

ZION'S LANDMARKS.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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AT HOME, 1 mile west of Henderson, }
Rusk County, Texas, }
September 11th, 1870. }

Brother Bodenhamer:—It seems to me that months and years have passed away since I have felt more solemn and serious than at the present time. The wonderful provisions in the great plan of salvation, from which flows an unceasing and an untiring love for the cause of Christ and his followers, causes me to say with David, O, Lord, my heart is not haughty, nor mine eyes lofty: but surely it is a great matter, yea, too wonderful for me. (Psalms 131.) David had vowed a vow, that is, he had promised to follow him, the Lord, and said that he would not give sleep to his eyes or slumber to his eyelids until he found out a place for the Lord, a habitation for the mighty God of Jacob. The above quotations, my brother, I realized experimentally when I vowed my first vow publicly, that is, put on Christ by open profession, promised to follow him through evil as well as good report, and for conscience sake, which conscience was in my bosom not the head; it being the stronger man leads the old fleshly body down into the liquid grave and then to rise in newness of life; a burden left the bosom, and in its room and stead a place is found for the habitation of the mighty God of Jacob. The Lord hath chosen Zion, he hath desired it for his habitation. Yea, he hath ordained a lamp for his anointed. (Psalms 132.) Now, brethren and sisters, you who are such able writers, and in comparison with whom I do not amount to more than a mark in the sand, perhaps my desires for the good of God's people may be as large as yours, so bear with my folly a little and let me speak a few words to a class who feel near me, yea, are in my bosom, viz: those who feel that God, for Christ's sake, has pardoned their sins, but who have never went in the discharge of your duty; you who have for years been safely

kept and preserved in the ark of the covenant of grace amid the obnoxious bull-rushes of this fast age of time, perhaps for twenty years, unobserved by persecutors, but not by God's people—they have an eye to see, and have been there too. Come out and feed more bountifully at the King's, yea, the King of kings table, or your Father's house, for there is plenty of bread for his whole family. Give not sleep to your eyes nor slumber to your eyelids until you find out a place, a habitation, for the mighty God of Jacob.

Here bounty mercy shall be given,
To all his soldiers here,
And glorious crowns of joy in heaven,
When Jesus shall appear.

Now in unison with David, the Lord, through John when on the Isle of Patmos, speaks to you in the plainest language and says, (3d chapter and 19th verse Revelation,) As many as I love, I rebuke and chasten. You feel his chastening rod perhaps every day, in divers ways, and you want to live with his people; they are so much better than you are that it is almost an insurmountable bar; the Conference floor is too solemn and sacred a place for you to tread your foot on; but thanks be to God, who giveth us the victory, that he looks to his Son Jesus Christ, and made Him to be our wisdom and righteousness, our sanctification and our redemption; and all this done not a few days back, but in the ancient settlements of eternity—grace given us in Christ before the world began—bore your sins in his own body on the cross, sweat as it were great drops of blood. Think, poor soul, if your load of guilt was so heavy to you, what must have been the weight of the sins of all his people. No wonder he should pray his Father that if it was possible to let this cup pass; but it was not possible, he paid all the demands of the law for you. Still he proceeds to do more for you and me than the law demanded; though it demanded

his burial but not his resurrection, yet he arose to justify you in his Father's presence, has revealed himself to you as a sin pardoning God, and says to you, Repent, turn from your course, put him on by open profession; behold, I stand at the door and knock, if any man hear my voice and open the door I will come in and sup with him and he with me; as to say, I make the impressions on your mind to join the church, opens the door. You go in to the discharge of the duty or duties you feel to be enjoined on you. This is a fine Arminian text, but it belongs alone to a believer—the coming in and supping, the joy, ease of conscience in the discharge of duty now in the midst of trials and storms and the slanders of all the wicked world; all is well, all is peace; Christ supping with you and you with him; you have found a place for the habitation of the God of Jacob. Matthew says of him, that He and his Father will come in and take up their abode with him. Jesus, for the joy set before him, endured the cross and despised the shame; can't you, poor disobedient soul, do like him? He does not require one thing of you that you cannot perform; he is a reasonable master and the best one to pay I ever worked for—often pays midway the work. Right about this place is the victory that we obtain over the world, and as it is faith, and we have or ought to show our faith by our works; it calls on all God's children—all that hope they are one of the highly favored of the Lord—to be active in the discharge of Christian duties. Yet he feels weak and sinful—often feels that the duty is so great that I sink under its weight. One thing I would say here to all God's children, that strange as it is to me, yet true, I somehow or other have never forgot to remember you all at a throne of God's grace. I know your strength is in him, and you always come up before me, who am the weakest of all the weak. I will

close by asking to be remembered by you all. I well know your faces I shall never see in time, but say in the close, that I believe with all the powers of my soul, that I shall join with you in praising God around his throne, and sing halleluiah, for the Lord God omnipotent reigneth. J. E. HARDIE.

EDGEcombe COUNTY, N. C., }
October 11th, 1870. }

Mr. L. I. Bodenhamer—Dear Sir: Through the tender mercy of an all wise God I am spared to avail myself of the privilege to try to relate what I hope the Lord has done for my poor soul, as I am not able to be about my business. But the task is so great I almost shrink from it; but if the Lord will be my helper I will say a few words. I will say that if my eyes were ever opened to see the condition of my lost and ruined state by nature, it was on seeing my wife baptised, and there it seemed that we were parted both in this world and that which is to come. I continued in that frame of feeling for some length of time—how long I am not able to say—but if am not mistaken she was baptised in June, and some time in the latter part of the same year I was summoned as a juror, and went to serve my tour, and while I was there I went to stay with my brother-in-law, and when bedtime came he asked me to help him sing a hymn, and then he went to duty. Whether I slept any or not I am not able to say, but while lying and studying over the condition of my soul, it appeared that a man came to the side of the bed and took hold of my right hand, but he never said anything, and he was dressed in a long white garment. When I opened my eyes I saw no one, but it seems to me that I can almost feel that hand now at times. Right here I felt to rejoice, for I felt that my burden was gone in part. But those feelings did not last long before I got back in trouble again, and remained in deep distress. One