

# Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

VOL. VI.

WILSON, N. C., SEPTEMBER 1, 1873.

NO. XX.

COMMUNICATED.

GENERAL EPISTLE TO THE SAINTS  
IN MISSOURI AND INDIANA—  
AND TO ALL THAT LOVE  
THE TRUTH.

KERNERSVILLE, FORSYTH CO., N. C.,  
July 13th, 1873.

Brethren, Sisters, friends, and Elders  
of Missouri and Indiana:—

"Grace be unto you, and peace be multiplied."—Many have been my thoughts of you all since I took my leave of you for home. I was rejoiced to find so many of my Father's children in distant lands, in my recent visit West, and more rejoiced to find their Spiritual health good—so that they could eat without murmuring at the King's table. Neither did you, as I know, even murmur at the King for sending you a message at the hand or mouth of such an earthen vessel; for you well know how the fashionable and religious wealthy are, and ever have been inclined to turn their noses up and stick out their lip against the King of Zion—his table—his provisions—his house. The manner of serving at this table is in Spirit and truth, and EARTHEN vessels only are used to hold the finest dainties. For this old-time-way of living, all the copper, silver, and gold-smiths and patent religionists of modern Divinity, lift up the heel and say, aha! aha! But, you well remember that we are to have this "treasure in earthen vessels that the excellency may be of God and not of us." Hence, your receiving of this heavenly treasure joyfully at the hand of a poor earthen vessel, is evidence to my mind that you are also as willing to attribute the excellency of the power thereof to God, and not to the vessel, which is—gospel right. It also showeth that you are living upon what is brought to you in the vessel and not upon the vessel. You also know that you cannot cook without FIRE, and vessels that are used for cooking may and will look on the outside, black and unclean; but the outside of such vessels is the worst side. "I am black but comely"—(Solomon)—for the FIRE must be applied to the outside of the vessel before you can clean the inside. Hence, it is—the more fire applied the more the vessel is cleansed within, but the more haggard it looks without. Therefore, the experienced cook will not object to the supper because she sees the black pots in the dining-room. For, she beholds inscribed upon such pots "Holiness unto the Lord" which sign of fire upon the cooking vessels would

argue to the experienced cook "cleanliness to the supper." But to the PARLOR GENTRY who have no knowledge of preparing a supper experimentally it would argue uncleanness, and their refined (miscalled) stomachs would reject the richest diet even if it was composed of God's foreknowledge, his electing and everlasting authority, his holy calling, his gracious justification, and his eternal glorification. While the same individuals would greedily eat a stewed skunk of Arminianism seasoned with wild gourds if it was brought to them in a gold or gilded cup, or spread in a white sepulchre. This shows that they have men's persons in admiration, and look more at the outside qualifications than they do to inward cleanliness and gospel diet. Remember, therefore, that the more you use cooking vessels the blacker they look on the outside; but the cleaner they are kept within. Then if you see, and feel black and uncomely in yourselves, which is the outside of the vessel, it assures me of your being in the service of the King's House, and of your being clean within, and glad would I be to meet again in Missouri and Indiana an house full of these onerary black earthen vessels, especially if I were hungry, for I should expect quite a "feast of fat things on the lees well-refined."—For I know you would tell me how vile you felt, how sinful, how poor, how hell-deserving, how justly condemned, how helpless, and how long you have been lying at the pool desiring to be made whole, and had to wait till Jesus, the great physician said: "Wilt thou be made whole?" Many of you have realized that there is virtue in him whom my soul loveth to heal a wounded soul, to stay the issue of blood, to open the eyes of one born blind, to dispossess men and women of a legion of devils, to raise the dead and give eternal life to as many as the Father giveth him.—But, some of you may be yet withering by the pool. If so, as you read these lines may the holy fire of heavenly light fall upon your fetters of unbelief, and burn off your green withs, shake the foundation of your prison, open the iron gates of death, roll back the stone of your sepulchre, and as this stone is rolled away may you see the King in his beauty and be caught up with him in his risen state, and as you leave your grave-clothing may you be clothed with his salvation, and when I hear from you may I hear that the lost is found, the blind made to see, the

lame to walk, the dead raised, and the poor have the gospel preached unto them. For, this to you would be a heaven below—the Redeemer to know—and, me thinks the heavenly joy would strike the electric cord of my heart in this Eastern shore as soon as the heavenly message reaches this poor earthen vessel.

I now bid you adieu. I write to you all at one time through the LANDMARKS because I cannot find time to write personally. I propose writing again through the LANDMARKS as soon as I can find time.—I send you a specimen copy of the LANDMARKS and hope it may be a welcome visitor to you. If so, if you will give it an invitation by sending the Editor, P. D. Gold, \$2 00 at Wilson, N. C., it will visit you twice a month, and you can talk to me and I to you. If you should subscribe make a club, (see club rates) and send money as directed in the paper by Editor. Brethren, Sisters, and Friends are invited to write to the Editor, LANDMARKS.

I. I. BODENHAMER.

WE will publish the following letter and hope it will be the last one on the difficulty between our Brethren in Texas, hoping that they may live in gospel truth and gospel peace.

MEXIA, TEXAS, July 6th, 1873.

Beloved Editor:—

No. xvi, of Vol. vi is now before me, and I see on 1st page a letter from Benjamin Parker, in which he professes to write from "a feeling sense of duty," and adopts the motto "Now let facts speak for themselves and then you can judge for yourself." Again, "We keep nothing covered up, but wish everything to come to the light." But before I go further, I will say to you, dear Brother Gold, that if you think I am dealing in harshness instead of "facts" you can lay this aside. I approve of your remarks on said letter. But do you think that "justice" to yourself and Brother Bodenhamer, and to the cause you profess to honor, would have admitted of your passing unnoticed the public slanders of the Recorder? I have rejoiced to see that you were able to defend yourselves, I fully agree with you that it is to be expected that somebody will oppose us if we write much for the public, and that it is time wasted to notice the clamors of all—that "we must learn to bear and forbear." But Elder Parker's motto is "let facts speak."—Now, if "facts" brought "to the light" will not lift the veil of reproach thrown upon our little Church by Elder Parker, then let us go down

under the odium of all orthodox and orderly Baptists, not to say, of a holy God. Now to "facts:" Elder J. T. Seely came from Mississippi to this country in 1865, and having been in controversy with non-resurrection two-seeders in that State he was well acquainted with the doctrine, and he thought he could see some of it here, but on questioning them on the resurrection (for he thought all two-seeders denied the resurrection) and finding that they believed in the resurrection of the body, and that they seemed to be very fond of his preaching, he joined Union Church. All things moved on in tolerable good order for two or three years, an argument occasionally arising especially when Elder Seely would publicly denounce two-seedism, and this he did frequently. The leading ones began to show dissatisfaction. In March 1869 I was licensed to preach. They tried very hard to prosylite me to their two-seed system, but I would not. In October of that year (69) the Association was held on our (the West) side of Trinity river, and Elder Ben. Parker preached the introductory sermon from the text—"What is man?" &c.,—and did his best in defence of his favorite theory, being quite fearless and defiant, he said: "I defy the world on it," again, "I fear not the face of clay," again, "I know not what better I can do than to wear out my old lungs in defense of it." Elders Dewman and Thomas, of Concord Association were present, and Elder T. M. Duke, now gone to California. These Brethren no doubt remember some of these things. Elder Seely was put up on Sunday, and he was so pointed and positive, that it was prophesied that he and Elder Parker would "run together." Time proved this prophecy to be correct, for in July next following, they met at a Union Meeting in this (Freestone) County, when Elder Parker took the 7th chapter of Romans for a text, and said that there was "no text so badly misunderstood as that of the law," [No, for the Old Baptists had, previous to Elder Dan'l Parker's day, understood that ALL MEN were under it.] and said that Christ redeemed "all of them" i. e. all that were under the law! He also used an illustration to show that God would be unjust in sending men to hell for the violation of law. The illustration was about this: "Suppose the Legislature of Texas was to pass a law that, if a man stole a horse he should go to the Penitentiary, and the Court or Judge should sentence him to be hanged, would not the Court be guil-