

never could tell anything about.— Though, in my opinion, when they die that death, they are as Lazarus. When the Lord spoke, Lazarus came forth. It is the same power. So ever since that time I have eaten a little of that Lamb that was slain and was to be eaten with bitter herbs.— Brethren pray for me, for that is all that I can do for you, and but little of that.

J. T.

EATONTON, GA.,
October 27, 1869.

Dear Brother Bodenhamer:—I see that it is time for me and others to renew our subscription to the Landmarks. I should have written sooner, but my health has been very bad, and I did not have as many subscribers as I wanted to send, neither do I ever expect to get as many as I would like to send, for I do think if the Baptists and those partial to their cause, would study their interest as a body and prize Christian correspondence as high as they ought to, and desire the prosperity of their Master's cause as much as they do their own personal interest, I or they could send one hundred or more names in my circle. But I find it a hard matter to get them to think on this subject as they ought. They are all willing to read, and will read something, and it is too often the case that it is some book or paper that has little or no truth in it, and is a curse to them that read them; for I feel sure that if we are benefited by reading, it must be by reading the truth. The Saviour said to the Jews, if you know the truth it shall make you free. This is the freedom that Christians need at this time. I am sure it frees us from false doctrine, with all of its delusion and deceptive charms. The Bible is the source and fountain of truth, but many say that they cannot understand it when they read it, and that they must read something else to get an explanation of it. Well, why not apply to such as God has taught to know the truth? But who are they? Why you say that it is Primitive Baptist preachers. I think so too. Then why not hear them? I do as often as I can, but that is seldom. Well, if you cannot hear them preach a sermon, sit down by the fireside and read one that they have written in the Landmarks.— There is some of the best and ablest gifts, and there you can get a sermon from those that you will never see.— But some say they would like to read

the Landmarks, but they are not able to pay for it. If they would think of what they are doing with their money, they will find that in the course of one year they have thrown away enough to pay for two or three papers. And more than this, you will always have something on hand that is worth reading, that is calculated to build you up when you feel cast down, and strengthens you when you feel weak, and establish you in the truth. Others say that the paper is too small. So I say. But whose fault is it? Surely we will not blame the editor, for he is no doubt doing the best he can under the circumstances. Now, brethren, let us all do the same thing, that is the best we can, and we can have as large a paper as we want. Let us all come right up to the support of the paper.

D. L. HITCHCOCK.

HENRY STATION,
HENRY COUNTY, TENNESSEE,
October 22, 1869.

My very dear Brother Bodenhamer:—I send to you a piece that was revealed to me in less than one hour, and I wrote it down. I wish you to publish it. I want you to study it well and compare it with the Scriptures and you will find it true.— Though deep and mysterious, it is interesting indeed.

The eternal union, who can tell
The secret that in God doth dwell?
When Head and members all agree
In one God—the eternal Three!
There is God the Father, and the Son,
And all the members names in one.
Christ, He came upon the earth,
In order to receive his birth,
And a body did assume,
That he might suffer in their room.
He was veiled in flesh and blood,
Still He was the Son of God.
Now behold the mystery
Which we find to be in three;
Though there's Three, is but One,
Which is God's eternal Son.
Now in heaven, as before,
Behold there's only One, no more.
Can it not be truly said,
The Spirit dwells in the God-head?
Was not grace there given us,
Given in the Holy-Ghost?
Who, in the covenant of grace,
Came in time to fill His place,
To unite the members all in one,
To be equal with the Son,
That Head and members all may be
One, in the eternal Three.
One is the Spirit and the bride,
Which proceeded from His side.
Christ the Head and Holy Ghost,
Will excell the heavenly host.
Then the secret will be known,
Through the everlasting Son;
The union in the Trinity,
Ever was and ever will be.

God saw the church in heaven before time, in mind and purpose, as complete as it will be after time.

When the Son delivers up the kingdom to the Father at the end of time, God will be all and in all; there will be Father, Son and Holy Ghost; the church will be the Holy Ghost and the Holy Ghost the church. Christ and His bride are one, hence the grace and glory will flow from the Father through the Son to the church, and praise and adoration to the Father through the Son eternally.— Reader what kind of beings should we be in obedience and humility!— I, one with the few babes in Christ, the blessed above all! I, who came into the world in seventeen seventy-eight, in this month, baptized eighteen nine and blest above all, both soul and body, as I think! Brother, if you do not publish this it will not offend me, yet I hope you will. I want the church all to be of one mind. I am one who am wondered at. This world is nothing to me, in a way of love to it.

Fare you well, my brother,

D. CLARK.

Editor L. I. Bodenhamer:—By your permission, I will say to your readers through the Landmarks that I have written and published a book titled "A Practical Discourse upon the Sovereignty of God," with other material points derived therefrom, of election, special redemption, effectual calling, and the perseverance of the saints in grace. In this work I have fairly stated, and to the best of my capacity defended the above-named points of doctrine. I have inserted the most plausible objections to the several points which has met my view, and my answer to the objections follows. Each subject is treated in a practical manner, showing that the repentance, faith and holiness of the saints are not conditions of their election, as Arminians allege, but effects and evidences of their election. The book contains 216 pages, well printed upon good paper, and well and neatly bound. The work has been read, approved and recommended by some of the ablest ministers in the South. I propose to send the book to any address in the United States, postage prepaid, at \$2.00 per copy, and I would add that the fact that some other larger books sell for a less amount, does not argue that I have put an extravagant price upon my work. I had only one thousand copies printed, which cost me a little over seven hundred dollars in cash. Of the

number which I had printed I have already given away a goodly number to introduce them, and shall no doubt have to give away more still. I pay twelve cents postage on every book I mail. All these things considered, my best friends fears are, that I shall sustain a pecuniary loss from the publication. However, I cannot say that I am perplexed with such fears. My writing and my preaching is one, and prompted by the same Spirit. Whether either is acceptable to the Lord or not, is a point of great concernment with me, but when I can feel that the Lord accepts my labors either in writing or preaching, then I can trust him for every pecuniary blessing that will be for my good in this world. If I could have had four or five thousand copies of my book printed and bound at once, perhaps I could better afford to sell them at one dollar per copy than I can at two as it is. However, I have found ready sale for the work wherever I have been able to introduce it. I hope that my ministering brethren, or any other who may feel an interest in such a work, will assist me in introducing it. I will send half a dozen or more copies to any agent who may apply for them, and compensate them for their trouble in selling them. All communications must be addressed to

JOHN ROWE,
Butler, Taylor county, Ga.

[From the Primitive Baptist, 1835.]

The Grace of God.

Grace is a word, which, in its true Gospel sense, is by many, little understood. It is in its signification of so transcendent and infinite excellence as to admit no word in our language that can add to its quality. Consequently, any word added to increase its excellence, is a detracting or an incumbrance. As it respects gifts and qualifications by grace, words are prefixed or added in the New Testament to distinguish the measure or quantity; such as, "full of grace and truth," "great grace," "abundant grace," "more grace," "manifold grace of God," "true grace of God wherein ye stand." We would explain grace to be, the favor of God bestowed upon sinners, without their deserving it for their own sakes, and without their asking it. The term "free," prefixed to "grace," ("free grace,") is not only an incumbrance, but a forgery; since neither Christ nor the apostles used