

might be one with him in Spirituality. "For as much then, as the children (the elect, the children of the promise, those of Adam's race who were chosen in him—Christ their federal, or covenant-head surety and elder Brother) are partakers of flesh and blood, he also himself likewise took part of the same," &c. Adoption is a resurrection. "The hour is coming, and now is, when the dead (in trespasses and sins) shall hear the voice of the Son of God, and they that hear shall live," Again, "Ourselves also," says Paul, "do groan within ourselves, waiting for the adoption, to wit: The redemption (resurrection) of our body." At death, the soul that is "born of God leaves its prison-house and goes to him. The body also is united to Jesus by covenant ties, hence, he has promised to ransom it from the power of the grave. As to the glories of the raised bodies of the saints, no one can describe it, for "eye hath not seen, nor ear hath not heard" it.

Brother Gold, if it is agreeable with your feelings, give this publication with, or next after the one accompanying it, and I will then cease writing for a season.

Yours, to serve,
JAMES C. DENTON.

PEPSYLVANIA CO., VIRGINIA.
June 22nd, 1873.

Brother Gold:—

I am alone, and it has been on my mind for some time to write a short piece for your inspection. (Being the first attempt I ever made.)—Knowing my ignorance and unworthiness I almost shrink at the thought. But, hearing from so many of the Brethren and Sisters so hopefully telling their travels from a state of nature to a state of grace I feel like I want to let them know who I am and how I have been getting along these many years. I was born June 25th, 1800. My parents were of the Methodist belief, and I was raised up in that belief, thinking I could get religion at any time, and put off the idea of obtaining religion until I accomplished so and so. All that I had to do was to give my heart to God. I thought it was in my power to choose or to refuse, and that I could get religion before night. On the 24th of November I took a trip to Alabama, Madison County, to see my brother, a Free-Will Baptist, and there I had the pleasure of seeing him go forward and tell what he hoped the Lord had done for him, and the next day of seeing old father Knowing lay his body beneath the yielding waves—his wife belonged to the Old despised Baptists. Brother Gold, this is a happy time with me, I hope I have a foretaste of heaven now. I am going to try to tell how I hope I was arrested. Sometime in the Summer 1825 I went to hear old father Meeks preach, and I went and took my seat, and I hope the Lord sent the arrow of conviction to my heart. Brother Gold, if I wasn't struck under conviction then, I never

have been, I never had such a feeling on me before, it seemed like my heart would burst and what to do I knew not, all eyes appeared to be turned to me, and I felt like I could not secrete myself from mortal eye. When we were dismissed I got on my horse and started for home, my comrades were no company for me. When I got home my brother and family were no company for me. I went up on the side of the mountain and for the first time in my life I got down on my knees and tried to pray to God to have mercy on me, a ruined and undone creature; and what I said didn't appear to rise above my head, and my brother's wife called me, she hadn't seen me for some time. I would try to be merry and join in with my associates. All this time it seemed that something was wrong, but after a while it wore off and I went to my company again, and when left to myself it seemed like all was not well, and after a while thinking and studying what was to become of me I saw I was a ruined and hell-deserving sinner, that in me was nothing but sin. At this time my sins were so great that it seemed to me everybody could see them in me. It appeared that my shadow would not follow me as it had done when I was a child, or that I was some beast that had no soul, I would exchange with almost any person. My cry, was: "Lord, save me or I perish!" I know I have no friends on earth or in heaven. I had sinned away the day of grace. No balm in Gilead, no physician there, I was afraid to close my eyes to sleep for fear when I awoke I would wake in hell. There was no rest for me day nor night. One night I dreamed that I was going along and just before me the earth parted, and of all the black smoke and pitch, and it was the most fearful looking place I ever saw, and I thought I was going right in it when some one cried out: "don't go there!" That place appeared to be hell. O, Brother Gold, I thought I had seen trouble, I could not think a good thought—Lord save me, or I am gone—let me go where I would no peace could I find, this same despised Meeks preached close to where I was boarding. I had a place picked out in Cane Creek, that when I went to hear this Old Baptist preach, and if I was spared to return I would go to this place for the last time, but I didn't think I should be spared to return home. It appeared to me that I was in a fix that I could not describe—neither asleep nor awake—all at once there was calmness ran all over me, I felt like I was in another world, everything looked new, my burden was gone and I loved everything around me. I know there was a change in me. If I am not a Christian I am not a hypocrite. I never thought I should attach myself to any society that was as good as the Church. So, I tried to read the Bible and prayed to God to show me the right way.—So, in 1827 I returned to my native

State and County and remained in the State until 1829 when I was married to Elizabeth Payne, and settled close to Old Primitive Baptists, and would go on Sundays to meetings, not that I cared; for the Old Hardshells. So I would go regularly on Sundays, and after a while they seem to be more sociable, and I turned my attention to reading, and I struck the old despised Baptists' trail and the further I went the warmer the track, till I got to the fountain-head—there was doctrine, there was faith and belief, there was the doctrine of Christ and the apostles taught. Now I began to love these old despised Baptists, whom I once despised: not very long before Brother Thomas Lovelace took charge of the Church, and then they became lovely. I felt like I wanted to be with them, and my love grew stronger and stronger. This was about the year 1842 or '43 and I would think of offering myself for membership, and I thought if I did and brought a reproach, what would be the consequence? and there were some members that I would fellowship with many obstacles in the way.—There was a drawing to go to the Church, and baptism got on my mind. I thought it my duty to follow my Lord and Master down into the water. I would think I would go forward at the next opportunity, and in a short time be as poor as ever. I put it off as long as I could. I was weighted down that I was compelled to go Saturday before the last Sunday in June, 1843. I went forward and tried to tell the Church what I hoped the Lord had done for me, and I was received and was baptized the next day by Brother Lovelace, and as soon as I was received the weight that weighted me down left me and I have never felt it since.—Shortly after I joined I was chosen deacon of the Church and have been acting as such ever since, such a one as I am, I never was capable of the place. Brethren and Sisters whom I never shall see, I have been a professor about 47 years. I have had many ups and downs, losses and crosses and disappointments, and have done many things which I ought not. O, that I had room to tell how low I get sometimes, and I would like to have the Brethren and Sisters do the same. It builds me up to think they have braved the same road. Brethren and Sisters, you will see this; bear me up to a throne of grace, which can't be long. Brethren, I have been trying to enlarge my experience for forty-odd years but can't add to it.

Brother Gold, do as you think best with this—correct all mistakes, for there are many.

Your unworthy Brother,
If one at all,
W. A. THOMAS.

NEW MEXICO,
CLIFTON, COLFAX COUNTY,
June 25th, 1873.

Elder P. D. Gold:—

HIGHLY ESTEEMED EDITOR OF
ZION'S LANDMARKS,—DEAR BROTHER:—As I hope in the same faith

and doctrine of our Lord and Saviour Jesus Christ, I now take my pen by order of the members of Bethel Church, Colfax County, New Mexican Territory, to forward the Minutes and Constitution of the first regular Old School Baptist Church of Christ that was ever in the New Mexican Territory, for publication. If, after you look over it, and think it worthy of a place in ZION'S LANDMARKS, you can give it room, after correcting mistakes. We wish all of the saints and friends that may read this to know that the Lord has a people that love and try to serve him in these far off fertile and healthy Rocky Mountains, for which we want to be very thankful to him, who is the Giver of every good and perfect gift.

The Brethren and Sisters met according to agreement: Elder T. R. Rule preached the introductory sermon from the second chapter and eleventh verse of Hebrews: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them Brethren." Elder J. Dean was chosen Moderator, J. E. Miller Clerk. Examinations by Elder Dean. The Brethren were found to be sound in faith and no departure from the doctrine maintained by the Old School Baptists. Prayer by Elder Dean.—Charge given by Elder Rule. The Church was pronounced legal. The right hand of fellowship was extended by the Moderator. Elder Dean was called to the Pastoral Chair. J. E. Miller, Clerk. The door was opened and Sister M. A. Vance was received by experience and was baptized. The Church was constituted by nine members, to wit: G. E. Miller, Sr., G. E. Miller, Jr., J. G. White, J. W. Curtis, T. H. Dawson, Sisters P. A. White, Luann S. B. Dawson, Catharine K. Miller, Lavina J. Dawson. Times of meeting, Saturday before the third Sunday in each month.—The Church appointed J. G. White and T. H. Dawson to draw up rules of decorum. It was agreed that our beloved and highly esteemed Sister, Lavina Dawson, forward a copy of the Minutes of the Constitution of the Church to the *Signs of the Times*; also, Elder T. R. Rule to forward a copy to the *Baptist Magazine*, and for Sister Dawson to send a copy to the LANDMARKS.

*Primitive Baptist please copy, and oblige your far off Western Brother,

LUANN DAWSON.

REQUEST.

Will our Brethren and friends endeavor at the Associations and elsewhere, to increase the circulation of ZION'S LANDMARKS.

We are so situated that we cannot leave home long enough to attend many of them and we hope you will aid us.