

Then they say their church is burnt. We read that wood, hay and stubble shall be burnt, and we suppose that some of the churches built by Missionaries or man could not endure much fire; they mean that their meeting house is burnt.— These same people can write in Latin, and ridicule us for our ignorance of English, yet they often call wood, brick and mortar their churches.— Thus committing a fatal verbal blunder, unless such things are their churches. We think good comfortable meeting houses very convenient places for people to meet in, and regret that this house was burnt. Nor have we any idea at all that a single Primitive Baptist encouraged or endorses any such a thing as they are here charged with, but, on the contrary, our people heartily condemn all such acts. We are not surprised that "Amicus" should withhold his name, for perhaps even he is ashamed to let his true name appear in public, although he would like to fasten this stinking reproach on our whole "sect," which already is everywhere spoken against.

Will the *Biblical Recorder* make some exhibition of his friendship by publishing this condemnation of house burning and slander.

EDITORIAL.

P. P. GOLD. - - EDITOR.

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Remarks on Rom: xi: 12—16.

MONTEZUMA, MACON, Co., }
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DEAR BROTHER GOLD:—I have concluded to write you a few lines, making the request if your time and business will admit, that you would give us your views on the 12—15 and 16 verses of the xi chapter Paul's Epistle to the Romans. I have often perused that and given it some study, but still continue to be in the dark in regard to the Apostle's laying so much stress upon the rejecting of the Jews as though it had opened the way for the adoption of the gentiles into the church of Christ.

I hope you will excuse me and not think me inquisitive relative to the many mysterious points in the Bible. In my old age, and under many afflictions, I am deprived of the high

privilege of attending on the preaching of the Gospel with my brethren and sisters in the church meetings. I therefore place a very high estimation on the perusal of your paper.

I am with sincere regard your brother in tribulation.

JACOB FUDGE.

This chapter is profoundly mysterious and full of wonders as Paul expresses near its conclusion: "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."

The question is perhaps asked, why could not salvation have come to the Gentiles through the belief of the Jews?

Why should it be necessary for them to become enemies of the gospel for the sake of the Gentiles, that is, in order that the gospel should come to the Gentiles? Nature would say that the more the Jews believed the more that would encourage the Gentiles to believe.—The teaching is very plain here that the fall of the Jews secures the gospel to the Gentiles, the riches of the world comes through their fall; the casting away of the Jews is the reconciling of the world; the natural branches (the Jews) were broken off, that the wild olive tree (the Gentiles) might be grafted in; all which is certainly contrary to nature and a mystery.

Let us illustrate: It is impossible for a carnal mind to see how, by the fall of Adam, salvation is come to the lost in him or that God makes the wrath of man to praise him and restrains the remainder of wrath.— Human reasoning would argue and hold that the more man improves his condition the surer is he of salvation, and if he could attain to perfection, which of course he can as it is required of him, for man, say they is required to do nothing which he is unable to do, he would be saved. But there was a time when man was upright and righteous in the eye of the law, but when he fell, by his transgression, from that estate the law did not fall in its demands—it relaxed no hold—to suit his fallen condition, but it still demands the same perfect obedience. Man is utterly unable to keep it, and now grace comes and provides a sure way of salvation to and for man in his lost estate, which would not have come to Adam if he

had remained in obedience. Then shall not we commit sin that grace may abound? We could not do so for that purpose. God forbid If we were dead to sin how could we live in it.

If the Jews had kept the law committed unto them and continued therein righteousness would have been by the law, and Christ had died in vain. When all had gone astray, each turning to his own way, then the Lord laid on Jesus the iniquity of us all. When we were without strength, in due time, Christ died for the ungodly. And the wickedness of the Jews which contrived the death of Christ, and the wicked Jews who put him to death, are the occasion of his being lifted up that Gentiles (or all men) might be drawn to him. He dies without the Jerusalem gate, that he may save the Gentiles, and through this bloody deed is the propitiation made for the whole world, while the Jewish establishment is utterly dissolved,—their genealogy lost, their priesthood gone—their place and nation taken from them—no more have they a national existence, but the exceedingly more glorious kingdom of grace is risen over its ruins reaching to those that had not been the people of God: "where sin abounded, grace doth much more abound;" "where dragons lay there reeds and rushes spring up."

How could this Spiritual Kingdom of Jesus arise without the downfall of the other? how could the natural sun arise and allow the stars to twinkle and the moon to shine, and how could the moon and stars be shut up and the sun not shine, since He who hath commanded light to shine must be obeyed? so how could the Jewish system be abolished and a more glorious one not be set up without God's purposes being frustrated and his promises made void? While the law stands over a nation or a sinner how could they or he if guilty be otherwise than shut up and condemned under its penalties? but when that law is magnified by the obedience of him who enacted it, how shall not his righteousness be the end (satisfaction) of that law, and will not the downfall of that sinner who is under it be celebrated by the coming forth of the fruit of obedience to the law into the liberty of the gospel, or will not the prisoners of hope be commanded to show themselves? But it is not the same corrupt man

that is carnal and sold under sin that is born of the Spirit, but the new man (Isaac) or the children of promise are counted for the seed, and the downfall of the old Jewish, corrupt body of sin found in every gentile, is the occasion of the preaching of the gospel to the new creature. How could the glory of the resurrection of the dead be exhibited without the downfall of the natural body. The old body will not be raised, but such a body as is prepared of the Lord, not of the old Jewish covenant but a new covenant body; however this does not come to pass until the dissolution or downfall of the first one.

We have been using these illustrations in order if possible to express some of our views concerning the subject under consideration.

The Jews were going about to establish their own righteousness, but, being ignorant of God's righteousness they had become so blinded that their very table (the alter and Jewish worship) had become a snare, and truth a stumbling stone unto them, blindness in part had happened unto them, their system is taken away—what for? Through their fall salvation is come to the Gentiles to provoke them to jealousy.

Now if the fall of them enrich the world, what shall the rise of them be? The world would say, its impoverishment, No: The receiving of them will be life from the dead—so much gained. The reasoning, is contrary to nature but far better, in grace; "For as ye gentiles, in times past, have not believed yet have now obtained mercy through their unbelief." Since the Jews would not believe, said the Apostles, Lo, we turn to the Gentiles, and also in the end to provoke the Jews to emulation. (Naomi should bring back something from Moab) "Even so have these (Jews) also now not believed, that through your mercy they also may obtain mercy."

Here grace reigns, for the unbelief of the Jews is the occasion of the coming of mercy to the Gentiles and this mercy to the Gentiles shall abound so as to return with prevailing mercy to the Jews.— For if at present the Jews are enemies to the gospel in order that the Gentiles might hear it, still they are beloved for the fathers' sakes (Abraham, Isaac and Jacob): "For the gifts and callings of God are without repentance." When God makes a gift or calling in the new