

the affections and lusts. But before he is aware, he is captivated by the world, the flesh or the devil, and brought into captivity to the law of sin and death. Now he thinks I am undone forever; surely I have committed the unpardonable sin, for I know it was wrong, and God has taught me better, and showed me so much love and mercy; and I have made an open profession of Jesus, and in that profession solemnly vowed, as I have often done since, that I would renounce the devil with all his wicked works; but now I have sinned against my better judgment, and done despite to the Spirit of God and trampled his mercy under my unhallowed feet; I greatly, I greatly fear I have grieved the Holy Spirit until he has taken his everlasting flight, never to return; "surely I am more brutish than any man, and have not the wisdom of a man." I cannot enjoy myself with christians nor sinners, I seem to be one alone, to live in sin I know is eternal death; I remember Jesus says, "come unto me all you that labor and are heavy laden, and I will give you rest." I am resolved, with all my guilt, shame, confusion and distress, to humbly bow at a throne of grace, and pour out my sad complaint in an humble confession of my sins, and implore the mercy of God; and the Lord answers his prayer, and "takes his feet out of a horrible pit and the mire and clay, and sets them on a rock, puts a new song in his mouth, even praises to God." And he thinks he never will be caught in that snare again, and he flees from the temptation as from a deadly enemy; thus sanctification continues until the creature is sanctified throughout soul, body and spirit; and then he must remove to the rich pasture above, and he lays down this clog of clay, in smiling anticipation of a glorious immortality beyond the grave; and the soul is escorted by angels into eternal glory, but the body lies dormant in the tomb, mingling with its mother dust until the great day of the resurrection, when our text assures us it "shall be made alive in Christ;" and when Christ shall come a second time without sin unto salvation, and the voice of the arch-angel, and the trump of God shall awake all nations who are slumbering in the dust, and call them into judgment, not one member of Christ's mystical body shall be lacking, but they shall all come forward, clothed with a glorious immortal body

like unto the blessed Son of God; soul and body shall be reunited and crowns of glory and honor, with palms of victory in their hands; and the happy and sweet employ, will be in highest and sweetest songs of immortality in singing of praises to God and the Lamb, for redeeming grace and never dying love. And there shall be no sin, sorrow, pain or death felt or feared again; there our strained and immortal eyes shall gaze on the glorious and reconciled countenance of our blessed Redeemer, while he is revealing, continually, fresh objects in himself to our ravished vision, deserving still higher notes of praise than we can bring. And the Lamb which is in the midst of the throne, shall feed them and lead them to fountains of living water, and God himself shall wipe all tears from their eyes, and we shall sing that triumphant song, "O death where is thy sting? O grave where is thy victory? For the sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Dear Brother Bodenhamer, and all the readers of Zion's Landmarks, it does seem to me that the above reflections, is enough to raise the soul of every child of God above the transitory things of this world, and enable them to double their diligence in that strait and narrow way, that leads to life eternal, and pray to God to brighten their evidences for heaven and eternal glory, so that they may bear good fruits as evidences of the christian religion, and excell in perfecting of the saints. That God may own and bless this very feeble effort to the hearts of all readers, and take the honor and glory to his great name, and finally save us all with an everlasting salvation, is the prayer of your unworthy servant, for Christ's sake. Amen.

M. McGRAW.

The name of Brother John Churchwell, Macon, Georgia, was entered upon our books at the same time with that of Brother Bazemore, and his paper is regularly mailed in the Macon package.

The money sent by Brother P. C. Thrash, of Jones' Mills, Meriwether county, Ga., on January 22d, has not been received. The papers will be sent from this date, however. Brethren will please remit in registered letters, when the amount exceeds Two Dollars. We believe there are some honest people in the Postal service; but experience has convinced us that some are not so.

Editorial.

Wilson, N. C., March 15.

ELDER L. I. BODENHAMER,
EDITOR.

The following discourse was delivered by Elder L. I. Bodenhamer, some time last summer, to a large and attentive congregation, at Abbott's Creek Church, Davidson County, N. C., and by request of Brother Peter Davis and others, was committed to paper soon after by the editor, under a request that it be published in Zion's Landmark's. Its publication was then declined by the author, because of its imperfections; but is now submitted to the wish of those brethren in its publication.—ED.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death: he ordaineth his arrows against the persecutors. PSALMS 7: 12, 13.

It was the case anciently with the prophets of the Lord, when bearing their messages, to cry, "The burden of the Lord; the burden of the Lord;" and this because of the wickedness of the nations to whom they were sent. And I am apprised, my brethren, of the peculiarity of sentiment that prevails among us, in our day—that is, if a man exposes the sins of the Nation, he is cried down as preaching politics; and the cry is, away with him, he is not fit to preach. But I must inform you, my hearers, that I have been peculiarly exercised for some time past, with the condition of our national as well as our religious affairs. For you scarcely find as many as three individuals that can agree as touching any one thing. And yet my opposers say they wish me to preach the Scriptures, but when the Scriptures come in contact with the wickedness of the nation, and I expose the corruptions and abominations of the wicked, they are offended. And now to show you that the Scriptures expose national or political sins, I will carry you back to the first Psalm, and I want your special attention while I read and comment upon the same. You will notice how the Psalmist introduces, "Blessed is the man that walketh not in the counsels of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Here is the character that is blessed; and it is for you to examine whose or what counsel you are walking after. And as we are not blessed as neighbors, settlements, churches, counties, States, nor as a Nation, may we not justly conclude that we are walking, in and out of the church, as neighbors and citizens, politically and religiously, in

the counsel of the ungodly. But trace the Psalmist farther, and see what he says of the man that is blessed: "But his delight is in the law of the Lord." (Mark, "the law of the Lord;") not in the counsels of the ungodly. And this law referred to, is the rule of life given by God himself, for the government of neighbors, settlements, husbands and wives, parents and children, masters and servants. And to this law of the Lord, the witness, the juror, the lawyer and judge, must delight to come to be blessed. But hear him further: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper." This, my brethren, refers to the upright, or to those who delight in the law of the Lord, as a rule of life, for the government of every branch of religious and civil liberty. Here the Psalmist declares that to such a people who delight—that is, love and take pleasure in observing and executing the law of the Lord—shall be as before quoted, and that whatsoever he doeth shall prosper. Then are we prospering, as neighbors, as husbands and wives, as parents and children, as servants and masters, as judges and jurors, as governors and presidents? You are all ready to answer, No.—Then are we not walking in the counsels of the ungodly, in lieu of the law of the Lord? But the Psalmist, to contrast between such as delight in the law of the Lord and such as walk in the counsels of the ungodly, says: "The ungodly are not so: but are like the chaff which the wind driveth away." You know, my brethren, that the chaff is driven by the wind, while the wheat remains still, and that there is much more chaff than wheat; and when the chaff is all driven out of the wheat, there is only now and then a grain seen here and there. So will it be when the wind of God's justice, or law, blows upon this wicked nation, who are now following and delighting in the counsels of the ungodly more than in the law of the Lord. Hence the Psalmist says: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." This refers to judgment issued by the law of the Lord against the ungodly, when justice shall be meted out, and the sinner against the law of justice shall, by justice, be removed from the congregation of the righteous. But, say some of you that I am now addressing, "You mix too much politics with your preaching." To answer this, I will call you to Psalms 2: 10: "Be wise now, therefore, O ye kings: be instructed, ye judges of the earth." What does this refer to, but to the political kings and legal judges of the nations. The Psalmist tells those political rulers to "Serve the Lord with fear, and rejoice with trembling." That is, the ruler who is in authority is legally the