really suffered loss abundantly, spending their time in the service of churches who have administered little or nothing to their temporal necessities, though it was what they were justly entitled to; yet because such a great noise has been made by the preachers of anti-christ about means and money to support their hireling preachers, true preachers of the gospel have suffered *all things* lest they should hinder the gospel of Christ. But is it not high time that the churches, without being urged by their preachers, should notice with deep interest the language of the following verse, {14,} "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." How can a preacher of the gospel devote his time in the service of three or four churches and receive little or nothing from them to supply the temporal wants of himself and family? It is unreasonable, and it is unrighteous in churches to exact or require it. As I have often said, so I will say again, any preacher who will hire himself to preach, by the day, month, or year, is unworthy of the name of a preacher; and any church, or churches, who will have the services of a preacher, and not contribute liberally to his temporal necessities, are altogether unworthy of a preacher; and sooner or later such churches will be made destitute, as a righteous judgment from the God of all grace. May God pity Zion in her low and languid state, and cause his children all diligently to discharge every duty he has enjoined on them in his holy word, is my humble prayer for Christ's sake. Amen.

Yours in gospel bonds,

D.W. Patman.

Oglethorpe Co., Georgia, March 10, 1853.

PREMATURE JUDGMENT.

DEAR BROTHER WILLIAM: - I discover the views of myself or of brother W.M. Mitchell are desired by brother Edmund Dumas, on the following verse, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." I Cor.4:5. As I have been disposed to wait for brother Mitchell's views, and if he should be disposed to wait for mine, our brother's request might not be attended to, therefore I have concluded to write something in connection with the subject, and if brother Mitchell writes too, I hope the Lord will direct us, to write to the edification and comfort of our brethren. I am of opinion that the time of judgment, and of the coming of the Lord, referred to in the text, is not alone the great day of judgment when Jesus shall come the second time without sin unto salvation, when God's children shall realize to the greatest extent their justification or praise which is of God, but to His coming with the rod of chastisement. "Some men's sins are open beforement, going before to judgment," &c. I Tim.5:24. "For the time is come that judgment must begin at the house of God." I Pet.4:17. And when He does come with his chastening rod he never fails to bring to light, to his disobedient children, the hidden things which they could not see while walking in darkness and having no light, living after the flesh; and moreover he makes manifest to them the counsels of their hearts, which never fails to bring them down in the valley of humility, where they, without reserve, acknowledge Jesus, the sole Judge of the quick and dead. In this condition every man has praise of God, because they are justified in that righteousness which is of faith. Not that the Lord praises them for what they have done, or for being submissive to him, but that praise or justification which is of God is given them freely, because it was given to them before the world began, in Jesus {with whom they are considered as one} who has died to redeem them, risen again for their justification, and now lives to intercede for them; under whose feet God hath put all things, and given him to be the Head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph.1:22,23. Though the term *every man* is used by the Apostle, it applies alone to the saints, or his elect, many members, yet but one body, making up those who are of the circumcision which is of the heart in the Spirit, and not in the letter; whose praise {or justification} is not of men, but of God. Rom.2:29. Then I contend that God's chosen inherit that praise {or justification} which is of God, because of their identity with

Jesus. Heirs of God, and joint {or equal} heirs with Christ – saved by grace, through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Therefore the praise is of God, and he will not give it to graven images, nor his glory to another. In charging the church at Corinth to judge nothing before the time, the Apostle, no doubt, referred to the manner in which they had acted in judging of him and others, giving evidences that they gloried in men and not in the Lord, for in the fore part of this letter he uses the following language, “Now this I say that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.” “For ye are yet carnal, for whereas there is among you, envying, and strife, and division, are ye not carnal and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?” In closing the chapter preceding our text he says, “Therefore let no man glory in men, for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ’s, and Christ is God’s.” From the foregoing it appears that they had been judging before the time, and differed too, very much in their judgment, some attributing what they were as saints or church members to have been of Paul, others of Apollos, others of Cephas, and others of Christ. In this deplorable condition, no wonder they were envying, and striving against each other, some glorying in Paul, some in Apollos, and some in Cephas – these were all wrong, judging and determining about the greatness of their several preachers before the time, while they all should have united with that portion who gloried in Christ the Lord, and gave him all the praise for such faithful ministers and stewards of the mysteries of God. Will any one conclude the church is now less subject to such carnality, than the church at Corinth was? For we yet see evidences that many are disposed to judge before the time, thinking and speaking too highly of men, particularly of preachers, and such glorying is vain, and always results in division and distress in the church wherever it is the case. Others, or the same, may take the other extreme, and think and speak evil of men or of preachers, for whenever we glory in one man or more, we are sure to abhor others; one extreme is as bad as the other, for both are wrong. It is far preferable to be like Paul, Judge no man; and he says further, “Yea, I judge not mine own self.” The saints need be at no trouble in getting up a rule by which to judge one another, for the rule that judges and determines every man’s case is plainly laid down in the New Testament. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. Gal.6:16. In this rule the children of God individually should be careful to walk, for when they do, there is peace in the Israel of God collectively, but when any depart from this rule the whole church differs. The same infallible rule directs precisely how the church should proceed in the execution of

gospel discipline, so that the saints should judge nothing before the time, remembering that Jesus has said, "By their fruits ye shall know them."

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, March 10, 1853.

MATTHEW 16:18 – THIS ROCK.

DEAR BROTHER BEEBE: - Having been specially requested to write out a sermon as I preached it at the Little River Association, the second Sunday in August last, and feeling it out of my power to write verbatim as I then preached, I have determined to try and write out some of the leading points dwelt upon in said sermon, which will be for your disposal. The text was, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt.16:18. In some of the preceding verses the Savior inquires who men said he the Lord was, and they replied that some said John the Baptist, some Elias, and others Jeremias or one of the prophets. He then inquired who they said he was, and Peter answered, Thou art the Christ, the Son of the living God; Jesus then informed him that flesh and blood had not revealed it unto him, but his Father which is in heaven. Here Peter is represented as one to whom Christ had been *revealed*, {the Anointed of God – the one Mediator between God and men, the Son of God,} not by flesh and blood, but by his Father which is in heaven. Then it is evident that all Peter knew of Him was taught him by revelation of God, and flesh and blood had nothing to do with it, which is certainly the case with all God's children, for their God is one and his way is one. Some are of opinion that Peter is the rock upon which Jesus said he would build his church; but I think Jesus referred to himself, the Rock upon which his church is built. Peter, in his first general epistle, second chapter, speaks of Jesus as the chief corner stone, and a living stone, and the saints also as lively stones, built up a spiritual house, &c., showing the identity or oneness of Christ, and his church, he himself the foundation stone; and they, including Peter, as lively stones, were built up a spiritual house. This is the rock or foundation spoken of Isaiah 28:16, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious stone, a sure foundation." This is the foundation upon which the apostles and prophets are built, together with all the ransomed of the Lord; "And other foundation can no man lay than that is laid, which is Jesus Christ." I Cor.3:11. In this permanent foundation stone the eternal life of every material or member of the whole building or church of God has and will eternally exist, for Jesus is no more the life of his chosen bride now, than

he was before the foundation of the world, and he is now no less the life of his church, than he will be when the last one of his redeemed is taken home to glory, and the whole kingdom delivered up to his Father, that God may be all in all. Then the mediatorial work will be completed.

As we have surely given sufficient proof that Jesus himself is the rock upon which he says he will build his church, we will notice the character of the builder, the materials, and how they are prepared by the builder himself. While Jesus in his mediatorial character is the foundation laid in Zion, He is the Mighty God, the Everlasting Father, the Prince of Peace – has all power both in heaven and earth, infinite in wisdom and will do all his pleasure, Isa.46:10, at the same time he fills immensity and measures out eternity. This being the case, who that has confidence in him can doubt his carrying out his will until the last capstone of this spiritual building shall be brought with shoutings, crying, Grace, grace unto it? I have no doubts, nor fears, but the hands of this same Zerubbabel who has laid the foundation of this house, shall also finish it, Zech.4:9, independent of men, and in spite of the gates of hell, for they shall not prevail against it. The materials, as related to Adam by nature, were all children of wrath even as others, in the wild forest of sin without hope and without God in the world, dead in trespasses and in sins; but God, for the great love wherewith He loved them, even when they were dead in sins, quickens them together with Christ; and because they are sons, God sends forth the Spirit of his Son into their hearts, crying Abba Father. The same Spirit leads the poor sinner, who was blind, in ways he knew not, and in paths he had not seen, and the poor sinner is no more disposed to give up his works or hopes of salvation by the law and help the Lord to save himself upon gospel principles, than the tree of the forest would be inclined to help the workman cut it down and prepare it for a place in a nice building, because it is a work performed by the Spirit and power of God that is entirely contrary to every calculation the sinner had made, for instead of getting better as he thought he must, behold he gets worse, as he verily believes. Thus the Lord leads the poor sinner until sovereign and conquering grace brings him down where his hold of the law, or hopes of salvation by works utterly fails, and just then unexpectedly Jesus, the foundation stone, is revealed, by the Spirit, to the sinking soul, and by faith the lively stone is united to the living stone by the cords of love, which is stronger than death, which love draws the sinner saved by grace to unite with the church militant, in which there is a place where that material will fit without the sound of an iron tool, or doubtful disputation in the church. In this way the Lord has been and yet is carrying up this glorious building, and the gates of hell have not, nor shall not prevail against it. The gates of hell referred to in the text no doubt includes not only the powers of hell, but all the avenues or instruments through which things

pass from and to hell. The term *hell* is intended to represent all the powers of darkness, distress and misery, from which all manner of evil proceeds, and is arrayed with all its forces against the church of Jesus, and the doctrine of sovereign grace. The openly wicked, though under the influence and power of darkness, have never been half as ambitious against the church and the doctrine of the cross, as the church of anti-christ, with all her pretended love to God and the children of men. The gates of hell were many while Jesus was here in the flesh and during the apostolic age, and through these gates false doctrines were poured forth in opposition to the doctrine of Jesus, taught by himself and his apostles, but they did not prevail against his church. Since that time the gates of hell have been many, through which false doctrines have been hurled in opposition to the truth of the gospel of the Son of God, but they have not yet prevailed against the church of Christ. When that dreadful beast rose up out of the sea, having seven heads and ten horns, which was spotted like a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a loin, to whom the dragon gave his power, and to whom was given a mouth speaking great things and blasphemies against God and his tabernacle, and them that dwell in heaven or in the church. To this beast power was given by the dragon, {or law,} to make war with the saints, and to overcome them, {or deprive them of the liberty of conscience,} he had power over all kindreds, tongues, and nations, and they all worshipped him, whose names are not written in the book of life of the Lamb slain before the foundation of the world. Rev.13:8. These, though overcome, and many of them put to death, and many others such as the despised Waldenses and Albigenses {about the 12th century,} who, because they refused to wander after and worship the beast, or bow to the Pope, were treated with great cruelty and with the uttermost contempt, by the worshipers of the beast, or gates of hell, who professedly were very zealous for God and his cause, but they did not prevail against or destroy the church of Jesus Christ. And since the second beast {as I verily believe,} has rose up out of the earth, with two horns like a lamb, and speaks as a dragon, whose winning watch words are *charity, benevolence, money* and *means* to effect the *salvation of the world*, very lamb-like indeed, and well calculated to deceive the hearts of the simple, and the gates of hell are numerous now through which false doctrines are promulgated abundantly. Every false doctrine comes from hell, and whosoever preaches it is the gate through which it passes, with all the powers it has against the doctrine of sovereign grace as taught by Jesus and his apostles. Through these gates of hell it is proclaimed in these last days that God now designs the salvation of the world, and to accomplish which he requires Theological Schools to educate preachers, and money enough to pay them, and that he requires us to send them to

heathen lands; and we are taught further, that if we will diligently attend to these things the world can be christianized and saved, and if we neglect it they must be lost, and their blood required at our hands; and further, we are taught through some of these gates that the price as a means to accomplish the salvation of the whole world will not exceed eleven or twelve cents to each soul, and as such, men, women, children, and even servants are urged upon to contribute their money. Let such doctrines come through what gate they may, from the American Tract Society down to the foot colporteur, they are from hell, or the kingdom of darkness, and are directly at war with the doctrine of the gospel, and leveled in malice against those who are contending earnestly for the faith once delivered to the saints; but Jesus, including all the gates, says, "And the gates of hell shall not prevail against it."

But lest some might think me too severe in saying all such doctrines as the above comes from hell, and as there are but the two places, I will give you some of the sayings of Jesus and his apostles, who taught the doctrine which is from heaven, and let you compare it. As regards the salvation of the world, Jesus says, "I pray not for the world, but for them which thou hast given me." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd." Paul says, the gospel is not yea and nay, but yea and amen. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Therefore it is of faith that it might be by grace to the end, the promise might be sure to all the seed. Isaiah says, "When thou shalt make his soul an offering for sin, he shall see his seed – he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul and be satisfied." When all this is accomplished, the will of God will be carried out, for Jesus said, "This is the will of him that sent me, that of all he has given me I should lose nothing, but raise it up at the last day," and the gates of hell shall not prevail against it.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Oct. 10, 1853.

II TIMOTHY 2:13.

DEAR BROTHER WILLIAM: - I see, in the first number, present volume

of the MESSENGER, that my beloved brother, W.M. Mitchell, has expressed some anxiety that I should give my views on the 13th verse, 2nd chapter of Paul's 2nd letter to Timothy, rather as a conclusion to his letter, or in connection with his views on the proceeding verse. I feel inclined to offer some thoughts on the subject, though I had much rather he could have given us his views on the whole text. I hope, however, mine may be as satisfactory to him as his has been to me. The whole text reads thus, "If we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself." This verse is full of consolation to the poor afflicted saints of God, who are sensible of their own unbelief, which often causes them to fear and tremble, knowing that if their final delivery from sin depended upon their good behavior in believing God, or performing all the duties he has enjoined on them, that it certainly would be a failure, but the reflection that notwithstanding all their unbelief and failures, yet he in whom their life is, and with whom they are one, abideth faithful and "cannot deny himself," and until he can do that, he never can deny his saints, or heirs, their eternal inheritance reserved in heaven for them, because they are with himself, and of his body members in particular. The sons of Jacob representing the whole church of Jesus, are much encouraged from the following language, Mal.3:6, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." He is unchangeable in his purpose, according to which they were chosen in Christ Jesus before the foundation of the world, unchangeable in his purpose to call them with a holy calling, not according to their works; unchangeable in his purpose of revealing to them the way of salvation through Jesus Christ; unchangeable in his purpose of keeping them by his power, through faith unto salvation, ready to be revealed at the last time, and unchangeable in his promises, that, "If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless, my loving kindness will I not utterly take from him, {Jesus and his church,} nor suffer my *faithfulness* to fail." Psa.89:30-33. Again, Heb.12:6-9, "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not. But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons." Among all who profess Christianity there are but two classes; namely, The children of the bond-woman, and the children of the free. The children of the bond-woman are all of the works of the law, and glory in themselves and their works, despising the cross of Christ and its doctrine, denying the promises of God, supposing that their works are essential in carrying them out, in proof of which we find

many using such language as the following; namely, that the salvation of souls depends upon the works of men, and if they will use the means in their hands they can be saved, and if they neglect it they must be lost; therefore every effort is made by such children of the bond-woman to beg money to support the institutions of men, and to hire to go and preach to fallen men and women salvation upon the terms of their repenting, believing, and persevering in good works, if such unbelieving characters should get in the church with the children of the free woman, their unbelief does not hinder God's purpose and promises to the children of the free woman, {Jerusalem which is above,} He abideth faithful, he cannot deny himself. From such as are above hinted at, the children of the free woman are distinguished because they glory in the cross of Christ, hating even their own lives because they are so unlike to God; therefore they have no works to glory in, but have reason every day to mourn over their unbelief, hardness of heart, and neglect of duty. They believe the promises of God in his word, and by no means consider their being fulfilled dependant upon works they can perform, but such as the following, "Not by might, nor by power, but by my Spirit saith the Lord." "All thy children shall be taught of the Lord." "They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they {the Israel of God or children of the free woman,} shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people." "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." "No man can come to me except the Father, which hath sent me, draw him, and I will raise him up at the last day." "Other sheep I have which are not of this fold, them, also, I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." "But God is *faithful*, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Such promises, and such positive declarations as the foregoing, his children cannot for a moment doubt, but the difficulty with them is to determine whether or not such promises are applicable to, or have been fulfilled in them. On this subject they have great fears many times, which causes them to search diligently the Scriptures, and pray to God that if they are deceived to undeceive them. Such fears, anxiety, and prayers, the children of the bond-woman never realize, because they are in darkness {and bondage,} and know not their own corruption, nor God's righteousness. Unbelief which the children of God have to contend with is altogether of the flesh, which wareth against the spirit of their mind so that they cannot do the things they would do, and when under its influence they

are sure to give evidences of unbelief to themselves, if to nobody else; but that principle born of God in every child of his is exactly the reverse of unbelief, and cannot sin because it is the seed of God, {Christ the hope of glory,} that remaineth in them; therefore, "If we believe not, he remaineth faithful, he cannot deny himself." I will now close this scribble by subscribing myself,

Yours in the bonds of christian love and affection,

D.W. Patman.

Oglethorpe Co., Georgia, Jan.10, 1854.

MARK 11:16.

DEAR BROTHER WILLIAM: - As I cannot feel satisfied to pass the request of brother Gibson {appearing in the MESSENGER of the 1st of April,} entirely unnoticed, I have concluded to attempt to write something, and as I am sure I understand but little about the text, it will not take long to tell it if I can get language to communicate it. The text reads as follows, "And would not suffer that any man should carry any vessel through the temple." Mark 11:16. The character that would not suffer any man to carry any vessel through the temple was Jesus Christ, who had just been casting out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple. This indeed appeared like putting a sudden stop to their religious traffic or merchandise, and greatly frustrated the many thieves who had made that temple their den. This temple no doubt represents to some extent the church of God in her militant state; and it appears as there were many anciently in the temple trading and changing money, so there has been many, and may be some yet, in the church who have manifested great anxiety to keep up constant religious merchandise. But as Jesus cast out none but those who were engaged in trading, and overthrew no tables but those of the money changers, so yet by his severe judgment sent on the church he has been cleansing her from such as delight in religious traffic, and will continue to cast them out until he will suffer no vessels {or ministers of anti-christ,} to be carried by the hope of worldly gain through the temple or church, and when such thieves can no longer hide there, they will boastingly fly to their own place, {the church of anti-christ,} where they can trade, count and change money without interruption. Those money changers, and money beggars who once troubled the Old School Baptists abundantly in this part of the world have now become convinced that with all the dissimulation they can put on, and all the pretensions to love and

christian fellowship for the Old School Baptists, yet they fail to impose themselves any longer upon the church to pass or be carried through the temple of the living God. When God has sufficiently cleansed his church from such, then Zion will be a peaceable habitation, when brought down and made to cease from man whose breath is in his nostrils, and glory alone in the Lord. Then though she may be reduced to very few in number, yet she will be the house of prayer in reality, and when this is the case one can chase a thousand, and two put ten thousand to flight, for God's strength is made manifest in weakness. And, as Paul said, so may God's children say individually or collectively, "When I am weak then am I strong." II Cor.12:10. I am truly glad that the time has come when Jesus will not suffer such vessels {or hireling preachers,} to be carried through the temple or church, because as long as they were carried through, or allowed to be with us, and preach in our homes, they kept up continual distress by teaching for doctrines the commandments of men, but since they are not allowed to be carried through the temple, we realize the truth of Solomon's saying, "That a little morsel with contentment is better than both hands full with strife."

As I had but few minutes, and but very little to write, I will now close, hoping my brother Gibson will excuse me for not writing more, and better.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, April 20, 1854.

THOUGHTS ON HEBREWS 6:1-6.

DEAR BROTHER BEEBE: - As you have united with friend Belflower in requesting me to write on Heb.6:1-6, I have concluded to drop a few thoughts on the subject, and should be glad you would attend to the request of brother Barbee and give us some thoughts on the first and second verses of the same text, for there is a plenty connected with the text for both of us. The text reads as follows: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, and this will we do, if God permit." Here we will stop for the present and notice the three verses quoted. The Apostle clearly shows that in the doctrine of the gospel there are many branches, such as repentance from dead works, faith towards God, baptism, laying on of the hands, resurrection of the dead, and eternal judgment; and these branches of the doctrine he calls the principles of the doctrine of Christ; but

he by no means considers these to be all the branches of the doctrine, for he proposes to leave them and go on to perfection, and this he says will do if God permit, and very soon begins to compare the Levitical priesthood with that of Christ, and clearly shows that all the offerings made by the priests descending from Levi could never put away sins or purify the conscience, but were only legal, or could go no farther than to cleanse or purify than to cleanse or purify the flesh, but were all typical and were forever done away when Christ was offered once in the end for all offerings for sins, and by this one offering Christ has perfected forever them who are sanctified, chosen or set apart in Christ Jesus before the foundation of the world. Thus the Apostle shows most clearly the excellency of the atonement and intercession of the great High Priest of our profession, as well pleasing to God, and forever sure, {beyond the possibility of a failure,} to all the heirs of promise, as the following language shows, "Wherefore He {Christ,} is able to save to the uttermost all them that come unto God by him, seeing he ever liveth to make intercession for them." I think it unnecessary to spend much time to prove to any or every lover of truth that the perfection Paul proposes to go on to was the entire sufficiency of the atonement of Christ to cleanse from all unrighteousness his chosen people, together with his entire adequacy to intercede successfully for them; and now if any of them who are heirs to all their benefits, sanctified by God the Father, preserved in Christ Jesus and called, if they or any of them should fall away, they would be forever undone, having destroyed or wasted all the benefits of Christ as applied to them, and all their inheritance as heirs of God, and joint heirs with Christ, which is impossible, because the inheritance of saints is reserved in heaven for them while they are kept here by the almighty power of God through faith unto salvation, ready to be revealed in the last time.

We will now proceed to make some remarks on the subject of baptism, as there seems to be many yet who have need that one teach them again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. Heb.5:12. I have been greatly astonished that any child of God should be at a loss to know what course to pursue, when they have become satisfied in their own mind that they have been received and baptized by those who are unsound in the faith. For instance, suppose a foreigner sets out for America with anxious desires to become a citizen, but before he gets there he finds those who profess to be Americans, and they administer to him the oath of allegiance, and after remaining with them awhile he finds he was entirely mistaken, their doctrine and laws are oppressive and altogether contrary to what he had learned of America; he then becomes so dissatisfied that he is disposed to leave them and make another effort to get to the desired haven, could he enter the

shores of America and refuse to take the oath of allegiance, simply because he had in form taken the same oath in another nation? Every citizen would fear that such a man was not a true republican, and of course could not admit him to become a citizen. Among all who profess the religion of Jesus Christ there is but two classes, notwithstanding their names are many. The first and most numerous and popular class are the children of the bond-woman, who preach and believe in conditional salvation to be effected by the industry of men in the use of means, and with that class are found the Missionary or New School Baptists, who immerse all they can get to offer to them, and occasionally they receive and baptize such {I have no doubt,} as have been taught of the Lord. All such are to be pitied, for their burdens are heavy and their food, through the preaching they hear, never satisfies their longing appetite for the simple truth as it is in Jesus, which results in their dissatisfaction, and causes them to weep and lament for a peaceable habitation in the borders of Zion. The other class is the poor, afflicted, despised, and unpopular few who contend earnestly for the faith once delivered to the saints, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb.11:26. They will not, nay, they cannot fellowship, nor encourage those who are teaching for doctrines the commandments of men, because they are the children of the free-woman, as was Isaac, and for this reason the Ishmaelites, or children of the bond-woman, all unite in mocking and speaking reproachfully of the children of the free-woman, which I do believe are now called by their enemies, *Hard-Shell*s, or Anti-Missionary Baptists. Since the declaration of non-fellowship has been fully carried out between the Old and New School Baptists, every reasonable man knows that what one party does in receiving and baptizing members cannot be valid for the other, which is considered in disorder; for instance, if a church in fair standing excludes ten members for unsoundness in faith, and they go off {one of them a preacher too,} and declare themselves to be the true church, and receive and baptize members, who afterwards become dissatisfied and wish to join the church from which the ten were excluded. Can the church recognize the baptism when they know it was administered by one in disorder, and for them who were equally in disorder? Every one must see and know better. Then I contend that if such applicants are received at all they must come in at the door, tell their experience and be baptized before they could be entitled to the privileges of the church from which the ten were excluded, and in justice their baptism could not be called re-baptism, because the first was only a fraud practiced upon them by the disorderly party. The declaration of non-fellowship always amounts to exclusion, no matter to what extent it goes, and no more so in the supposed case above than in the division of the Baptist denomination on the subject of Missions, &c. And anyone who

has been received and baptized by either party since the division, and afterwards becomes fully satisfied that the party he has joined is, and was unsound and in disorder when he joined them, and for this reason determines to join the other party, whom he considers the true church; I say, can he ask them to recognize his reception and baptism administered by those for whom he himself, nor the church to which he offers have no fellowship? If the church was to receive such applicant without his experience and baptism it would amount to a confession that they had unrighteously declared non-fellowship to the other party, and this would leave the applicant in no better condition than he was before.

As I have but little time to write and think the foregoing remarks will probably be satisfactory to friend Belflower and his inquiring friend, who it seems has regretfully fallen in ranks with the Missionary or Means Baptists, greatly to his dissatisfaction, I will say to him, if you are in heart an Old School Baptist, because you believe and love the doctrine they preach, which differs as much from the doctrines preached and believed by them with whom you have unconsciously united, as darkness differs from light. Therefore, come out from among them and be separate, "Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men, which things have indeed a show of wisdom in *will-worship*, and *humility*, and neglecting of the body, {or church,} not in any honor to the satisfying of the flesh." Col.2:21-23. Let not the fear of suffering reproach or being evil spoken of by them keep you from obeying Him who has said, "If ye love me keep my commandments;" and I should be happy to learn at any time that you and friend Belflower too had taken up the cross and come fully in ranks with the Old School Baptists.

The latter part of the text reads thus, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." To be enlightened, taste the heavenly gift, partake of the Holy Ghost, taste the good word of God and the powers of the world to come, are all the effects of quickening grace, realized in the experience of God's children, given them freely through the all-sufficient atonement and intercession of Jesus Christ, the Great High Priest of our profession, who shall see of the travail of his soul and be satisfied, when according to the will of his Father, that of all he has given him he should loose nothing, but raise it up at the last day. Then shall every heir of promise awake with his likeness and be satisfied, and not one of them he has redeemed be missing, but all be with him and behold his glory

forever. Some seem to labor very hard to prove by this text that the saints may fall away and be finally lost, but still contend that after they have fallen away they may be again renewed to repentance and be saved, which comes immediately in contact with the language of the text itself, which says, It is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Such false teachers always get into difficulties on this subject, because they misapply the Scriptures, and particularly this text, which, instead of proving that the children of God may fall away and be lost, proves, with its connection, the utter impossibility of their falling again under the law and its curse from which Christ has redeemed them, so that the law in all its claims against them is forever dead and buried, like the body of Moses, where it never can be found, and I should like to know who shall lay anything to the charge of God's elect, when it is God that justifieth, Christ that died to redeem them, and rose again for their justification, and ever liveth to make intercession for them. It is God dishonoring for mortals to conclude that the Sovereign of heaven and earth should, according to his own will and purpose, begin a good work of salvation in the heart of a poor sinner and fail to perform it. Shame, shame forever!

As I have noticed this part of the text in the commencement of this letter, I will close for the present.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, May 10, 1854.

THOUGHTS ON HEBREWS 2:9.

DEAR BROTHER WILLIAM: - According to the request of brother Sharman, appearing in the MESSENGER of the 1st of October, I have determined to offer a few thoughts on the following text, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." I am aware that Arminians apply to this text with considerable assurance to prove a general atonement, but the following verses show the fallacy of such conclusions, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee; and again, I will put my trust in him; and again, Behold I and the children which

God hath given me.” Is it reasonable to suppose that he by the grace of God tasted death for any others save the children which God had given him? These are certainly the people referred to, Deut.32:9, “For the Lord’s *portion* is his people, Jacob is the lot of his *inheritance*.” The same Jesus prayed for, John 17:2, “As thou hast given him power over all flesh, that he should give eternal life to as *many* as thou hast given him.” Ninth verse, “I pray not for the world, but for them thou hast given me, for they are thine.” These all {as related to Adam,} “being partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death; that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage.”

The Apostle in this connection refers to the first Adam of the earth earthy, the head and representative of all his natural posterity, and the mindfulness of God in making him a little lower than the angels, crowning him with glory and honor and setting him over the works of his hands, putting all things in subjection under his feet, &c., all figurative of Jesus the Head and Representative of his spiritual kingdom, the church of the living God, with which the first Adam had nothing to do, even in his best estate being only a natural man, created and placed here in a natural created world. The Apostle on the same subject, I Cor.15:46, uses the following language, “Howbeit that was not first {in manifestation} which is spiritual, but that which is natural; and afterward that which is spiritual.” Forty-seventh verse, “The first man is of the earth, earthy; the second man is the Lord from heaven.” So we see not yet all things put under the first Adam; but we see Jesus, the antitype who was made a little lower than the angels, not to be crowned an earthly king, but for the suffering of death. The prophet says, Isaiah 53, “He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” “He was taken from prison and from judgment; and who shall declare his generation; for he was cut off out of the land of the living; for the transgression of my people was he stricken;” for them he was made a little lower than the angels to suffer and die, the just for the unjust, and by that one offering perfect forever them that are sanctified, the many sons he designed bringing to glory. For this purpose he was crowned with glory and honor, even from everlasting, for his throne is forever and ever. Prov.8:29, “When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the *sons of men*,” the *many sons* referred to above. To conclude, he was never crowned with glory and honor until he had

suffered, died, and rose again. John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again, 24th verse, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." Will any one suppose for a moment that His will shall fail, and His prayer not be answered to the extent it goes? Surely not! But all must agree that His will shall be done, and His prayer answered, and every man for whom he tasted death and rose again for their justification shall eventually be where He is to behold His glory. Many appear anxious to know to what extent the world of mankind are benefited by the death of Christ. I am satisfied that he lived, suffered, and died exclusively for the church, or those making up *every man, for whom he tasted death*, as the following text plainly show: "The good Shepherd giveth his life for the sheep." John 10:11. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Eph.5:25. All spiritual blessings for the elect of God were given in Christ Jesus before the world began, while all temporal blessings are a heritage given us all in the first Adam, and bestowed upon natural men for the elect's sake. In this sense only I think Jesus is the Savior of all men, and especially them that believe; for the sake of the wheat {the church,} and tares {or unbelieving men,} are not immediately plucked up, but both are let grow together until harvest. Then Jesus will gather his elect from the four winds into his garner, to enjoy fully all spiritual blessings in beholding his glory, while unbelievers, like the tares, having no spiritual blessings, and temporal ones failing, will be gathered together in bundles to be burned. However, I am sure this separation is progressive as time moves on to be finally completed, when Jesus shall come the second time without sin unto salvation.

I close for the present, with a hope of seeing something more extensive from brother G. Beebe, on the subject.

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, Oct.24, 1854.

MERCY OBTAINED.

FOR THE SOUTHERN BAPTIST MESSENGER: - According to request made by brother Brown, {of Morgan County, GA.,} by private communication, I proceed to offer some thoughts in connection with the following text, Rom.11:30,31. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have

these also now not believed, that through your mercy they also may obtain mercy.”

I am apprised that many who profess to preach the gospel refer to this text to prove that through liberal contributions of money to support what are now called benevolent or missionary institutions of the present age, the heathen may obtain the mercy of life and salvation through the mercy of such as contribute, &c. If this exposition is correct, the following would be equally so on the first verse, that the Gentiles to whom Paul wrote had obtained the mercy of life and salvation through the unbelief or disobedience of the Jews or national Israel of God, which would prove so much it would throw their whole system into confusion, for they are continually preaching that through the unbelief and disobedience of such as refuse to contribute in support of their institutions, thousands are perishing and going down to hell. Now if this position was correct it would show that the mercy of eternal life was given, not only through the mercy, belief, or obedience of some, but also through the unbelief or disobedience of others; it, however, is through no such channels, “but the gift of God is eternal life, *through* Jesus Christ our Lord.” Rom.6:23. And I feel impressed that the mercy already obtained by Gentile believers, and the mercy to be obtained by believing Jews, referred particularly to the privileges and blessings enjoyed by believers {whether Jews or Gentiles,} united in a gospel church capacity, where love to God and to one another is the strong cord that binds all together in christian fellowship, of which the national or Jewish church, with all its ceremonies and offerings were only typical, until the great anti-type appeared and the gospel church was set up and established, and to accomplish this it pleased God that blindness in part should happen to Israel, until the fulness of the Gentiles were come in; for God had given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto that day, {8th verse.} Although in their blindness they had stumbled, it was not that they should utterly fall, but rather through their fall, salvation should come unto the Gentiles, for to provoke them {the Jews} to jealousy, but notwithstanding all this we are assured that all Israel shall be saved. Not all who were of Israel as a nation, but all the spiritual Israel of God – the remnant according to the election of grace, and not according to the natural relations they bear to Abraham. The election of grace included those among the Gentiles as well as the Jews, and the time having fully come when God intended the Gentiles to be brought in, and through the unbelief of the jealous Jews, the Apostles were persecuted, and scattered abroad from Jerusalem, preaching the gospel to the Gentiles, through which means God’s elect sheep and lambs were gathered together to receive the great mercy of being constituted by the Apostles into a gospel church capacity in christian love and fellowship, to

attend to the ordinances of the church as delivered them by Jesus Christ, through the inspired Apostles, by whose preaching it pleased God to save them that believed among the Gentiles. These were great mercies they had received through the unbelief of the Jews, and now it would be ungrateful for them to be so high-minded that they would withhold from believing Jews the same mercies they had received; namely, that of privileges in the church, christian love, fellowship and correspondence, boasting of their condition to the seclusion of, or withholding christian fellowship from believing Jews, whenever they gave evidence of regeneration, &c. As a caution against such a course, the Apostle uses the following language, 18th, 19th, and 20th verses. "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in; Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." The same faith was given the Old Testament saints under the old, that is given the saints under the new or gospel dispensation – the first typical, the last real; and under both dispensations there is the "One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph.4:5,6. So that the whole church or elect family is but "one body and one spirit, even as ye are called in one hope of your calling." Then it was entirely reasonable that the poor scattered believing Jews should enjoy christian fellowship and church privileges through the mercy of believing Gentiles, extended to them whenever they had evidences that God had grafted them in again. "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Reflecting on the severity of God towards the Jews and his mercy to the Gentiles, the Apostle breaks forth in the following language, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

This portion of divine revelation {with the whole of the Scriptures,} was written for instruction, and we should learn from it to extend mercy and christian fellowship, not to the rich more than the poor, not to the learned and wise of this world, more than to the unlearned and ignorant, nor to the young, vigorous and strong, that promise great usefulness to the church, more than to the poor, the old and decrepit; not to the master more than the servant, not to the home born citizen, more than the foreigner, but to all alike as they shall give evidences of repentance towards God and faith towards our Lord Jesus Christ. And moreover, if any of his children have or should become entangled in the delusive net of anti-christ, spread so broad in this day and age, and baited with popularity, and every other vain thing gratifying to the flesh, if they shall escape and return giving evidences of

repentance, be sure through your mercy to let them obtain mercy and come fully into the privileges of the church. Again; the churches made up mostly of believing Gentiles, often, no doubt, contributed largely of their temporal things to supply the wants of the poor suffering saints at Jerusalem, so that through their mercy they obtain mercy in a temporal sense, as well as spiritually. From this we are taught, by precept as well as example, to administer to any of the saints in the bounds of our acquaintance, who are likely to suffer for daily food or natural sustenance, and I am glad to say that I know of no such case among the Old School Baptists that has not been attended to with relief, while I am ashamed to know that some others, making great noise about charitable institutions for the salvation {as they say} of the world, have been among the very last to contribute anything to such of their own members as have by misfortune been placed in needy circumstances, and that, too, under their immediate observation. Charity that overlooks the needy at home, can never profit the suffering abroad.

I have written the foregoing in haste, and if anything erroneous is discovered by my brethren, I shall be glad to be corrected in a proper manner.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Sept.3, 1855.

REPENTANCE AND THE FORGIVENESS OF SINS.

DEAR BROTHER WILLIAM: - You may if you think proper, publish the following.

“Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31.

While the inspired writer no doubt refers more particularly to the resurrection and exaltation of Jesus, he at the same time holds him to view in his mediatorial character, as exalted or set up even from everlasting to be a Prince and Savior, for the very purpose of giving repentance to Israel, &c. Of course in this character he existed as much before his resurrection as afterwards, and being the eternal God, as well as the Son of God, or Mediator between God and men, he had the same power to lay down his life that he had to take it again, and in his saving character, was found the sum and substance of the gospel with all its spiritual blessings, quickening grace, repentance, faith, hope and charity – all these were given to Israel before his crucifixion and exaltation upon the same principle they have been given to his chosen people since, that is, according to the election of grace, or choice made in Him, Christ, before the foundation of the world.

Thus, being Christ's, they are Abraham's seed, and heirs according to the promise, and remain under the law until life is communicated to them, and then repentance follows. Here I ask, can it be said that the sinner by repenting discharges his duty to God, or does he repent because he is unable to discharge his duty by rendering sinless obedience to the demands of the law? I am of opinion that repentance towards God, nor faith towards our Lord Jesus Christ, neither of them are duties performed by the subjects of grace, because they are a spiritual consequence of quickening grace realized because Jesus has given them to be in operation in the bosom of the quickening sinner, until God is revealed in his justice, and Jesus revealed as having rendered to the law all its dues or demands against the sinner, and then the sinner is made free, not because he discharged his duties of faith and repentance, but because Jesus has paid all the debt to the law. The sinner receives all the grace of the gospel, which prepares him to discharge his duty; not to the law, for he is no more under the law, but under law to Christ; not as a servant, but a son free from the law of sin and death, by the law of the spirit of life in Christ Jesus. I think this means the gospel, which binds none, but sets at liberty all its subjects. What the law saith it saith to them which are under the law, that every mouth may be stopped and all the world become guilty before God. Why? Because all have sinned and come short of the glory of God, and none are able to discharge their duty, nor render to the law {which alone has claims upon them while under it,} the least particle of all its demands, and nothing but discharge of duty can remove the demands of neither the law, nor the gospel. Then destroy the idea that Christ did represent his people, and by his obedience pay to and removed all the demands of the law on their part, and he is not a sufficient Savior. Establish the doctrine that sinners are to be saved in or by discharging their duties of repentance, and all are equally lost; because by nature all lack the principle, and when repentance is given and exercised in the sinner it can never be said that he by this has discharged his duty. For instance: A owes B a hundred dollars and is insolvent, C as representative pays up the money and sets A at liberty. Can it be said that A has discharged his duty, no matter how much he repents? But C had discharged the duty or paid what was due to B. A goes free because C has paid all, then A becomes under law to C, not according to the old demand, for that is dead and buried, but according to C's good pleasure, and now he is under every obligation to reverence, honor, and obey C, who has delivered him from all the demands B held against him. This simple figure is used simply to represent the demands of the law, as paid up by Christ, and his grace bestowed on his people by him, their surety and representative, and to show that what sinners owe while under the law is due to the demands of the law, while they owe nothing to

the gospel, neither does it require anything of them. You may be ready to say, ah! don't forget the text, "but now commandeth all men, everywhere to repent." This is a subject of much importance and should be attended to with great care, as some say gospel repentance is a law requisition and comes from the law department, while others say it comes from the gospel, and that it is the duty of all sinners to repent, and we should tell them so, and exhort them to repent, &c. In order to come to the subject fairly, I will notice first the law given to Adam, who was a natural man of the earth, earthy. This law requires obedience; but when transgressed by man, repentance could never do any good, for it had no such demand, but remained in full force requiring of man obedience which he could not then render. The law of ten commandments given by Moses, was only given to Israel, while other nations were not under it; but all human beings were under what Paul calls the law of sin and death, all transgressions by Adam's disobedience. The law given to Israel, with the Decalogue and ceremonies, was conditional and required obedience, but made provisions for the pardon in some cases of such as repented or turned from wickedness; all however was national and pertained to this world. The righteousness of that law was attained to by obedience to it; while death was the consequence of disobedience, unless the disobedient repented or turned from his wickedness and done that which was lawful and right, though there were some crimes which could not be pardoned, nor time allowed the guilty to repent. It is important however to notice that the righteousness of this law was not the righteousness of faith in which sinners alone are justified, so as to enjoy eventually eternal or everlasting life; but was natural, pertaining alone to this life, and the death consequent upon disobedience was natural and pertained to this world, and repentance of the guilty had nothing to do with another world, but only prepared its subjects for the further enjoyment of the blessings God had promised the obedient pertaining to this world, such as, "If ye will be obedient, then shall ye live and eat the good of the land," &c. These things were confined alone to the national Israel of God, with all the ceremonies and offerings under that law which were typical and continued until the anti-type was fully manifested in the coming of Christ, and the setting up his gospel kingdom, the gospel church, and after the crucifixion and ascension of Jesus – the Jews still continued to observe the ceremonial law with the traditions of the Elders, with their altars and inscriptions, when Paul preached at Athens after beholding their devotions, {which were ceremonial,} with their inscription, "to the unknown God, &c.," he tells them the time of this ignorance – what ignorance? Why, bowing to their idols made with hands and continuing to observe these ceremonies and traditions, God winked at, or let it be so, and has borne with it, till now the gospel kingdom is set up,

and these things are no longer necessary or they at least, were only typical. But now commandeth all men everywhere to repent, or turn from that manner of devotion and render service to God that made the world, that needs noting from mortals, seeing He gives to all life and breath and all things; from this consideration it is but due from mortals that they should repent, or be sorrowful and ashamed of their conduct towards the God of all their mercies.

The obligation to repent arises neither from the violated law, given to Adam, the law, given by Moses, nor yet from the gospel; but from the fact that God gives to all men life, being, and all things, and that mortals are entirely dependent on him for all temporal as well as spiritual blessings, in consequence of these things, mortals are under the strongest obligations to repent or turn from wicked practices; but though one should do all this to the uttermost, it would come so far short of gospel repentance, that it would still leave the sinner under the law with its claims of perfect obedience. The apostles preached that men should repent, Jesus taught them that except they repented they should all likewise perish, but none of them ever taught that repentance as a duty performed, would pay any part of the demands of justice, or that salvation would be obtained as the consequence of discharging duty; no, this would be so contrary to the doctrines of grace, for if sinners were to be saved by discharging duty, every single one would have to be performed, and then salvation would be what they were justly entitled to, and in that case nothing like grace would appear, and the praise would be due to sinners and not to God. But I will now notice to some extent that repentance which Jesus is exalted to give not to the world, but to Israel, or his own elect; repentance which godly sorrow worketh, unto salvation, not to be repented of; a repentance that is not offered to the world, neither is it given to the world, but to Israel, such as Paul speaks of in the following text, "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began." II Tim.1:9. Here we notice that they were *saved* and called. From this it seems that their being called, was in consequence of their being saved only in Christ, in whom grace including repentance and every other spiritual blessing was given before the world began. Hence I conclude that all his chosen as related to Adam, are children of wrath, even as others, dead in trespasses and sins; but in Jesus Christ eternal life and salvation is given them; for this reason they are called and quickened by the Holy Spirit, or by the Spirit of the Son of God, sent into their hearts, crying, Abba Father. This is the Spirit of the gospel, and repentance is its gift, and a poor sinner never can have gospel repentance until quickened by this Spirit and then with all his natural propensities in operation he cannot prevent his sorrow for sin, because he

has love and faith towards God, therefore he hates sin, and greatly desires to be free from it, whether saved or lost. In his case reformation is not the cause of life and repentance, but quickening grace is the cause of repentance and reformation, he is not seeking to go to heaven or to escape hell, but wishes to please God because he loves him, does not pray because he feels it is his duty, but of necessity he bows before God as a poor beggar in shame and sorrow; he does not repent because he considers it his duty, but because a supernatural power over which he has no control, is working in his bosom, and leading him by a way he had not known and in paths he had not seen. Thus the poor soul is brought to see the exceeding sinfulness of sin, and the justice of God in his condemnation. When Jesus is revealed in mercy as his Savior, and Redeemer, does the sinner discharge duty, when he believes on Jesus? No; for he had never thought of it, until it was already effected in him, and his song is that of grace. I am astonished at many who speak of becoming christians by discharging their duty. Great God! How can a man perform a duty when he knows nothing about it, with eyes that could not see, ears that could not hear, and a heart that could not understand, which is the awful condition of men and women, in a state of nature. May God pity fallen mortals and deluded religionists.

D.W. Patman.
Oglethorpe Co., Georgia, March 1, 1856.

THEY SHALL HEAR MY VOICE.

DEAR BROTHER WILLIAM: - According to the request of your correspondent brother Walden Wise, and according to your suggestion I have concluded to offer a few thoughts on the text, John 10:16, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In the first place we will notice the character of the Shepherd, who is none other but Jesus Christ the great Shepherd of the sheep, whom God hath brought again from the dead through the blood of the everlasting covenant, Heb.13:20; who has not only laid down his life for the sheep, but has taken it again, that they might be pardoned, or acquitted from all crime, and presented to God without spot or wrinkle or any such thing, and all this he

has done not to make them his sheep, but because they are, and always were his sheep; and there can be no mistake as to the number of them and the certainty of their being called by name, and brought to the fold, while this seal, "The Lord knoweth them that are his," {II Tim.2:9,} remains. The foundation of God standeth sure. And while the Shepherd has all power both in heaven and earth, why shall he not bring his sheep, surely he shall feed his flock like a Shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa.40:11. But some are ready to say this has its application alone to such as are believers in Jesus. Truly it includes such as are already believers, as well as all them that are afar off, even as many as the Lord our God shall call, for the text says, other sheep I have {not intend to have, if I can get them,} but already have. Them also I must bring – as much as to say – such of my sheep as are among the Jews I have already brought; but other sheep I have which are not of this fold or belonging to the Jewish nation, but among the Gentile nations, them also I must bring, and they shall hear my voice. This plainly shows that though they actually were his sheep, yet they had not as yet heard his voice, but by nature as related to Adam were children of wrath even as others, dead in trespasses and sins; but of them he says, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5:25; and at the 28th verse, he says, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," &c. Hence I conclude that human agency or power, has no more to do in calling and raising sinners from their awful state of death in trespasses and in sins, than it will have to do in raising the dead from their graves at the great resurrection day. Distressing it is to me that the false doctrine has become so popular and common in this day, that God now designs the salvation or conversion of the whole world, but cannot accomplish it unless we mortals use the means within our reach, which if done, thousands and millions might be saved, that otherwise must go down to ruin, and the blame fall upon us, for neglecting to use the means. Great God! What blasphemy! How does such doctrine agree with the language of the text, "Them also *I must bring*; and THEY SHALL HEAR MY VOICE." Further, John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John 6:44. Again, John 17:9, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Many other texts might be referred to, to show the certainty of the Shepherd's calling and bringing all his sheep; but I refer to only one more that now strikes my mind, "Fear not; for I am with thee; I will bring thy seed from the east, and

gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." Isa.43:5,6.

But I pass on to the last clause in the text, "And there shall be one fold and one Shepherd." In this the Savior refers, no doubt, to the breaking down of the middle wall of partition that remained under the Jewish, legal, typical, or old covenant dispensation, which wall prohibited the Gentiles from Jewish privileges. But now these old things having passed away, and the new covenant or gospel dispensation being ushered in, when it appears truly that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him, so that the Jews and Gentiles, believers in Jesus are all entitled to the same gospel privileges, all making up the one fold of the one great Shepherd of the sheep. It is worthy of notice too, that such as have been brought into this fold, manifest it by following the Shepherd; for he says, "My sheep hear my voice, and I know them, and they follow me." John 10:27. To follow the Shepherd then is to render obedience to his commands, being steadfast in the faith, {or form of doctrine,} once delivered to the saints, taking his revealed word as a full and finished rule, both of faith and practice, not following the commandments and doctrines of men, but following the Shepherd of the sheep, through evil, as well as good report. I close for the present.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Oct.24, 1856.

ALL THINGS ARE YOURS.

DEAR BROTHER WILLIAM: - I have concluded to drop you a few lines expressive of some thoughts in connection with the following text: "Therefore let no man glory in men, for all things are yours." I Cor.3:21. In this chapter the inspired Apostle brings forward the best evidences of carnality, in the church at Corinth; namely, their peculiar attachment to men, for saith he, "For while one saith I am of Paul, another I am of Apollos, are ye not carnal?" And as a reproof to them continues to say, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." "For we are labourers together with God; ye are God's husbandry, ye are God's building." In this I conceive the Apostle claims no agency in their regeneration which prepared them, spiritually, for the church, but as ministers they were laborers together with God, preaching the gospel consistent with the word and will of God, and thus

gathering together in a church capacity such as God had prepared by the internal workings of his power and grace to love the truth, and to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and of course such as loved the truth were very much attached to ministers of the truth, and as they had carnal nature about them they were subject to have too much regard for the persons of those ministers, and place too much confidence in them as men, so that each were inclined to speak in praise of the minister he thought the most of, thus glorying in men. One claimed to be of Paul, another of Apollos, another of Cephas, and some of Christ. Thus there was contention, strife, and division among them, and to remedy this state of things the Apostle calls their attention to the foundation laid of God in Zion, upon which they were built of God, which foundation Paul had first preached or laid among them. Therefore he says, I have laid the foundation and another buildeth thereon, for other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. In this he refers to their works, not only in preaching, but their works generally as members of the Church of Christ; such works as were consistent with the rule given by their Lord and Master, were glorifying to God, and like gold, silver, precious stones, not to be destroyed by fire itself, while all such works as were not commanded by their Lord and Master, though they might appear good, needful and popular, yet they are only like wood, hay, and stubble, combustible, and would not stand before the fire. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

This burning and trying of every man's work is confined strictly to the Church of Jesus Christ – built upon the foundation of the Apostles and Prophets. Jesus Christ himself being the chief corner stone, and I do believe the dark and trying scenes of fiery affliction through which the Church has been passing for the last twenty-five or thirty years have proven to every close observer that while some of the works of the saints, like the gold and silver, have remained, and such truly have received a reward; yet, many of the unscriptural works of the saints have been burned, and such have suffered loss, while they themselves have been saved, or delivered; yet so as by fire. While this is the case relative to the church of Christ, we are aware that all the host of anti-christ, in their different manner of devotions, claim to be the church of Christ, some glorying in the Pope, others in the clergy, and their own works, performed after their own plans,

without the least regard to God's word as the only correct rule of faith and practice, while they are all sailing high in worldly pride and pharisaic sanctity, boasting of their ministers, number of members, works of piety and benevolence, they all agree in opposing the Church of God and the truth of the gospel, as preached by Jesus and his Apostles. Of such and their devotion, Paul says, Col.2:23, "Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Such as the foregoing events, being witnessed now by the saints should be sufficient caution to them against glorying in poor mortal men, and it also should be a powerful admonition to glory alone in the Lord, and the reflection should be more impressive because God has said to his children by the inspired Apostle, "For *all things* are yours," including Apostles, ministers of the gospel, the world, life, death, things present, things to come – *all*, says God, *are yours*, and ye are Christ's, and Christ is God's. No better reason could be given why the saints should glory in the Lord. When we reflect that the spiritual, actual existence of the Church of God was and is in Christ Jesus, eternally, and that all spiritual blessings were given her in Christ Jesus, according as God has chosen her in him before the foundation of the world, before Adam's dust was fashioned into a man, and before {by his disobedience} sin entered into the world, the spiritual existence of the church, or eternal life in Christ Jesus, was given to those chosen in him, which choice embraced and looked directly to all his people to be redeemed and called from among the fallen sons and daughters of Adam, according to the choice before made in Christ Jesus. Hence it is said, "whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, &c.," and that they may be conformed because they are sons, he sends the spirit of his Son into their hearts crying Abba Father. This spirit is called the spirit of adoption, so that as his people stand related to Adam, they came into the family of God's dear Son, by adoption; because of the spiritual existence and relation they bore to God in Christ before the world began. This being the case they are God's children by spiritual generation, as well as by adoption, therefore except a man be born again he cannot see the kingdom of God. Then we should never glory in men, but in the Lord.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Jan.21, 1857.

SOME PROFITABLE INSTRUCTION.

DEAR BROTHER WILLIAM: - As your correspondent of the *Wilderness of Sin* and signing his name "Onesimus," in the MESSENGER of the 15th May, says he earnestly desires instruction on certain points, and for the purpose of obtaining it has requested you, and especially Elders Moore, Mitchell and myself to give our views. If we all attend to his request I hope he may get some profitable instruction. The Lord found Jacob in a desert land in the waste howling wilderness, he led him about and instructed him. If the same Lord has found our enquiring brother, and led him about and instructed him, he surely has forgotten, or did not call to mind the important lessons taught him, or he never would have used such language as the following:

"Is it really profitable to a church already declining to such an extent as to almost have lost her visibility, for her pastor to comfort her with the assurances of solid Bible doctrine, such as Predestination, Divine Sovereignty, Particular Personal Election, &c., to the exclusion of exhortations to the poor careless sinner, even to ask God to do for him that which he cannot do for himself, and awake to a sense of his awful condition before it is everlastingly too late?" Again, "Is the gospel to be preached on all occasions, or is it not better to excite the feelings of the people by interspersing pathetic anecdotes to put the minds of the congregation in a fit frame of feeling to be open to receive the gospel truth?"

To our unknown querist I would say, I do believe it is *profitable*, really so, to the Church of Christ, under any and all circumstances, whether in a prosperous or declining condition to have preached to her, *solid, Bible doctrine*, such as Predestination, Divine Sovereignty, Particular Personal Election, &c., not, however, to the exclusion of the solid Bible doctrine teaching us the utter inability of sinners, dead in trespasses and sins, to do or think, or pray acceptably with God, and of course, such being destitute of spiritual or divine life could not pray, or call upon him in whom they have not believed. Without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. This faith is the gift of God and the fruit of the Spirit, then while the poor sinner is dead in trespasses and sins, he is a natural man, and receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned. Gospel exhortations then are unprofitable to such as are dead in sins, and careless, because what they hear is not mixed with faith in them, and it is unreasonable to suppose that one so dead and careless would awake himself or be awakened by exhortations from preachers, to a sense of his awful condition, before it is everlastingly too late.

It is a pleasing reflection to me, however, that God has not left us even to suppose that it can be too late for him to save sinners, but to the contrary he says; "And the ransomed of the LORD shall return, and come to Zion." They shall come from the East and from the West, &c. "I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Then brother Onesimus how can it be everlastingly too late for God's chosen or elect people? How could it be soon enough for anybody else?

In noticing the last enquiry I must say that I am sure the gospel is to be preached on all occasions by the ministers of Jesus Christ, and instead of *interspersing pathetic anecdotes* preparing the mind of hearers, or putting them in a fit frame of feeling to receive gospel truth, it takes nothing short of the operation of the Holy Spirit of God to prepare the hearts of poor fallen sinners for the reception of the truth of the gospel when preached in their hearing, and to give us a caution against such as come preaching anecdotes or falsehoods to excite the passions and tickle the fancy of sinful and proud nature. God tells us, II Tim.4:3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Take care, brother Onesimus, and watch in all things. The Lord says by Jude, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness {or looseness and jocularly,} and denying the only Lord God, and our Lord Jesus Christ." "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." "These be they who separate themselves, sensual, having not the Spirit." While such carnal anecdotes can please the natural senses of our neighbors and children, they can have nothing to do with bringing them to realize *everlasting salvation*, nor to love and listen to the truth they would otherwise despise to hear. I hope this will not be offensive, but serve to direct the mind of our unknown brother, more particularly to the Scriptures and to God for wisdom.

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, May 29, 1857.

MORE THAN CONQUERORS.

DEAR BROTHER WILLIAM: - According to the request of my beloved brother W.L. Taylor, of Alabama, appearing in the MESSENGER of the 15th of May last, I feel inclined to offer a few thoughts in connection with the following text, Rom.8:37, "Nay, in all these things we are more than conquerors through him that loved us." This language has its application immediately to believers in Jesus Christ, who are engaged in perpetual warfare as long as they remain in this present evil world. The flesh lusting against the spirit and the spirit against the flesh, and so these are contrary the one to the other, so that they cannot do the things they would. Gal.5:17. Though they cannot do the things they would, yet it is very important they should be careful not to live after the flesh to fulfill the lusts thereof, but after the spirit, minding the things of the spirit, which spirit bears witness with their spirit that they are the children of God, not for the purpose of becoming conquerors, but because they are already more than conquerors, through him that loved them, being children, then heirs of God, and joint heirs with Christ, as such it is given them in the behalf of Christ, not only to believe on him, but also to suffer for his sake. Phil.1:29. It appears necessary then that they should suffer for his sake, as well as to be glorified together with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Some of the things to be suffered are tribulation, distress, persecution, famine, nakedness, peril and sword, and to be killed all the day long for his sake, and to be accounted as sheep for the slaughter. Tribulation and distress is and has been realized by God's children in all ages of the world, some though to a greater extent than others, owing greatly to the circumstances surrounding them during their pilgrimage in this world, but all of them have trouble or distress because of their own sinful nature which causes them to cry out as did Paul, "O wretched man that I am, who shall deliver me from the body of this death." The world with all the perplexities of this life, with the temptations of the wicked one. When all these combined, show themselves in opposition to the peace and spiritual prosperity of the poor disconsolate christian, how he is made to fear and tremble lest he is mistaken and not what he has professed or once thought he was, but whether the conflict is short or long, the language of his heart is, If not saved by grace exclusively, I am undone forever, and if I am not a christian, I wish I could be, above every other consideration, while his prayer is that the Lord would be merciful to his unrighteousness, and

teach him what his true condition is; and instead of his pursuing sin, to destroy his trouble, like many nominal professors do, he is more careful to shun the very appearance of evil, while his tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart, and occasionally his strength is renewed, so that he concludes for a moment that there is some reality in his hopes after all, and surely he will be more careful and never get into such a dark and disconsolate condition any more, but ere he is aware something else interrupts his pleasant anticipations and into trouble he falls again, and he has no more control over these changes in feelings, than he has over the wind that blows.

But there is one pleasing reflection to me at last, that we have not a high priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin, and he is able to succor them that are tempted. Persecution, too, is the lot of every one that will live godly in Christ Jesus. In some ages of the world the saints have suffered it in the severest manner, while it was inflicted by legal or civil authorities.

God has truly cast our lot in a godly land, where, under our civil republican government, every man is protected in the right to worship according to the dictates of his own conscience, but this does not destroy the enmity and disposition to persecute, that have ever existed with the children of the bond woman, or work-mongrel religionists, against the children of the free woman, or such as believe and preach the doctrine of salvation alone by grace, and it is a little remarkable that men making no pretensions to religion have but seldom, if ever, made any efforts to persecute or oppress the Church of God, but it has been done extensively by the most zealous professors of religion, industriously engaged in secret conspiracy, inventing plans and applying frequently to law-making powers for exclusive religious liberties, acting always on the offensive, for no other purpose but to oppress and persecute the Church of Christ. Many have suffered martyrdom, while others have been hunted as wild beasts of the forest, a poor afflicted, unpopular, despised few, who have never persecuted anybody, but have always acted on the defensive, not even asking earthly powers to help, but trusting in the name of the Mighty God of Jacob, and with no other weapons of warfare than his holy word, they have ever been victorious through him that loved them, for though many have been put to death, this was setting them at liberty to behold and enjoy the conquest Jesus had wrought for them. Persecution is not now in the same shape, nor to the extent it has been in past ages, but still the same enmity exists in the enemies of the Cross of Christ; which manifests itself in this day by making efforts to make the Church of Christ appear contemptible to the commonwealth, and particularly to the rich, wise and noble of this

world, their actions as well as their words, speaking loudly something like the following, "See what we are doing for God in our religious improvements, our many new plans, societies, boards and conventions, all put in operation by us for the salvation of the world, surely the Lord is with us, none evil can come upon us – but there is a poor illiterate, crazy few, calling themselves the people of God, who are so tenacious for Scripture authority for what they do, that they will not unite with us in our new plans, nor societies to advance the cause of Christ, sure such ought to be hated by all good people." While all the Arminian or workmongrel societies agree in opposing the Old School Baptists, none of them dare say the doctrine we preach is false, or the ordinances we practice are unscriptural; yet many of them seem ready to suspect our motives, and anxious too for an occasion to injure our religious character. In this way we are persecuted and everywhere spoken against, but these are not strange things happening to the people of God, therefore we are authorized to speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received of the Lord's hand double for all her sin, not only pardon, but justification too, for Jesus has not only conquered, but destroyed her enemies, for he shall reign till the last enemy, death is destroyed. Then shall come to pass the saying that is written, "Death is swallowed up in victory." Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

In all these things we are more than conquerors, through him that loved us. Farewell.

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, May 29, 1857.

CHRISTIAN FORBEARANCE.

DEAR BROTHER BEEBE: - According to your request, I feel inclined again to write something for the MESSENGER, and as no subject occurs to my mind of more importance than that of CHRISTIAN FORBEARANCE, I am inclined to offer some thoughts for the reflection of your readers, and will commence with ministers of the gospel, who occupy the most responsible station of any of the household of faith, and at the same time have as much imperfection in themselves to contend with, as any other child of God, and with their brethren equally liable to think, speak, or write wrong. Hence the address of the Apostle to the churches of Galatia, has its application now to all the saints, while they remain in this present evil world in perpetual warfare. "Brethren, if a man be overtaken in a fault, ye which

are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." From these three verses we are taught first, that all God's children are subject to be overtaken in faults, but not all at once; for secondly, he says, ye which are spiritual restore such a one, &c. The difference between being overtaken in a fault, and going willfully into a fault, is of considerable importance, for while the first is overtaken in a fault, the other runs into, and pursues it, and in both cases, such are under the influence of the flesh, or carnal nature, when thus entangled. To illustrate, suppose a minister, through habit or false impressions, preaches or writes sentiments that are not scriptural, his brethren which are spiritual, giving evidences of meekness, and of considering themselves also subjects of temptation, approach him and point out his errors in a brotherly manner. The preacher thus overtaken in a fault in this way, could at once be convinced and made to confess his error, and be restored, not only to the confidence of his brethren, but to the better enjoying of himself with them.

But if a brother gets in error, and others actuated from selfish and fleshly motives, undertakes to correct him, giving evidences of harshness and self-importance were beyond the reach of temptation, there could be no hope of restoring the offending brother, for self always requires more than it is willing to give. Then how important that such as undertake to restore, be careful that they themselves are spiritual! There are in every christian, spiritual eyes than can discern spiritual things, for this reason, such as are spiritual, and manifest it, can easily restore such of God's children as have been overtaken in a fault. For he that is spiritual, judgeth all things while he himself is judged of no man. I Cor.2:15. But when one who has the name of a minister of Christ, knowingly goes into errors in doctrine or otherwise, he will not be easily entreated, because he is in error in design, and is self-determined in his cause. As such, the first and second admonitions by those who are spiritual, fails to convince or restore, therefore God has said by Paul to Titus, Titus 3:10, "A man that is an heretick after the first and second admonition reject." Then of course the burdens of such are no longer to be borne by God's children. I have noticed by reading the MESSENGER and SIGNS, that while some brethren who had been corrected were ready forthwith to confess and turn from erroneous views; others were self determined and ready to exhaust all argument or sustain their peculiar views, while others, when convinced they were occupying unscriptural doubtful grounds, have dropped off and ceased to write on the subject. The first and last of these always raise themselves in the estimation of their brethren, while such as ambitiously persist in striving

themselves never fail to lower themselves in the estimation of their brethren. Our pride naturally prompts us to want what we preach or write for the public to pass currently, and while we commit an error and receive public correction, there is nothing better calculated to mortify pride, or excite our ambition; therefore in giving our views, we should be sure we occupy safe and scriptural grounds, and when we attempt to correct what we consider errors in our brethren, be careful to do it in a spiritual and brotherly manner, bearing each other's burdens and so fulfilling the law of Christ. The object in all our religious transactions with each other, should be to help and to love; and never to sink or destroy, and whoever persists in striving to sink or destroy the reputation and fair standing of his brethren, to aggrandize himself, will, without fail, sink himself to rise no more; for such are not simply overtaken in a fault, but ambitiously persisting in an erroneous course, whenever it is manifest, that one is in this situation, the less God's children have to do with him the better. I reckon no feeble saint, sensible of his own imperfection would say he did not need the forbearance of his brethren, and surely he could not refuse to be corrected and restored by them when overtaken in a fault, and none that cannot claim perfection in themselves, can expect it in their brethren, for all are equally poor and subject to be tempted and drawn off by their own lust. Then how important it is that we should make every reasonable allowance for the imperfections of each other, and bear one another's burdens and so fulfill the law of Christ, or act out the spirit of the gospel. The O.S. Baptists, now, like they always have been, are everywhere spoken against, which is one of the strongest scriptural arguments that they are contending for correct principles, and though few in number, afflicted and poor, they have nothing to fear but their God. While he is for them, who can be against them? It is God who justifieth, who is he that condemneth? Then I am sure all such as love God, love his children also, and have a tender regard for their feelings, and anxious desires for their prosperity in a divine life.

Brother William, I am glad to learn that your prospects to sustain and continue the MESSENGER are now better than they have been; and I hope patrons will promptly send their remittances. Surely none who think more of the Old School Baptist cause, than they do of the price of the MESSENGER, will discontinue the paper on account of scarcity of money, or the present derangement in money matters; nor because they have seen some things in the paper they did not like, or understand. Any one who has expected you or your correspondents to be free from errors, in writing yourself, or publishing communications written by your patrons, has, I presume, looked for more from others than they can find in themselves, and all such as consider what is published in the MESSENGER, the standard for Old School Baptist faith and practice, have altogether

mistaken the object of the paper, for those who write for the MESSENGER, {if actuated by proper motives,} do it to perpetuate christian correspondence and acquaintance, by writing what they consider consistent with the Scriptures of divine truth and christian experience, and if at any time they communicate unscriptural views and can be corrected by their brethren, they will not persist in error, because, what they had written was peculiar to themselves, but will gladly accept the correction, which always raises the erring brother in the estimation of his brethren.

May the Lord give us all more christian forbearance, with a disposition to confess our faults one to another, to forgive and pray for one another, is my earnest desire for Christ's sake.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Dec.8, 1857.

CHRIST'S FULNESS.

DEAR BROTHER BEEBE: - I now feel impressed to drop a few lines for the MESSENGER, not because I feel calculated to instruct others, not that I feel spiritually minded or religiously animated, for it is and has been quite a dark and cold time with me, for a considerable time, having been providentially hindered from enjoying the company of the saints, being afflicted a portion of the time since Christmas, together with the abundance of rain, &c., have hindered me from going to meeting but few times. It has occurred to me that all the religion I have, has been received and enjoyed only as I have become acquainted with and associated with the people of God, and if deprived entirely of their company and conversation, that all my religion would soon disappear, and if that was the case of course, it is not of God; but I do know there was a time with me once when I hated the company and conversation of the very people I now love, and wish I could be more like them, and is it possible that I love the people of God, and have no love for him that begat them? Surely not; though I often fear and tremble, and feel ashamed of my parts in trying to pray with my own family, as well as trying to pray with and preach to the congregations I attend. Almost worn out with my poor self, and my feeble efforts to discharge duty; yet, I do believe God remains the same, and that his promises are sure, to all his chosen; and if I am not one, I wish I could be, and have prayed more than a thousand times that if I am deceived, God in mercy would undeceive me, and teach me the truth, as it is in Jesus.

I thought I would notice, in a short way, the following text: John 1:16, "And of his fulness have all we received, and grace for grace."

Here, John the Baptist speaks of the fullness there is, and was, in Christ Jesus, which he himself, with other believers had received, not as grace or merit, but grace for grace, or they had received grace, or unmerited favor, because it was given to them in Christ Jesus before the world began. II Tim.1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Eph.1:3-6, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." These quotations have their application alone to such as are already believers in Jesus Christ, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, and thus prove beyond all contradiction, that before they received divine life or vitality, love to God and his people, reconciliation to God, union or oneness with Christ – that all these excellent blessings did {not virtually, but actually,} exist in and with Christ, and there is no more of them after they receive them, than there was before, neither is God any better pleased with them after they believe than before, nor are they more united to Christ after they believe than before, but by revelation of the Holy Spirit, or by the operation of God they are taught to know and enjoy these spiritual blessings, which before they received them, actually were in Christ Jesus for them; therefore, of his fulness they receive them and grace for grace. The fullness in Christ, of salvation, in all its bearings, is the grand reason why these spiritual blessings are, in time, manifestly revealed in and to such as God in eternity did predestinate to be conformed to the image of his Son, which will not be fully manifested and realized by the saints, till the resurrection of their bodies in the likeness of Jesus, for as long as they remain in this imperfect state, that which is born of the flesh {all of it} remains flesh, with all the evil propensities it ever had, which are only subdued, and kept under, by the reigning power of that which is born of the Spirit, or of God, of incorruptible seed, by the Word of God, which liveth and abideth forever. I cannot see how anyone can contend that the union of Christ and his people is only virtual and not actual until they believe on him, unless they contend for a remodeling or spiritualizing that which is born of the flesh, so that it becomes united to Christ because made spiritual, &c. If this is the case with others, I am sure it is not so with me, for verily I can unite with Paul, and say, in me – that is in my flesh – dwells no good thing. The law is spiritual, but I am carnal, sold under sin. O, wretched

man that I am, who shall deliver me from the body of this death? If there is anything about me that loves God and is united to Christ it is only what I have received of his fulness and grace for grace, for I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. Therefore Christ formed in his people, the hope of glory, is no more united to, or a oneness of life in them than it was before they received it, and they receive and have this treasure in earthen vessels that the excellency of the power may be of God, and not of them. These vessels were chosen to honor to be a tabernacle for the Lord to dwell in – all these vessels were chosen and given to Christ in the covenant of redemption, and in God’s book all of them {Christ’s members} were written, which in continuance were fashioned when as yet there was none of them; but the fullness of the time did come when God sent forth his Son, made of a woman, and under the law, to redeem them {his members} which were under the law – or buy them back again, because they were his before they fell under the law, being related to him in the covenant that was ordered in all things and sure, and related to him in that eternal life which was given them in him before the world began. God’s eternal and unchanging love was and is to them in the person of Jesus Christ their Life, Shepherd, Husband and Surety. But for this oneness of life or union of Christ and his Church before the transgression of the law, man must have been immediately banished down to eternal ruin; and moreover, if this relation and union of Christ and his Church did not exist before his people sinned in Adam, how could it be just for him to die for guilty sinners? It surely would be unlawful and unjust to put the innocent to death for the guilty, but the relation borne to his chosen before the transgression, is the reason why their sins are imputed to him upon the strictest principles of justice, and his righteousness imputed to them, and they receive it of his fullness and grace for grace. But some seem hard to understand the nature of the change effected in the sinner, in regeneration. This I confess is a very important subject, but the sure plan is to determine by the Scriptures. There we have the best model of christian experience. Paul nowhere claims that his sinful, fleshly nature had been changed, but always to the contrary; and yet the powerful effect of God’s grace in him was such that he was changed from a persecuting Saul, to a friend and lover of them he had before persecuted, while he suffered with them and preached to their comfort and edification, but still calls himself the chief of sinners, &c. But he says, “But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.” Again, “Whereunto I also labor, striving according to his working, which worketh in

me mightily." Peter gave evidences that his carnal nature which was born of the flesh, had undergone no change, but was kept in subjection, only by the mighty working of grace in him, and I verily believe that the daily experience of all God's people might be brought in as testimony, that their evil nature remains the same, and that nothing but the power and grace of God can subdue and keep under those evil propensities which war against the spirit of the mind. I have often thought of the old servant woman, who, after telling her experience, being asked by one of the brethren if she loved God, replied; "No, No! Massa, me no love God, but God's love in me love him back again." In the resurrection, and not till then, shall our vile bodies be changed and fashioned into the image and likeness of his glorious body. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sighing and sorrow shall flee away. That will be enough, and the praise, and dominion be his forever.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Feb.22, 1858.

UNION OF CHRIST AND HIS CHURCH.

BROTHER BEEBE: - I feel impressed to write a short piece, for the purpose, particularly, of giving some expression in reference to the writings of brethren published in the MESSENGER, on the subject of the union of Christ and his church. My poor heart rejoices to feel that though the brethren have seemed to differ in some things, nothing like bitter denunciations have appeared, but all have manifested the spirit of christian forbearance and brotherly love, and have exchanged their views freely and openly, and the whole of it in which they are agreed, if I understand them, can be summed up in a few words; namely, that the eternal life and being of the church, spiritually, is in Christ Jesus, the Savior of sinners, and that sinners related to Adam in their unregenerate state, instead of being in union with Christ, are enemies to God, and by nature children of wrath alike. But that in eternity, God made choice of, and gave his Son a people which he purposed to manifest in time, and predestinated that they should be conformed to the image of his Son, by being born of God, and experimentally united to Christ, and reconciled to God. This they realize experimentally and individually, because it was all with God in his Son for them before they personally were born of Adam, or of God, and when they are born of God and experience that delightful union, it is only a manifestation in them, of what did actually exist in him for them before they received it of his fullness. Therefore no flesh can glory in his presence, for

of him {God} are ye {saints} *in Christ Jesus*, who of God is made unto us {believers in Jesus} wisdom, and righteousness, and sanctification, and redemption. God manifests unto us experimentally then, what Jesus was for us before; our life, our wisdom, righteousness, sanctification and redemption, and because Jesus is of God, made all this unto all them whose names were written in the Lamb's book of life from the foundation of the world, and chosen to the adoption of children. Jesus came, not only a substitute, but their life and covenant head and representative, for he is made such unto them of God.

I feel that I must say that I met with and formed a very pleasant acquaintance with brother A. Moore, while myself and brother Purington were in Mississippi. His writings are very expressive of his appearance and brotherly manner of conversation. And my dear brother Meaders, I must say something about him, because he stayed with us so long, and labored so hard for our comfort, while every movement he made toward us was expressive of the warmest brotherly love and christian humility; in fact, all the brethren with whom we formed acquaintance, and as named by brother Purington in his account of our trip, manifested nothing else towards us. I merely named brother Moore because he had written so extensively on the subject above named, and in such a brotherly manner; and brother Meaders, because he was with us all the time till we finished our appointments in Mississippi. I hope all our preaching brethren and others, showing us so much kindness, will not think hard of me for not naming them all, as time and space seem to forbid it. Their kindness, with the kindness of all the families we visited, will not soon be forgotten. May the God of all grace bless them all abundantly. The kind brethren, sisters and friends we met with in Tennessee, I still think of with the greatest anxiety, and the dear brethren, sisters and friends we met with in Alabama, and the pleasant meetings we enjoyed, I often think of with anxiety and pleasure. I must name my dear brother Mitchell, because he not only attended our first appointments till we could get to Alabama, but continued with us till we closed up our appointments there. May the Lord bless that dear afflicted brother, with his kind family, and also the brethren and sisters. I can truly unite with brother Purington and say if there was the least unpleasantness, like feelings wounded with us or any of the brethren with whom we traveled, I had no knowledge of it, and I so think I feel thankful to God that it is the case, for surely we did realize something of what David saith, "Behold how good and pleasant it is for brethren to dwell together in unity."

I see in the MESSENGER for the 1st of June, that sister Dutton, of San Marco, Texas, has requested my thoughts on the *well of water* mentioned in Gen. 21:19, "And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." I

must say to my beloved sister that I feel in reference to this text, like a brother said not long since, while commenting on a chapter in the book of Revelation, and when having come to a certain verse, stopped and remarked very calmly, "Well here is something that I know but little about, and I guess I will do best to say but little about it." So I feel by this text, but I will say this much. Hagar and her son Ishmael, represents Jerusalem, which now is, and is in bondage with all her children, or the children of the flesh, which are not the children of God, and religiously speaking, they represent the whole church of anti-christ, as Ishmael mocked when Isaac was weaned, so do the children of the flesh, or of the bond woman, or the church of anti-christ, mock the children of the spirit, or the children of the free woman. "Jerusalem which is above is free, which is the mother of us all." Gal.4:26. Though this mocking crew is in bondage under the elements of the world, yet they are a great nation, abundantly more numerous than the children of promise, and their support, like that of Hagar's well, is in, and of the earth, therefore the power of the earth, with the treasures thereof, are called into requisition to push forward and support their anti-christian cause, and when these things are not forthcoming, they, like Ishmael under the bush, are ready to famish and die; but when God provides them bountifully with temporal blessings from the earth, like he caused that well for Hagar's relief, they, like Hagar, fill their bottles, or instruments or false teachers which they have heaped to themselves with supplies of money, or the promise of it, with the commandments and doctrines of men, then they go on with fresh vigor, and assurance, still mocking the children of the free woman, which were born not of blood, nor of the will of man, nor of the will of the flesh, but of God, from heaven; and from the same source comes down all their support, not from wells in and of this earth, but from that pure river of water of life, proceeding from the throne of God, and the Lamb, clear as crystal, opened to the house of David, of which the children of God drink, and it is in them a well of water springing up into everlasting life, while Hagar and her children have their supply coming up from the earth, and down to the same, and yet God supplies them all, sending his rain on the just and the unjust. I close this scribble for your reflections.

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, June 15, 1858.

RELIGIOUS PERIODICALS.

BROTHER BEEBE: - As I have written nothing for the MESSENGER in some time, I hope you will bear with me while I express a few thoughts on the subject of the Old School Baptists keeping up religious periodicals; and I still feel deeply impressed that the object should be to cultivate christian

correspondence and acquaintance with each other, more extensively that we possibly could in any other way. I am apprised that some of our brethren are fearful that through this channel division and distress are brought among our brethren, who otherwise would remain in christian love and fellowship. I do believe that through this medium divisions, that already existed are made known to the saints who otherwise could know nothing of them, but that our papers have caused division among brethren I doubt very much. Would it be reasonable when a company of preaching brethren {O.S.Baptist} were assembled together to let none of them preach for fear they by preaching might cause division among brethren? Would it not be best for the church to let them preach and if there is division among them, some teaching perverse things to draw away disciples after them, while others preached the truth in simplicity, to hear all and let the brethren judge, then they could see a division that before existed, and they would be better prepared to receive the sound, and reject the unsound; and every man's writing should be esteemed just like his preaching, not as a rule by which the saints are to be governed, but of which the saints are to judge, and determine by the Scriptures of divine truth. The peculiar gift of preaching the gospel publicly is bestowed upon but few of the saints comparatively, but the gift of knowing the truth when it is preached, all have; for when the saints hear important truth preached in a manner different from what they ever heard it preached before, if they do not speak out, they feel in their hearts to say, "that's the truth," just so it is in reading from the pens of brethren or sisters. The saints understand the truth when preached or written; they are quick to detect or pass by as every strange sound which they do not understand. We would all think a brother a bigoted fanatic, who would tell us that he intended his preaching, or writing, as a rule by which he wanted his brethren to be governed. Oh, no; none could be so presumptuous, then why should any become offended when their preaching, or writing, is scrutinized and brought to the standard of truth and found wanting. Surely none will, but such as think more highly of their own productions than they do of the truth of God's word. Sinful nature would make itself appear approved, even if it had to be done, by making others appear contemptible, while the spirit or mind of Christ, prompts a man to love and hate falsehood, as much in others as he does in himself. But to the subject of our religious newspapers. I am sure the enemies of the O.S. Baptists would rejoice to know that all our papers were sunk in silence to rise no more, because through them their pernicious doctrines are exposed to all who will read for themselves, and our enemies who designedly misrepresent us are exposed to every candid reader; therefore they would be glad we had no such channel of communication. When the church of Rome was established, her Bishops and clergymen made every effort in

their power to cut off from the laity every channel of religious communications save the mouths of themselves and their priests, so much so that eventually the laity were not suffered to read the Bible for themselves, lest they might see and read where God had cautioned his people against just such wicked priests and clergymen. When teachers of anti-christ rise up in the church of Jesus Christ, they have much better opportunity to distress the church and scatter the flock than they could have outside of the church. Since I have had the name of an ordained preacher, I have witnessed some such cases, a few of which I will notice. Soon after the constitution of the Oconee Association, {of which I am a member,} we had a preacher who was very severe to abuse Missionaries, and all others, who dared to differ with the O.S. Baptists; eventually he manifested a disposition to be the leader of our little Association, but when he found the brethren would not submit, he began to show himself by misrepresenting brethren publicly as well as privately; this with other improper conduct continued, until he sunk himself in the estimation of his brethren, and though he had before this, been a great advocate for Associations, he now cried out against them, charging them with being the channel through which division and distress come; he also had been a constant, or occasional writer for the PRIMITIVE BAPTIST before this, but when it became a convenient channel through which he could be made known to the Baptists generally, he fell out with the religious newspapers, charging them with being the cause of distress and division. As long as he continued with us, his theme in preaching was but little else than that of striving to justify himself, and charging others with being heretics. But soon he fell in with the poor Missionaries he had formerly abused so much, and we have never heard of his finding fault of their religious papers, nor Associations since. Another one {about the time the MESSENGER was commenced in Lexington,} had been a zealous, if not ambitious opponent of Missionism, and had promised to be a liberal supporter of the MESSENGER, but when he found it would not be a channel through which he could publish the doctrine that God used ministers or their preaching as means or instruments through which he saved sinners, &c., he turned enemy, and never stopped till he was excluded, and went with the Missionaries, though as long as he stayed with us, he did all he could against the MESSENGER, charging it with being the cause of distress and division, when it proved a convenient medium through which his case was made known to the Old School Baptists generally. After he united with the Missionaries, we never heard of his finding fault of their religious newspapers. Another one who had been with us, fully, as we thought, when things did not go to suit him, fell out with Associations, and religious newspapers, and now he stands disconnected from any Old School Baptist

Association. I merely refer to these cases to show that religious newspapers are not the cause of division among brethren, while they have been a channel through which brethren have been warned against such as rise up among us, teaching perverse things to draw away disciples after them. They of course would charge the papers with advocating heresies and with being a channel through which divisions and distress come while they would encourage their dupes to read all papers through which they could be heard, &c. Liberty of conscience, liberty of speech, and liberty of press, looks Republican like to me. Let all my brethren who hear me preach, or read what I write, examine it closely, and let any of them discovering an error, correct me in a brotherly manner, and it shall not break my head, but prove an excellent oil. If I preach the truth as it is in Jesus, let them receive all the benefit they can, and let me feel that I am an unprofitable servant, having done only my duty, and I beg to remain with them, one of the most unworthy of all.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Sept.15, 1858.

SCRIPTURE AUTHORITY.

DEAR BROTHER BEEBE: - As many seem desirous to ascertain the reasons why the Old Baptists are so very particular as to require Scripture authority, justifying the faith and practice of such as wish to unite with them, I have been impressed of late to write some on this subject, as I have noticed with great interest the movement of things among those claiming the name of Baptists for a little more than thirty years.

In the articles of faith, as published to the world, all, {so far as I know,} have an article like the following: "We believe the Scriptures of the Old and New Testaments to be the word of God and the only rule of faith and practice."

Those who claim this article, and publish it as their faith, must either tell the truth, or a falsehood. Well, it is bad enough to tell a falsehood in a private way, and it must appear more ridiculous to publish it to the world, and the only way we can determine the faith of any people is by their works, for by works faith is made perfect, or manifest. The church of Christ, in its gospel organization, was made up of baptized believers, such as were buried with Christ by baptism into death, that like as Christ was raised from the dead, so they also should walk in newness of life. This position, I presume, no one, claiming to be a Baptist will deny. Of course then, none are entitled to the privileges of the Church of Christ in her militant state, but such as have been regularly buried with Christ by baptism. But what does it

take to constitute a regular gospel baptism? 1st. The Church must be not only by profession, but by practice, established in the faith or form of doctrine once delivered to the saints, as written in the only rule of faith and practice. Then a subject satisfying the church that they are born of God, and believe in Jesus Christ, is a fit subject for baptism, and then a regularly ordained minister of that church, or some other of the same faith and order, is a proper administrator to baptize, by burying in the water, such a subject, for the church, in the name of the Holy Trinity: Father, Son, and Holy Ghost. A church thus established, with a minister, the subject of baptism, and the mode, constitutes a gospel baptism, while, if the church, minister, subject, or mode, is not such as I have described, it is not a gospel baptism; in this conclusion I think every consistent man will agree with me.

Then we will proceed to notice the condition of those claiming to be regular Baptist Churches, and ministers, in this day. Somebody is wrong, for a division has taken place, and the fellowship and communion is broken, a large majority claiming to be Missionary or Means Baptists. These, in mass, are advocating and supporting the numerous modern institutions, such as Bible and Tract Societies – Baptist Publication Societies – Sunday School Unions – Foreign and Domestic Missions – with their boards, and agents, hired and paid regularly for their services, and this whole machinery is dependent in its operation upon what they have begged or may beg, from all such as have been, or may be moved by their importunities, from pulpits, presses, through tracts, books, minutes, and in fact every channel of communication they have, continually crying, Give, Give! While this is the case, but few of their ministers will dare to speak against their popular institutions, knowing that they would incur the displeasure of many among them, who claim to be great, wise, and very pious. Yet all these, so far as I know, have the same article of faith published to the world. “We believe the word of God to be the only rule of faith and practice.” And now I will ask every candid reader {I will not say Baptist.} Do you find even a shadow of authority in the Scriptures for such societies or such proceedings? Can you believe them sincere while they profess and have published to the world that they believe the sacred Scriptures to be the *only* rule of faith and practice, and then preach doctrine and support religious societies or institutions unknown to the Scriptures? And while some among them are candid enough to confess that their whole mission machinery is unknown to the gospel they still move on gently with them. I will here give you a short extract from the writings of two very distinguished ministers, among them, Mr. N.M. Crawford of Mercer University, Ga., in the TENNESSEE BAPTIST of September 4, 1858, speaks thus, “In the split between us and our brethren, whom we call Anti-missionary. There was right and wrong on both sides. We were right in

supporting Missions; they were right in maintaining that our mission machinery was unknown to the gospel.” In reply, Mr. Graves, the editor, says, “We, no more than brother Crawford, believe that our missionary machinery is scriptural or expedient. The scriptural plan is clearly exemplified in the New Testament, and it is simple and efficient, and the sooner we return to it as a denomination the better for us and for the world.” I am truly glad to read such candid and open confessions from such distinguished men, but would be abundantly more glad, if they would, like faithful soldiers of the cross, carry out by works what they have acknowledged by words. But I leave that for you, and them, to reflect on, and proceed to notice those claiming to be Old Baptist, or Baptists of the primitive faith and order. These are greatly in the minority, and quite unpopular, so much so that they are every where spoken against; and though popular denominations may differ in many things, yet they all agree in opposing the few Old School Baptists that yet preach and believe in the doctrine of sovereign electing grace – that salvation was secured to the heirs of promise with all spiritual blessings given them in Christ Jesus, in who they were chosen, before the foundation of the world, and that Jesus Christ has redeemed them by or with his own precious blood, and that they shall, every one, be called effectually, regenerated and born of God, and then persevere through grace, so that not one of them shall be finally lost. Therefore we suffer no uneasy hours, for fear some of the heirs of promise may be lost through our neglect, neither do we think it right or necessary for us to use means or invent plans, or societies, which the Scriptures do not authorize, for fear God will not do what he has promised. In so doing, we should show to every body that we did not believe God would do what he has promised, unless we did something he has not commanded or required us to do. Therefore, believing as we do, that the Scriptures is the only rule of faith and practice, we conclude the gospel church is the only religious society that Jesus Christ has authorized and established. He has given no authority for any auxiliary society. For this reason we believe God’s children are offenders or transgressors of the Scriptural rule to join or support by their presence, or money, any other society, or institution, claiming to be religious, or claiming to be auxiliary to the Church of Christ; and whenever professed saints individually or collectively, unite with or support any such professed religious societies or organizations, it places them immediately in gross disorder, and proves a departure from the faith, and that they are following the doctrines and commandments of men. In this disorderly state all they do, is in disorder; if they receive and baptize thousands, it is all wrong, because such subjects were received and baptized by a people in gross disorder; and no doubt many of God’s children, not knowing the state of things now existing among those claiming to be the Church of Christ in

gospel order, have joined in with such as are advocating and supporting the unscriptural institutions of the present day, and afterwards become convinced of the error, or mistake they have made. Some such have come out like soldiers of the cross, told their experience, and been baptized with the Old School Baptists, just as though they had never before united with any people claiming to be the Church. This subject has caused considerable investigation, and many have thought very hard of us, for requiring such as have been received and baptized by the Missionary Baptists since the division, to join us by experience and baptism. This subject is easy to be understood when we remember that the division of the Baptist denomination, amounted to exclusion both ways. Of course, since that time, nothing one party does religiously can be good order for the other party. Every one knows, that if a Church excludes, say ten members, one of them a preacher, they go off and claim to be the Church, receive and baptize members, those baptized call for letters, and go and offer to join the original Church, they cannot receive them except by experience and baptism; for if they receive them by letter, they at once recognize as an orderly Baptist Church, those they had excluded for disorder. This case would equally apply to both parties of the Baptists since the division, each excluded by the other; therefore what one party does in receiving members, or anything else, cannot be considered by the other, as done in gospel order. I feel glad that to receive by experience and baptism such as they have received since the division is now an established practice among the Old School Baptists, for the following reason. 1st. It is strictly scriptural. 2nd. It prevents any from uniting with us, but such as do it of necessity, from a felt sense of duty to God. 3rd. It saves us from being crowded with unbelievers, the Missionaries have received and baptized since the division, in their many protracted and excited meetings, where they have generally received all they could persuade, or even scare up, to their anxious benches. In this way they have been able to boast of their numbers, and speak contemptibly of the Old School Baptists as being but few, and receiving but few comparatively. Yet the Old School Baptists have nothing to glory in, save the cross of our Lord Jesus Christ, while they have stood aloof from every new and unscriptural institution, trying to discharge the duties their Lord and Master, has enjoined upon them, thus proving that they do believe the Scriptures to be the only rule of faith and practice.

Before I close this letter I will call the attention of readers to a few questions for their reflection. 1st. Is it possible anyone can believe the word of God, and at the same time believe that sinners are lost in heathen lands, or anywhere else, because they could not hear the gospel preached by one of God's ministers? 2nd. Is it possible anyone can believe the word of God and at the same time believe that God requires his people to qualify and

send ministers to heathen lands, or anywhere else to preach the gospel? 3rd. Is it possible anyone can believe the word of God, and at the same time believe that with the use of men and money enough, souls can be saved that otherwise must be lost? 4th. What is the difference between Catholicism, that claims to pray off sins, or pray departed spirits out of purgatory for money enough, and Protestantism, that claims to be evangelizing the world and saving sinners from hell by the use of men and money? Do not both alike deny the Lord Jesus Christ, and his efficacious power to save sinners? 5th. Can one believe the word of God, and at the same time believe that God designs the salvation of the world, but fails to accomplish it because men will not discharge their duty, or because sinners will not submit to him when he strives with them by his Spirit? 6th. Can one believe the Scriptures, and at the same time believe that the main object to be accomplished by the preaching of the gospel is the salvation of the world? 7th. Is it possible for people to believe the Scriptures to be the only rule of faith and practice, and at the same time believe it to be right to hire ministers to preach by the day, month, or year, and the amount to be paid, to be understood and promised before such hired preachers commence their services? 8th. Is it possible for any people to believe the Scriptures to be the only rule of faith and practice, and at the same time believe it to be right, after they have had the services of ministers to carefully neglect to administer to them liberally of their temporal things? 9th. Can a people believe the Scriptures and at the same time believe it right to fail to administer to the poor saints that are in suffering circumstances? 10th. Can a minister believe the Scriptures to be the only rule of faith and practice, who will hire himself to preach to a Church, or people, and have the amount to be paid him, made secure by promise before he preaches to them?

With the foregoing plain questions, I will hasten this letter to a close by saying that we have lived to witness the truth of what the inspired Apostles have written, in the following quotations: II Tim.4:3,4 – “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” Titus 1:10,11 – “For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.” II Pet.2:1,2,3 – “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken

of; and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

May God deliver us from every false way, and may he speedily rescue such of his children, as have been caught in the delusive net of anti-christ, and cause them to return to the Shepherd and Bishop of their souls, proving by their works that they do believe the Scriptures to be the only rule of faith and practice.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Nov.25, 1858.

THE FLESH AND THE SPIRIT.

In the Scriptures of divine truth, we are plainly taught that the saints of God are possessed of these two natures, the first is that which is born of the flesh, and that which had its beginning when Adam was created and fashioned, and God breathed into his nostrils the breath of life, and man became a living soul; after which God took from his side a rib, and made it a woman, and brought her unto the man; and Adam said, “This is now bone of my bones, and flesh of my flesh.” She shall be called woman, because she was taken out of man. “So God created man in his own image, in the image of God created he him, male and female created he them.” It is worthy of notice, that the creation of man thus in the image of God, was before he was formed or shaped, and before God breathed into his nostrils the breath of life, and man became a living soul, and the law was given him before the woman was taken from his side. Man in his primeval state, was natural only; made to inhabit the earth, and to partake of its blessings only, not made for, neither was he fit and prepared for the celestial world of glory, but for the earth. In that state he had no claim upon heavenly blessings, neither were they promised him, upon the condition of his obedience to the law. Then of course man by his fall, did not forfeit heavenly blessings, but he did by transgression forfeit every just claim to the blessings of this world, which are necessary to the support of his natural life. Then the whole fleshly family was created at once, in Adam, all sinned and fell at once, in the same lost and deplorable condition under God’s law, and its curse, having no just claim upon Jehovah, for the smallest temporal blessing, much less spiritual blessings. In this depraved and undeserving condition the fleshly family of Adam have been developing up to the present time by natural generation. All of which is figurative of the second Adam, the Lord from heaven, made a quickening spirit. I Cor.15:45. “And so it is written, the first man Adam was made a living soul; the last

Adam was made a quickening spirit.” Is it then doing violence to the Scriptures to say that the church of the living God, is his creation in Christ Jesus spiritually, even as the whole natural family is the creation of God in the fleshly Adam? Surely it is not, for the one is the figure of the other. Then I will take this position and feel confident it is safe. That as the natural life and being of Adam, and his natural family is a unit or one, and that it is so of God; so the spiritual life and being of Christ and the church is a unit or one, and that it is so of God the Father. And as Adam’s natural children are developed by ordinary generation; so God’s spiritual are developed by being born of the spirit of his only begotten Son, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. Rom.1:3,4. His resurrection from the dead proves him to be the Son of God with power, according to the Spirit of holiness, not that Jesus Christ is not the eternal God, for there is no God separately or distinctly apart from him. Yet in the relation he bears to his people, as their life, head, and representative, the Scriptures abundantly show that he was subordinate, and came as he was sent down from heaven, not to do his own will, but to do the will of him that sent him. In this character, he was by his Father as one brought up with him, and was daily his delight, while his delights were with the sons of men – set up from everlasting, brought forth before there were any fountains abounding with water, or ever the earth was. In this character he calls himself the faithful and true witness, the beginning of the creation of God. Rev.3. Then he is correctly named and called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, with the government upon his shoulders, the fullness of the Godhead, and the fullness of the church. Thus in oneness with the Father, and his church, vitally, he is the covenant head and representative of all the fleshly Adam’s sons and daughters which the Father gave him in eternity, and predestinated to the adoption of children, and to be conformed to the image of his Son, who were beloved of God, only in the character of his Son, so that when they fell in Adam under the law, and under its curse, justice looks to Jesus, their covenant legal head and representative, who came down from heaven, and took not on him the nature of angels, but the seed of Abraham. The children being partakers of flesh and blood, he himself likewise took part of the same, that he through death might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death were all their life time subject to bondage. In his death upon the cross, his divine character, as the Son of God, and his anointed Mediator, and High Priest, constituted an altar to sanctify the gift or offering of his body upon the cross as a lamb without spot, unto God, so that it is said, the blood of Jesus Christ his Son cleanses us from all sin. Now if the

eternal Godhead that dwelt bodily in Christ, only constituted the altar upon which his body was offered, who accepts it, or to whom was the offering made? It is a pleasing reflection to me, that in our glorious Redeemer was the altar and the Lamb, and God well pleased with the offering, so that he remains just, and the justifier of him that believes in Jesus. He then has by one offering perfected forever them that are sanctified, or set apart, to the adoption of children. As they stand related to Adam in a fallen state, they are not the children of God, only in purpose, while by nature, they were the children of wrath, even as others, but because eternal life was given them in Jesus Christ, and they predestinated to be conformed to the image of God's Son, they are in God's own good time every one born again. Not of blood, nor of the will of man, nor of the will of the flesh, but of God; not of corruptible seed, but incorruptible, by the word of God which liveth and abideth forever. As there is some difference of opinion, or rather want of understanding in reference to what is born again, whether it is the soul or body, or both, I will give my opinion. I do not think that either the soul or body is born over again, or the second time; but I think the man or woman, soul and body is the subject of a spiritual birth, by God's sending forth the Spirit of his Son into the heart, crying Abba Father, and the birth is of the quality of the seed that was conceived. And from the time a poor sinner receives in his heart that spirit or seed, its fruit is realized, love to God, hatred to sin, life and activity of mind in meditation, and hearing with anxiety never before known by the sinner; because before this he was dead in trespasses and in sins, but now made alive. Before, he hated God and his people; but now he loves both. Not that the natural propensities of the soul or body are remodeled and made divine; but because grace reigns to keep under and subdue the evil traits belonging to human nature. Then is such a one, there is as it were a company of two armies, the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would. This state of warfare will continue, till the old or outer man perishes and falls in death, to await the adoption, or its redemption in the morning of the resurrection when it shall be raised in the likeness of Jesus, in remembrance of his mercy. All that Christ is to his church, is of God the Father in him, in remembrance of his mercy, which endureth forever. I Cor.1:30. "But of him {God the Father} are ye {the new or spiritual man,} in Christ Jesus, who of God is made unto us {sinners} wisdom, and righteousness, and sanctification, and redemption." Then of course I believe the life and being of the church spiritually is of God the Father, in his Son, set up from everlasting, the life, covenant head and representative of a definite number of people to be created and fall in Adam, and manifested by natural generation. This people God gave his Son, his portion, or the lot of his

inheritance, and predestinated them to the adoption of children, and to be conformed to the image of his Son, who is the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. Heb.1:3. The redemption of his people then, could not be accomplished consistently, upon any other principle but that of the eternal vital union and covenant relation of Jesus and them. In this view of the case, it looks just that their sins should be imputed to him, and his righteousness imputed to them, in which they are justified before God. Then all his people as they stand related to Adam their natural life, head, and representative, in a fallen state as children of wrath even as others, but in the second Adam, made a quickening spirit, the Lord from heaven, their life, head, representative, they are without spot or blemish before God, all of which conclude they will not realize individually or collectively until they are raised from the dead in the likeness of their glorious Redeemer. Then shall be brought to pass this saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." Then the kingdom shall be delivered up to God the Father, that God may be all in all to the praise of his glory, on the vessels of mercy, which he had afore prepared unto glory, in remembrance of his mercy.

I have offered some scattering thoughts, which are at your disposal.

Yours in love,

D.W. Patman.

Oglethorpe Co., Georgia, June 24, 1859.

ACTUAL ETERNAL ONENESS.

DEAR BRETHREN BEEBE & PURINGTON: - With some reluctance I feel impressed to notice the communication of Brother C.A. Parker, appearing in the MESSENGER of the 1st of November, in which he gives account of having attended several Associations. The first was Itchaconna; at this Association, he says of the preaching, "At the stand I do not think that in principle a discordant note was heard." Of the brethren he says, "They are opposed to the extreme phrase, *Eternal Actual Union*, and also the extreme point the *Absolute Predestination of all Things*." Again he says, "I cannot dismiss this point in justice to those dear brethren, without saying that they are in no way obnoxious to the charges in the minutes of the Towaliga and Connasauga Associations of 1858." In this last saying, I do believe the O.S. Baptists throughout the United States, so far as my knowledge extends, are fully agreed with brother Parker and the brethren

he speaks of. None hold or believe any such things as the Minutes of the Associations charge upon those claiming to be Old School Baptists, and there is many of us who feel glad that we are not in correspondence with, and in no way accountable to Associations who can so abruptly misrepresent brethren who stand firm in the form of doctrine once delivered unto the saints. On the subject of "Eternal Actual Union" in its broadest sense, I have not understood any of the brethren to believe or advocate it, but the *Actual Eternal* {or life} *Union* of Christ and his church spiritually, is what I have understood the O.S. Baptists to believe and preach all the time. Surely all are agreed in the truth that the actual eternal oneness of life of Christ and his church is a union, while such of Adam's race as were chosen to the adoption of children as they stand related to a fallen parent, are by nature the children of wrath, even as others, and by no means united to Christ, until they receive personally the Spirit of Christ, which is eternal life itself, and no more so after they receive it than it was before; this Spirit eventually bears witness with their spirit, that they are the children of God, and if children then heirs – heirs of God and joint heirs with Christ. Rom.8:17. This brings the heirs of promise to realize experimentally the union or oneness of life, which they have received in Christ Jesus, and being thus joined to the Lord, is one Spirit. I Cor.6:17. And Christ says of such, "I in you, and you in me, and I in my Father." "For ye are dead, and your life is hid with Christ in God," and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col.3:3,4. On the subject of the absolute predestination of all things, I cannot understand how Jehovah can foreknow anything that is not before determined or predestinated with and by him; if his foreknowledge and predestination does not go precisely to the same extent, I confess I do not think correctly of the character and sovereignty of God; and as to the term *absolute*, I cannot object to it, because if anything is foreknown, and before determined with God, it is absolutely so, or it is not so at all. Yet I am satisfied that this point of doctrine is deep and hard to be comprehended by me, yet I dare not deny it with the Scriptures of divine truth before me. If any who feel like rejecting this doctrine, will put themselves to the trouble to read the 24th chapter of II Samuel, and the 10th chapter of Isaiah; Elihu's answer to Job and his three friends, Job 32, and the Lord's answer to Job out of the whirlwind, Job 38; then come to Acts 17:22-38; then read Rom.9:11-13, and Eph.1:1-11, they would surely like Job say, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4. Once have I spoken, but I will not answer; yea twice, but I will proceed no further. Read also the history of Jacob and his family – of Joseph and of Pharaoh – the crucifixion of Christ, as related by Peter. Acts 2:23. Taking all these, and in fact all the Scriptures together, and I cannot

see how any who believe the Scriptures, can deny that the predestination of God does go to the same extent that his foreknowledge does. I do hope the brethren who cannot so readily receive the doctrine on this deep and mysterious point will not denounce those of us who can receive it, as we are by no means disposed to denounce them, but let us all try and adopt the following language. II Cor.1:24, "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." Then we can remain united upon the fundamental points of doctrine embraced in the constitution of every church, allowing every member full privilege to take the Scriptures in all their fullness, as the only rule of faith and practice. Peter in closing up his second epistle, uses the following language, to which all would do well to give heed, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, and account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." A few more remarks and I close. One reason why brethren who heartily believe the two points of doctrine, {named in this piece,} have preached and written more extensively on these points, is because since some have rose up, even of ourselves denying them, many brethren have been requested to give their views, which have not been withheld even on these deep and mysterious points, while none claim infallibility, nor do they wish to compel others to adopt their views.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Dec.7, 1859.

CHRIST'S KINGDOM – NOT OF THIS WORLD.

DEAR BRETHREN BEEBE & PURINGTON: - As the past year has closed up, and we are about entering a new year, surely we are under the greatest obligations to the God of our salvation, not only for the rich display of his unchanging mercy and grace, through our Lord Jesus Christ, but for all the temporal blessings he has continued to bestow upon us. It is his

good pleasure, according to his purpose in the Nineteenth Century, that we should occupy a small space upon this globe, in this world of woe and misery, in these United States, where God has hitherto made known his power and greatness, in a very miraculous manner, in our delivery from tyrannical oppression, and in our protection as a band of brethren, politically; all equally entitled to religious privileges, to worship according to the dictates of our own conscience, while no one has had a right, even if he had the disposition, to interfere with the religious devotions of another. In the full enjoyment of these sacred privileges, the constitution and laws of our highly favored country, protect every individual so completely that there is no manner of use for any of us to apply to legislative bodies to give us any more religious privileges than we already have; and surely none have, or will apply to the secular arm of the law to get more religious liberties and protection; but those who wish to proscribe, and get a legal advantage of their fellows, and that, too, in the name, and under the cloak of religion, and wherever exclusive religious liberties have been granted by legislative bodies, to churches, or other professed religious bodies, it has invariably resulted in their exaltation, in pride and worldly aggrandizement, and increased their disposition for more exclusive privileges; all of which go to show plainly that such aspirants with their pretended religion, are of this world, and not of our Lord Jesus Christ, for he has said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. Again, he has taught his followers that they should call no man on earth their father, "for one is your Father, even God, and all ye are brethren." He has also charged them that they should not call any on earth their benefactors, seeing they have one Father, even God, and one Master, even Jesus Christ.

It is worthy of notice that the Church of Jesus Christ, in her simple organization, have never, since the organization thereof, been known to seek from any law-making powers any religious liberties whatever; but have been satisfied that their God reigns, to protect and defend them, with heaven and earth at his command; and holding the keys of death and of hell; and surely nothing but a lack of confidence in God and the truth of his work could influence professed religious bodies to apply to the puny arm of the laws made by men for more exclusive religious liberties than we already have in this highly favored country, namely; laws to protect every man in the right to worship according to the dictates of his own conscience. Being satisfied with these excellent liberties, we Old School Baptists ask no more; but really feel to rejoice that we can heartily believe and publicly proclaim the precious truths of our God, as recorded in his holy word, which

we consider a full and finished rule, both of faith and practice, for all who love our Lord Jesus Christ in sincerity.

While we have been constantly contending for the doctrine and ordinances of the gospel, as once delivered unto the saints, we have had to come in contact with all other denominations, and even with many claiming the name of Baptists, and occasionally some claiming the name of Old School Baptists have been found to call in question some deep and important points of doctrine, not so much because they considered that deep points were false, but rather because they were too deep and mysterious to be easily and readily comprehended. I refer to the absolute predestination of all things, and the actual eternal vital or life union of Christ and his Church. Though there has been some discussion and inquiry among the brethren on these points, it is a pleasing reflection that a spirit of brotherly forbearance has been manifested, while those who can heartily receive the doctrine on these points, have shown no disposition to exercise dominion over the faith of their brethren who could not so readily receive the doctrine; the latter class seem to manifest no disposition to take dominion over the faith of the former. This is nothing new in the church of God, for in every age there have been some points of the doctrine of the gospel in discussion among the saints, but with proper forbearance they have continued to live together in brotherly love, though occasionally some have become so self-important that they would bear with none such as conformed to their notions, and away they have gone, and but seldom have gone out alone, but have taken off all they could to conform to, and follow them. The time to discuss doctrinal points has been mostly in times of coldness and declension, and not while the church have been enjoying revivals, for then all are teachable and childlike. O! That such a state of feelings could be once more realized by all the dear children of God. The doctrine of the gospel, is the doctrine of the Cross, and the more contrary to all natural calculations, the nearer right the doctrine is, while any system of doctrine that appears right, and easy to be understood by our natural reasoning powers, is wrong; because in such a system of doctrine the offense of the cross would cease.

With anxious desires for the peace of Zion, dear brethren, I hope and pray that God may keep us from the many hurtful snares that lie in the way to entangle our feet, and destroy our peace and usefulness, one to another; but may each esteem others better than himself, and all be found striving together to keep the unity of the Spirit {not the flesh} in the bonds of peace. Wishing prosperity to the MESSENGER, as a channel of free correspondence, and of friendly religious discussion, on all points connected with the gospel of our Lord Jesus Christ, I close for the present, confessing that if I am a saint at all, I am less than the least of all – the

chief of sinners – yet faintly hoping for final deliverance from the present evil world, according to the will of God and our Father, through Jesus Christ our Lord, to whom be glory, now, and forever. Amen.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Dec.28, 1859.

LUKE 11:28.

DEAR BRETHREN BEEBE & PURINGTON: - I send you the following reflections for publication at any time when you may think proper.

Luke 11:28 – “But he said, Yea, rather blessed are they that hear the word of God, and keep it.” This language was spoken by Jesus in answer to a certain woman, who had listened attentively to his reasonings on two important points. First, in answer to those who charged him with casting out devils by Beelzebub, the prince of devils. He clearly showed that if a kingdom was divided against itself, it could not stand; and to show his sovereign power over devils themselves, says, “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.” This shows the powerful workings of his grace when he takes possession of the heart of a poor sinner, and divideth his spoils, not between the stronger, and the strong, that was overcome, but Jesus, the stronger, separates the spoils, or the whole man, soul and body, to his own use, and for his own glory. His body is a tabernacle for the living God to dwell in by his Spirit; and thus the man is prepared to glorify God in his body and spirit, which are his. Secondly, he shows clearly the nature of that religion which is in form only, but denies the power of godliness, and when the unclean spirit is gone out of a man {not bound and cast out,} he walketh through dry places seeking rest and finding none, he saith, I will return unto my house whence I came out, {not cast out.} And when he cometh he findeth it swept and garnished – beautifully representing the self-righteous, nominal professor, which, indeed, is like unto a whited sepulcher, beautiful without, &c. Then goeth he and taketh seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first; and this is truly the case with every one out of whom the unclean spirit goes

voluntarily – when he returns with others more wicked. Awful state! Possessed of eight devils instead of one. But to come to the text. This woman gave an expression of her pleasure in hearing him, by saying, “Blessed is the womb that bare thee, and the paps which thou has sucked.” But he said, “Yea, rather blessed are they that hear the word of God and keep it.”

I shall take the position that the blessing referred to in this text, are not bestowed upon sinners because they hear the word of God and keep it, but that they hear the word of God and are prepared to keep it, by the blessings being first bestowed upon them, as will plainly appear from the following Scriptures, “Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world.” Eph.1:3,4. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” I John 3:1. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” II Tim.1:9. “And of his fulness have all we received, and grace for grace.” John 1:16. These all go to show that God’s way of saving sinners anciently was by giving life, hearing, and all other spiritual blessings to sinners, because they were treasured up in Christ for them according to the good pleasure of God’s will, and not because they first gave heed to God’s word and kept it; and I am sure that He saves sinners in the same way even in this the nineteenth century. While an overwhelming majority of professed preachers and christians are advocating the false doctrine that life eternal with all spiritual blessings are bestowed upon poor lost and ruined sinners, in consequence of certain conditions they have to comply with such as hearing, believing, or exercising faith and repentance, holding out faithful unto the end, &c. Shame! That professed ministers, with the Holy Scriptures in their hands, will teach such perverse things, when the truth is, Eternal Life is the gift of God, through our Lord Jesus Christ, and not through preachers, nor their preaching, nor through anything their hearers have done, or can do; and the Spirit of God’s Son is life eternal, and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, and faith – these excellent graces are not conditions sinners render to God, but wherever God bestows them, they, in their gentle and powerful reign, control their subjects. Strange it is that the false doctrine has become so popular, that except sinners hear preaching, or read the written Scriptures, they never can be saved, when there is no such doctrine found in God’s word; but to the contrary, God has said by Jeremiah, and it is repeated by Paul, in reference to his Israel and his manner of teaching them under the new covenant or gospel dispensation, “And they shall teach no more every

man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord;" for, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." "Not by might, nor by power, but by my Spirit saith the Lord." The letter killeth, but the Spirit quickeneth, &c.

Hence I conclude that unbelievers must first hear the voice of the Son of God, spiritually, before they can hear or understand the preached or written word, and the spiritual word or voice is in no way dependent upon the written or preached word, as the latter is altogether unprofitable {savingsly,} without the Spirit being bestowed. The Spirit works independent of the written or preached word, while preaching or reading effects nothing without the Spirit, and that God saves unbelievers through preaching, none can prove by the Scriptures; but it has pleased God by the foolishness of preaching to save them that believe; not from the curse of the law, or condemnation, but from the delusive doctrines of anti-christ, &c., and all such as hear spiritually are prepared to hear and receive heartily the written or preached word, and keep it in the love of the important truths therein contained, by rendering obedience to the full rule given in the New Testament, for the faith and practice of all such as are born of God.

If I am correct in my reasonings, the blessing of quickening grace must be first sent into the heart of a poor sinner, or he remains a natural man, and receiveth not the truths of the gospel as written in God's holy word, and preached by his servants; neither can he know them, because they are spiritually discerned; but being quickened, he is prepared to receive the truths of the gospel, or word of God, and to keep it, and eventually to enjoy the rich inheritance of immortal glory. Amen.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, Jan.4, 1860.

II TIMOTHY 2:24-26.

DEAR BRETHREN EDITORS: - Being so extremely glad to read the communications of the many brethren and sisters writing for the MESSENGER, I conclude that likely they would be pleased to read from

me occasionally. Two or three reasons however, make me backward to write for the public. One is a sense of my incompetency, having but a limited education, and an even more limited knowledge in the mysteries contained in the Scriptures of divine revelation. Another reason is, I fear that when I have used words or phrases the best I can, to express such views as I have of God, and the truth of his word, that some scrutinizing brother or sister may take exceptions, not so much, because the words or sentiments are contrary to truth, but because the identical words in their immediate connections are not in the Scriptures. I do believe it best to use, as near as possible, the language of the Scriptures, but if some other words are used to convey truth, entirely consistent with the doctrine of divine revelation, it strikes me that brethren should "strive not about words to no profit, but to the subverting of the hearers." II Tim.2:14. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II Tim.2:24-26. The servant of the Lord is restricted and not at liberty to preach anything that comes in contact with the doctrine of the gospel, to please the reasonings of his own carnal nature, nor that of his hearers, for if he yet please men, he is no longer the servant of Christ, but becomes a transgressor. The doctrine of the cross of Christ, is always contrary to the reasonings of depraved human nature, which the saints as well as all unregenerate men have; therefore I conclude it is not impossible for the saints under the influence of the flesh to let human nature exercise its judgment in opposition to the doctrine of the cross, when the truth is, if human nature with all its reasonings and glorying, is not crucified and brought to silence by the doctrine advanced, it cannot be the doctrine of the CROSS, which always exalts God, and crowns him Lord of all, and debases poor mortal worms in the dust. With this the saints are always pleased after the new man created after God in true righteousness and holiness; while the old man, created and born after the flesh, is forever complaining against it, if speaking at all. To this last nature, belongs strife, and every evil propensity. Therefore every saint or servant of the Lord should be careful not to strive against his God, or the doctrine of the cross; for if they do, it proves that they are ensnared by the devil, and taken captive by him at his will. And particularly ministers of the gospel, the servants of the Lord, and of his church, should take care that they, under the influence of the flesh, do not strive against their Lord, the doctrine of the cross, and against the best interest of the church; but keep under their bodies, and be gentle unto all, not harsh and rigorous, as lords over God's heritage, but as servants of his church, gentle even to such as

cannot, for want of age and experience, use strong meat, but use milk rather. By meat I mean deep and mysterious points in the doctrine, while by milk I mean the points of doctrine pertaining to christian experience, the precious promises of the gospel, and their application to poor, weak, doubting, trembling saints during their first exercises. If the servant of the Lord strives to make all eat strong meat alike, some might be confused and distracted in mind, not being able to digest it, while others could truly suck honey out of the rock, and oil out of the flinty rock. The servant of the Lord, apt to teach both those who are of full age, and those who are not much experienced, must necessarily expect that all will not be so well pleased with his services at all times. How important that he should have patience, and not hastily strive for conformity on every point of doctrine, but if some even oppose the doctrine of the cross in some of its deep points, and by so doing oppose themselves and their own spiritual interest, instruct them in meekness, with the confident hope that God will give them repentance, {or turning from their opposition to the truth,} to the acknowledging of the truth. There is a great difference in opposing the truth for want of age and experience, and opposing it from fleshly natural reasonings, desiring something more popular and congenial with human nature. Those in this situation, if they have sufficient age and experience, should be prayed for, and patiently borne with, and instructed by the servant of the Lord, that they may deliver themselves out of the snare of the devil, who are taken captive by him at his will. I am aware that some think this text alludes to sinners dead in trespasses and sins; but I think not, because sin is the element of natural men and women, and darkness the place of their choice, while if one who has been delivered from the power of darkness and translated into the kingdom of God's dear Son, through the workings of the flesh and the devil, becomes so ensnared as to deny any, or all of the points contained in the doctrine of the cross, or turn to dissipation or to walking disorderly, such a one is truly a captive, or taken by the devil at his will; and the evidence that they are a captive, is that all enjoyment is gone from them, they realize the buffetings of Satan, no enjoyment with the wicked, and none with the saints. Such need to be delivered from the snare of the devil, and repentance, or turning again to the place of their spiritual enjoyment, and the acknowledging of the truth, or they may be delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. If the servant of the Lord gets to striving from selfish or fleshly motives, he cannot please himself, nor his brethren, and he has no forbearance towards such as differ with him in sentiment, not easy to be entreated, self-willed, not backward to find fault with, and denounce others, and well pleased with everything that seems to give him praise, while if he or his sentiments are spoken against, the flesh with its strivings may be

discovered. Now if Timothy and God's servants all, while in the flesh, were not subject to these selfish evil strivings, why say to them, "And the servant of the Lord must not strive." I feel it in my poor sinful nature every day that I live, and try to pray that I may be actuated from proper motives.

May God deliver all his servants from fleshly strivings against him, or the doctrine of the cross, or the safety and peace of his people, and give them earnestly to contend for the faith once delivered unto the saints, that speaking the truth in love, the saints may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working, in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

Your unworthy brother in love,

D.W. Patman.

Oglethorpe Co., Georgia, March 28, 1860.

THE OFFENSE OF THE CROSS.

DEAR BRETHREN: - Having learned lately that you were scarce of communications for the MESSENGER, I have concluded again to write, and as I think of no subject of more importance at present, I will offer a few thoughts in connection with the following words found in Paul's letter to the Galatians, 5th chapter and 11th verse. "And I brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

The impression upon my mind is that the term *circumcision* in the text, includes the whole system of works enjoined upon national Israel by the ceremonial law, as well as every conditional system of salvation that is preached and believed in to this day. The salvation that I refer to is the delivery of sinners from under the law and its curse justly incurred by the disobedience of Adam which equally involved all his posterity. Surely every reasonable person will admit at once, that since condemnation has fallen alike upon us all by the disobedience of one man {Adam} that it is utterly impossible for any or all of us to set ourselves right in the sight of God by works of obedience to his law which we have violated already, and as to the law given by Moses, it never was intended that by rendering obedience to it any should prepare or help prepare themselves for heaven. This law entered that the offence might abound, and by it was the knowledge of sin, and by the deeds of this law shall no flesh be justified. It was not given to

the world of mankind at large, but was confined to the nation of Israel alone, and was conditional, while the blessings promised to and realized by the obedient, and the curses threatened to and realized by the disobedient were all confined to this world, and not to eternal spiritual blessings, nor eternal punishment beyond this world. The priests, the altars, the offerings, and the benefits derived from such offerings, were all confined to this world and to that peculiar nation, and never could purge the conscience from dead works, being outward in the flesh, and typical in its operation. Israel received the law immediately from God by Moses, written on tables of stone, representing the gospel church or spiritual Israel of God, who received the law of the spirit of life in Christ Jesus, individually and collectively, immediately from God written in the fleshly tables of the heart, and made known by revelation of the Holy Spirit, as to one, even so to all, his elect or chosen ones, for whom alone, Jesus Christ offered himself once in the end for all offerings, and by this one offering hath perfected forever them that are sanctified or set apart. While Paul was so zealous in the Jews' religion, confiding in his own righteousness which was of the law, and glorying in that conditional system, he escaped persecution entirely, but when he experienced the un-conditional salvation of the new covenant, and began to preach it, those who had before been his warmest friends now show themselves his bitterest enemies, not because he had done them any harm in person or property, but because he believed and preached a doctrine that cut off all human boasting or glorying, and debased sinful mortals to the lowest degree, but exalted the Author of eternal un-conditional salvation to the highest degree. This constituted it the doctrine of the cross, so contrary to their proud fleshly notions of God and religion, their ambition was excited and acted out against Paul, or rather against God, and Paul had, while in Damascus, to be let down from a window in a basket to make his escape from those who before had been his friends. From that time on to the time of his departure from this present evil world, he continued to suffer persecution, because he constantly, before small and great, preached unconditional salvation by grace through faith, and that not of themselves, but the gift of God, not of works, lest any man should boast. The independent sovereignty of God, saying, so then, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" therefore, "hath he mercy on whom he will have mercy, and whom he will he hardeneth," proud nature is so crossed at, that it replies, "Why doth he yet find fault? For who hath resisted his will?" But the doctrine of the cross replies, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Many claim that

they are persecuted for righteousness sake, who are preaching a system of salvation by works, telling their hearers that Jesus has suffered and died for them, but all that will do them no good unless they comply with certain conditions, such as coming to Jesus, and exercising faith and repentance. If this was true, salvation would depend not upon sovereign grace, but upon the sinner's works, and when the doctrine of the cross exposes such false doctrines, they cry out persecution, yet such realize no loss of friends, worldly pleasure or profit by their preaching. Let us see how it was with Paul, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:7-9. Jesus said to his disciples in reference to sorrows and afflictions that should come upon them for his name's sake, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake; and then shall many be offended, and shall betray one another, and shall hate one another; and many false prophets shall rise, and shall deceive many." Matt.24:9-11. These, with many other portions of the Holy Writ, go to show plainly that whosoever believes, and contends earnestly for the doctrine of the cross, cannot fail to suffer persecution, because worldly, fleshly, religionists with their different names and orders, are, and ever have been vastly in the majority in numbers, and worldly popularity, and while such as make no pretension to religion have never persecuted the church of God. The most zealous, popular religionists have been the most bitter opponents of the doctrine of the cross, persecuting and injuring to the uttermost of their power, such as have continued to contend for the faith once delivered unto the saints. This is not to be wondered at when rightly considered, because the more spurious religion a man has, the worse off he is; for just in proportion to the quantity he has, just in the same proportion will prejudice, hatred and opposition to the doctrine of Christ, or the cross, swell in his bosom. In days past, one in this situation was exceedingly mad against the advocates of the doctrine of the cross, and verily thought he ought to do what he could contrary to the name of Jesus of Nazareth, which he also did, but God stopped him, and showed him how great things he should suffer for his name's sake.

May his mercy be extended to such in this day.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, June 26, 1860.

THE WEDDING GARMENT.

DEAR BRETHREN BEEBE & PURINGTON: - According to request of brother A.G. McKenney appearing in the MESSENGER, July 1st, I proceed to notice the text found in Matt.22:12, "And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." I seldom hear or read this text, without thinking of what Elder George Lumpkin once told me. He said, when he had preached on the subject the best he could, he called on an old Methodist minister present, by the name of Blanton to close, the old man rose up hastily and exclaimed, "And he was speechless! And he was speechless! And well he might be when the garments were made ready, and there in the Piazza, and he would not put one on." In about the same way Arminians all speak of the garments of salvation, {or the robe of righteousness,} as though they were made ready for every sinner of Adam's race, but would do them no good, unless they put them on, or comply with some conditions by which they get them on. But my brother wishes to know what I think of the text, and I will proceed to remark that the language is a portion of a parable spoken by Jesus to the Chief Priests and Elders of the Jews, who asked him by what authority he did the many wonderful works they beheld, and who gave him this authority. They no doubt wanted to get some advantage of him or catch him in his words, but he put them to silence by asking them of the baptism of John, whether it was from heaven or of men, and they answered, "We cannot tell." Neither would Jesus tell them by what authority he did these things, but proceeded to answer them by parables, in which he represented the manner in which they had received, and treated the Prophets, {including John the Baptist,} which God had sent unto them, and also their treatment of him, the Son of God, or King of saints under the old dispensation as well as the new. First, the two sons commanded to go and work in the vineyard of their father; the first saying he would not, but afterward repented and went, the second agreeing to go, but went not; by this he showed them their treatment of John, and his preaching, which they did not believe, and now though they could not tell whether his baptism was from heaven or of men, yet they had not repented of their wickedness in rejecting him, while publicans and harlots had believed, and should go into the kingdom of God before them. He then brings up the parable of the householder and his vineyard, and his servants sent unto the husbandmen when the time of the fruit drew near, their treatment of his servants, and lastly, the householder's Son, and their treatment of him, showing their wicked treatment to servants whom God had before sent, and also how

they should treat the Son of God, and what their miserable end should be; and Jesus keeps up the same subject to the same people by another parable, saying, "The kingdom of heaven is like unto a certain king which made a marriage for his Son." The kingdom of heaven must be the church or people of God in a militant state under the old as well as the new dispensation. The king represents the eternal God and Father of our Lord Jesus Christ, who is represented by the Son. The first servants sent may represent the prophets and teachers, God continued to send to the Jews who were bidden, and would not come; the other servants, John the Baptist and those after him, till the time when the gospel church, under the new covenant, was fully set up, whose labors were mostly confined to the Jews or them that were bidden, and though all things were ready and they were called to the marriage, or preached to by the servants sent, and testifying that the kingdom of God was at hand, yet they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant took his servants and entreated them spitefully, and slew them. The King sending his armies, and in his wrath destroying those murderers, and burning up their cities, I have thought, was realized in the destruction of Jerusalem, and the awful calamity that fell upon the Jews; but before this time the king's servants were sent into the highways, or outside of the Jewish province, to bid to the marriage as many as they should find, as those who were bidden were not worthy; so these servants went out into the highways and gathered all, as many as they found, both bad and good, and the wedding was furnished with guests. Here some difficulty arises to understand, not so much how the proclamation was general, but the servants gathering all, as many as they found both bad and good. The servants last spoken of may represent the Apostles and all succeeding ministers of the gospel. While their proclamation of the glad news of life and salvation was general, yet but few comparatively are chosen and made savingly to realize its benefits, and while these are found and gathered by its proclamation into a church capacity or into the great chamber, God's servants have never been able to prevent impositions on the church by bad men, who occasionally have been gathered and brought in. For the kingdom of heaven, {or gospel church and its ministry in its progress,} is like a net that was cast into the sea and gathered of every kind. Matt.13:47. But when the King comes, {not at the general judgment or at his second coming, without sin unto salvation,} but in his judgment, in his church here, and causing his people to pass through fiery trials, for the trial of their faith and for the thorough purging of the sons of Levi, he finds such as have only a cloak of religion, and have not on the wedding garment or the robe of righteousness which Jesus wrought, and through the faithful ministry of his word by his servants, together with the faithful execution of gospel

discipline by his church, all moved by himself, he comes with authority, finds, and says to such, "Friend, how camest thou in hither not having a wedding garment;" and such are speechless, or placed where they cannot speak in the church; and by commandment of the King in the execution of gospel discipline such are bound hand and foot by his servants and taken away and cast out from all church privileges into outer darkness, there shall be weeping and gnashing of teeth; for many are called, but few chosen. Of this sort John speaks, saying, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." Many have been found by the King during the last thirty years, and have been cast out through the faithful exhibition of his word, at which they have taken offense, because they could not bear sound doctrine, and have turned their ears away from the truth, and have been turned unto fables. Such begin to be manifested by first finding fault of the doctrine, and by trying to injure such as believe and preach it, by denunciations and misrepresentations privately and publicly, and they soon go to their own place, carrying as many as they can lead. I have hastily given such views as have occurred to me in connection with the subject, and leave it for the reflection of my brother, and all others interested. Praying God may guide us in the way of all truth.

Yours in love,

D.W. Patman.
Oglethorpe Co., Georgia, July 12, 1860.

EZEKIEL 18:23.

DEAR BRETHREN BEEBE & PURINGTON: - Having been lately requested by a modern Missionary Baptist Preacher of Madison County, through a physician of this county, I proceed to write something in connection with Ezek.18:23, which reads as follows, "Have I any pleasure at all that the wicked should die? saith the Lord GOD; and not that he should return from his ways, and live?" That all may at once see who are spoken of, and the nature of this wickedness, I will quote from Ezek.33:11, where the same wicked people are spoken to, "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" None can be at a loss to understand that the wicked spoken of were confined to the house of Israel or national church, and not to the surrounding nations or the world of mankind at large. The wicked of them were then, like the wicked who profess to be of the

house of God's spiritual Israel, or gospel church, are now boasting of the equality of their own ways, while they are impiously charging God with being unequal in his ways, or doings, for though they have departed from, or never knew the doctrine of the cross of Christ, and are positively teaching for doctrines the commandments of men, when they are plainly pointed out and described in God's word, and are complained of in their self-confident course they speak loudly and say, "What have we done so much against thee? Our ways are equal, for we are laboring devotedly for the salvation of the world, and do believe it can be accomplished by the proper use of means, such as gold and silver, enough to support a sufficiency of ministers, to preach to all the world, and our way are so equal that we offer to all a chance of salvation, if they will use the means. Therefore, we say to all sinners, that God has no pleasure in the death of him that dieth, but rather that you would turn and live. Turn ye, turn ye, for why will ye die, seek ye the Lord, and call ye upon him while he is near, for they that seek him early shall find him. This appears to us equal and right, and if the Lord God will confine this, only to his elect or chosen ones, his ways are unequal and wrong." Surely, surely, God will bring such presumptuous complainers to realize the just reward of their iniquity. The national Israel of God was a typical people, his peculiar and chosen people, the law was given them immediately by God himself through Moses. It was confined to that nation, their living and posterity depended upon their obedience, while to disobey that law brought down upon them the most severe judgments, and frequently death upon great quantities; sometimes by famine, sometimes by pestilence, or by being pursued and overcome by enemies of surrounding nations. The whole system was a conditional one; the salvation realized by obedience, and the punishment for disobedience, was all confined to this world, and had nothing to do with eternal salvation or everlasting punishment. To obey constituted them righteous, according to the law, while to disobey constituted them wicked. The offerings made once a year by their high priests, were only for sins behind the time of offering, and only went to the purifying of the flesh, were outward in the flesh, and had nothing to do with purging the conscience from dead works, or with preparing those who received the benefits of those offerings, for heaven and eternal glory. The Apostle in showing the difference between this righteousness, which is of the law, and that which is by faith of Jesus Christ, speaks or writes as follows: Rom.10:5-9, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? {that is, to bring Christ down from above;} or, Who shall descend into the deep? {that is, to bring up Christ again from the dead.} But what saith it? The word is

nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Again, Phil.3:9, “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Here both are spoken of; the first Paul calls his own righteousness which is of the law, and which he received and maintained by obedience to the law, securing to him temporal life and prosperity as a national Israelite, but never prepared him for heaven, nor purged his conscience from dead works to serve the living God, but he was still condemned, because he was a descendant from fallen Adam, and yet an enemy to God and his people; but the last was *immediately* the gift of God, imputed to him without his works, through our Lord Jesus Christ, cleansing him from all unrighteousness, and preparing him for enjoyment with the saints or gospel church, and eventually for the eternal world of glory. These wicked Israelites had incurred the penalty of God’s righteous law, and though God had no pleasure in their death, yet it was his pleasure to maintain the honor and dignity of his law in executing its penalty, even if they must die, as the just reward of their iniquity. Yet the Lord God having no pleasure in the death of any but that all should turn again, {or come back to original innocence, not the innocence Adam had before his transgression, but that which they had before they departed from the law given by Moses,} from their wickedness and live. In mercy says, “Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel.” The house of Israel nationally, does in some sense figuratively represent the gospel church or spiritual Israel of God, for as they received the law immediately from God, written upon tables of stone, even so every spiritual Israelite, receives immediately from God his law written in the fleshly table of their heart, whereby they are made free from the law of sin and death, and during their whole pilgrimage in this world, there is a salvation or deliverance realized by obedience, and punishment for disobedience, so that truly they shall eat the fruit of their doings. But as the reward of the doings of national Israel was confined to this world, even so it is with spiritual Israel; for beyond all contradiction, salvation or deliverance from under the law of sin and death, and its curse, and the gift of righteousness, justifying the ungodly before God, and preparing them for the eternal heaven above, is unconditional or entirely without the works of mortals, either before or after they believe. For this salvation, no good works that believers perform are essential, but good works are essential to the enjoyment of saints in the privileges of the church in her militant state, and that they may let their light shine before men, and thereby glorify their Heavenly Father, and enjoy the answer of a good conscience before God,

which is of great price. Even so works of disobedience by neglecting duties, or works called religious, not commanded or authorized by the King of saints, are essential or effectual in distressing such as love God, in letting loose the rein of discipline, throwing open the doors and crowding professed churches with nominal professors to the encouragement of pride and bigotry, making religion a mere matter of worldly traffic and merchandise. If any of God's children have fallen in ranks with such, the text should be strictly adhered to, by your doings; for why will ye die? I have hastily expressed some views which I think consistent with the text, with no hope that any who have not the mind of Christ, or spirit of the gospel, will for one moment receive, or believe what I have written; but will continue to plead self-justification, and pursue their former course. But hoping that it may be instructive and profitable to all them that love our Lord Jesus Christ in sincerity.

D.W. Patman.
Oglethorpe Co., Georgia, July 10, 1860.

THE END.