

and realize his sensible presence, in applying his sweet promises whereby we sup with him in the same cup of suffering, in the same reproach, and in the same joys. "As ye are partakers of the sufferings, so shall ye be also of the consolations." 2d Cor. 1:7.

Dear aged sister White, I am not aware that we have ever met in this world. May we often meet in our petitions at a "Throne of grace," and thus "Grow in grace and in a knowledge of our Lord and Saviour Jesus Christ." I hope to hear from you again.

Yours to serve in the gospel of Christ,  
W. M. MITCHELL.

EDITORIAL.

L. I. BODENHAMER, EDITOR.

WILSON, N. C., MARCH 15, 1870.

EDITOR ZION'S LANDMARKS:—

Please be kind enough to give your views, through the Landmarks, on third chapter and ninth verse of 1st John, which reads as follows:—"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."

A LONE WANDERER.

In the chapter in which the above text stands, is set forth the children of God, and the children of the devil, and each characterized, so that the child of God may know himself, and others of the same parentage, from children of the wicked one. (First.) The love of the children of God is not a natural love, but a love bestowed upon them by the Father, entitling them to heirship with God, so as to be called the sons of God. John 3:1. Hence the text saith, "Whosoever is born of God doth not commit sin," as if it should read, the soul that is born of God. For it is the soul that is born of God, if we are the sons of God, and not the flesh. "That that is born of the flesh is flesh, and that that is born of the Spirit is Spirit." Hence it is the soul that is born again; and being born again, it is born of God, and in its second existence, partakes of the divine nature of God, of whom it is born. 2d Pet. 1:4. And being of the divine nature of God, and His seed, or Spirit, remaining in the soul, it (the soul) cannot sin, because it is born of God, and is in His divine image, "kept by the power of God, through faith, unto salvation." And as God cannot sin, neither can the soul sin, that is

born of God. For we, being born of Adam, partook of his sinful nature, and could be none otherwise than sinners; but now, being born of God, we are partakers of His divine nature, and can be none otherwise but free from sin. Hence all the sin committed, that is alledged to the Christian, is only in the flesh, which is another man; but the soul that is born of God, neither proposes, provides, assents, nor consents, to any violation of God's laws, and as such is not charged in God's account, for any act of the flesh. That is, the sin of the flesh is not imputed to the soul. Hence David saith, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Psalms 32:2. St. Paul, in making an extract from the Psalmist, says, "Blessed is the man to whom the Lord will not impute sin." Rom. 4:8. Hence we see the riches of God's grace, both in the imputation of righteousness to our souls, and in the non-imputation of sins; for it is as necessary to salvation, that no sin shall be imputed to our souls, as it is that the righteousness of Christ shall be imputed to our souls. For if any act of sin of ours, were imputed to our souls, it would be some sin that never was imputed to Christ, and never imputed to Christ, no atonement made for such sin; and if no atonement, no forgiveness; and if no forgiveness, the wrath of God abideth. David in the flesh, evidently sinned, when he committed adultery with the wife of Uriah, for he says so:—"Against thee, thee only, have I sinned, and done this great wickedness." But David, in the Spirit, was a man after God's own heart, and that sin of David was of the flesh, and was charged to the flesh, and punished in the flesh, for God took his child from him by death, to the great trouble of David; but in all this the soul of David never sinned, because it was born of God, and stood as much opposed to the crime in his own person, as if it had been another guilty and he innocent, for he condemned the man to death, under the parable of Nathan, before the Prophet revealed to him the secret, showing that the soul of David was averse to his conduct, and did not partake in it, and as such did not sin. But in the flesh we all sin, for it is written, "For there is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20. But the children of the devil are manifest, in that they com-

mit sin wilfully, and delight in it after it is committed, while the children of God, against their will, and abhor themselves for doing the wrong. They that are born of God, try with all their power, to shun evil; the children of the devil seek evil, and avail themselves of opportunities to do evil. He that is born of God, loveth his brother in deed, not only in word, and seeing him stand in need of worldly goods, if he has of such things, he is willing to bestow upon him. 17th verse. He that is of the devil hateth his brother, as did Cain, and is a murderer. The life of the child of God is evidenced in this chapter, and the children of the devil. Now judge ye yourselves by the evidences. Do you love God? If so, keep His commandments. Do you love your brother? If so, have you proved it according to the evidences laid down, so as to satisfy your own heart; that you have opened your bowels of compassion towards your suffering brethren, so as to pour out of your worldly goods, according to your abilities. If you have thus acted, you have the evidence that you are born of God. But if to the contrary, you have fared sumptuously yourself, and have spent your hundreds to be like the world—that was of no use to you nor any one else, but an injury, and fuel for pride—and have suffered the groans of your brethren to go unheeded, and have turned them from your door empty, do you not fear that Christ will ask you in that day, saying, "How, dwelleth the love of God in you?" And if so, what wilt thou answer Him? Wilt thou then say, I joined the church, and when convenient I attended the days of preaching, unless it was when I was busy in my field or store; I talked religion, and contended for the faith. But will He not say to you, Didst thou do religion, and didst thou live by faith, and did the faith that thou contended for move thee to a discharge of every good work, believing that you would receive the blessing of faith proven by your works, though it should come cross handed.—Ed.

The receipts of monies paid to the Editor on his late tour of appointments, have been credited on the books, and will be acknowledged in the first April No. Also some omissions will be corrected.

We thank the brethren and friends for their continued liberality in sustaining the paper. We hope that

none will neglect to notify us of mistakes or failures to credit, for fear of offending either Editor or Printer.—We try to be careful, but are as liable to mistakes as other men. Yet, our desire is, to do full justice to all patrons. Therefore, we take it as a kindness, not an offence, to receive notice of any omission on our part.

Brethren and sisters are again solicited to write for the paper.—We sometimes have more than we can insert for several numbers; at other times we have not a sufficient amount to fill up. We therefore invite all who have impressions, to write, and leave us to publish as rapidly as circumstances will admit.

Afflictions, when sanctified, are real blessings; they work humility and wean from the world; they teach us to pour out not our words only, but our very souls, before God in prayer; and create an ardent desire after that inheritance in heaven which is incorruptible and immortal—after those mansions of peace where sorrow and sighing flee away. \* \* \* \* Should you inquire what benefits accrue from afflictions? Many and precious. They tend to wean us from the world. When our paths are strewn with roses, when nothing but music and odors float around, how apt are we to be enamored with our present condition, and forget the crown of glory, forget Jesus and everlasting ages! But affliction, with a faithful, though harsh voice, rouses us from the sweet delusion. Affliction warns our hearts to arise and depart from these inferior delights, because here is not our rest. True and lasting joys are not here to be found. The sweeping tempest and the beating rain teach the mariner to prize the haven where undisturbed repose waits his arrival. In like manner, disappointments, vexations, anxieties, crosses, teach us to long for those happy mansions where all tears will be wiped away from the eyes, Rev. xxi. 4; all anguish banished from the mind; and nothing subsist but the fullness of joy, and pleasures forevermore.—Harvey.

Prize and value highly the holy Scriptures, the word of God, and say as David once did, when he wanted a sword and it was told him there was none but the sword of Goliath, "None like that." Satan will, it is feared, ere long make a diligent search for arms. Do as David did: hide thy sword—"Thy sword have I hid in my heart that I might not sin against thee."—Psa. cxix. 11. Get many promises ready against thou be beset, and shalt have need of them.—Keach.