

ive eternally with God and with Christ, that is all that is claimed.—Paul was “persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present or to come, nor height, nor depth, nor any creature shall be able to separate us from the love of God which is in Christ Jesus our Lord,” Rom. 8:38, 39. I once heard a man commenting upon those verses, and he said it was not said there that sin could not separate us from the love of God. I thought however that if sin was not a power, and no power in it, then it was not probable that it could separate us from his love. But if sin is a power it is then included in the Apostle’s catalogue. Again, if sin is nothing in the world it will not likely separate the saints from the love of God. But if it be thing present or to come, the Apostle includes it in the foregoing quotation—That there are some passages of Scripture, if considered abstractly, that seem to prove final apostasy. I do not deny, but it is very clear to my mind that the current of scripture runs the other way, showing to the confirmation and comfort of Zion that her Prophet, Priest and King is unchangeable in his purpose and love as he is in his nature. I have neither time nor space here to cite the scriptures which are usually quoted to bolster up the notion of final apostasy and comment upon them, even if I understood them all, which I do not profess, but I am assured of this—that they who believe that a saint may fall finally, must believe that we have some strength of our own to keep and hold ourselves up; and just so much as we rely upon ourselves we fail to trust wholly in the Lord—and I should think that if anything would cause us to fall it would be that. Since the Lord has told us so plainly that in ourselves we “are less than nothing and vanity”—what could be more oppressive to us than for us to believe that we are both required and qualified to take care of grace instead of trusting it and him to take care of us, especially considering he has told us so plainly in my text and many others, that his grace is sufficient for us—by which we should understand that if striving against the Devil and sin, and keeping ourselves unspotted from the world is necessary to perseverance (all of which is granted)—then his grace is sufficient to cause us to war against sin and endeavor to persevere. And Arminians themselves admit that if we endeavor we shall persevere.

JOHN ROWE.

P. S.—Brother Gold, I have requests for my views upon various scriptures and subjects to be published in the LANDMARKS. Some requests through your paper and some by private letters. I trust those requesting will not regard my failure to respond as an evidence of disrespect; my attention has been called to some scriptures and subjects which I do not feel to have light upon, and of

course I am not qualified to instruct others. Besides, for some time past my opportunity to write has been very limited, and this may serve as an answer to some who have enquired why I had stopped writing for the LANDMARKS. J. R.

DANCEYVILLE,
HAYWOOD COUNTY, TENN.,
May 12th, 1873.

Dear Brother Gold:—

EDITOR ZION'S LANDMARKS.—It is said that if ignorant men would hold their peace that they would not expose themselves, and I must confess that I am ignorant and have not the language of the day, but can speak the word of truth if I mistake not, and that I do not credit myself for it, while some profess to speak the word and say they of themselves know and teach it to others and say that it is the true word. They know not the word, therefore they cannot tell the difference in the word. They know not the truth, therefore they cannot tell the truth. They have ears and hear not, eyes and see not, a heart and perceive not—neither do they understand the difference between darkness and light for they know not the ways of the Lord and cannot comprehend him. By their wisdom they measure themselves with God and undertake to tell the secret things that belong to God by comparing themselves with him—what they have studied up—and have had the poison under their tongues and taught it to the rest of the reptiles and they feast on it. It is common for a buzzard to give a rotten carcass to its young—but a dove will not eat of it. It is common for a dog to bark because it is his nature, also, a lion to roar, a bear and tiger to growl—but poor little lambs, they bleat and cry. Thus ravenous beasts are always lurking about in the night to see where the sheep feed, and to find their pasture that they may kill and destroy them. They are enemies to the sheep and have approached the sheep in so many ways and found out they have not deceived them, they change themselves outwardly in sheep’s clothing to deceive the sheep. They do not know that the good shepherd is watching his sheep and that he has them all numbered, and knows their names and calleth them by their names, and they follow him. This is a mystery to them, how the sheep will flee when the wolf cometh until they find that their shepherd has slain the wolf, then they can graze on the pasture of his precious Son. Brother Gold, do not be disheartened if that wolf did creep in at Raleigh to hear you and brother Bodenhamer, and to spy out your privileges, and to make merchandize of what you both said. He could not hear, he was a dumb dog, and could not bark, because if he could have heard it would have brought forth fruit of holiness, that is, all that they can do is to try to prevent the truth and to try to destroy the words—there

are lots of such kidnappers in Danceyville. They howl and growl and cry aloud, and say that—great is the God of money, whom all the world worships! They cry out and say—that that would have done in the dark age, but now! That the Old Baptists are one hundred and fifty years behind the excitement, and that a certain Old Baptist preacher in Shelby County was not worthy to be called human; he was a disgrace to society—because he said that if his children were to join the Sunday School he would rebuke them. As you say, the stuff and the filthy is all they live on—such a life as all filthy lead. If they were to come on anything sound they would go on to something that is rotten, and by their sign you should know them.—They slandered our Lord and told him that he cast out devils through Beelzebub. And, brother Gold, it is a rich boon to you to know that “what God has joined together let no man put asunder.” Go on! and may the God of grace go with you, and may he help you to feed the little bleating lambs—for he that is for you is far more than they that are against you: their miseries will come on them in the night. God knows how to deliver the godly and how to destroy the ungodly in his glory. And they sought and put out spies to betray our Lord, and it was one of them that bore the bag or purse, and it was for money, and it is for money now. They would cut your throat and say that it was a judgment sent on you—if they could conceal it. They cannot see nor understand why the Old Order do not become extinct. They know not those people, for they with great swelling words speak all manner of lies against them and say they will soon end, and try to kindle all manner of ambition against them. They cannot see the highway that shall be there, that the unclean shall not pass over who have washed themselves in their own righteousness, and have become clean in their own darkness. Their eyes are shut, there is no life in them, they are doing their father’s (the Devil’s) own dirty work, and tell you that you can save yourselves and go with them in the broadway. They tell you of their numbers, of their wealth, their understanding, their consolation, their Greek, and tell you that you are an enemy to good works. Brethren, rejoice—the barren that beareth not, for mercy—more are the children of the desolate than she that hath a husband. Thy Maker is thy husband. Yea! thy God—but they will never like you for the same. But his lying prophets he loved, because he was one of them, and if it was possible they would deceive the very elect. But in comes the shepherd, and has become their surety to God, and he says it is finished, and the gates of hell shall not prevail against them, and that devils may seek and evil spirits wax warm. But God will

save his own elect, and devils are all chained to a stake and cannot reach them, for they are in Christ and Christ in God and God in heaven—and they will never find the way.—Brethren, one and all, when it is well with you remember me, a poor sinner saved by grace, if ever saved.

W. L. SAMMONS.

CLIFTON, NEW MEXICO,
February 18th, 1873.

Elder P. D. Gold:—

DEAR BROTHER,—The time has rolled around for me to renew my subscription. Enclosed you will find four dollars. Send one paper to Mrs. Martha R. Wisdom—same address. Address mine to the same place. I would be pleased to get you more subscribers but this is a new and rich country and most of the people are trying to build their own towns by getting rich in this world’s goods. I think that time will last but a little while longer—I know that it will last but a little while with me, for I am old and frail and poor in this world’s goods. I make my living by my kneedle, and I have to work very hard, but the merciful God has given me skill to please my employers, and I hope to be able to pay for my papers as long as I live, for it is all the satisfaction that I have for I seldom meet with the people of God. I want to be thankful to the great I AM, that he ever put it in the hearts of his people to write such glorious thoughts and send them to his children who are scattered over this sinful world. Oh, I was so well pleased with brother Durand’s communication in the LANDMARKS of January 15th. I read it last night; O, how consoling it was to me, and I hope it will be to many others. O, may the Lord reveal more and more of his truths to his people, to open their understanding, to edify each other in peace and love. O, may we be not denied because we cannot see in all points like our brothers and sisters—for we are not all preachers, neither are we all hearers. Dear brother, I do believe that we know nothing only what is revealed to us, for I never hear children disagree on experiences for it is a revelation from God, and all that can be taught of the Lord can understand it in part. If they have the very least crumb of it they do not care how large a piece others may have. They do not envy one another, but think that if they had such a large piece they never would doubt their acceptance with God. O, my brother, I think I have the least piece if any at all, but one thing gives me comfort—I do know that I love God’s people better than anything this earth affords but sometimes I am afraid that I do not know what love is. I will close, for I know you will be wearied when you try to read this nonsense. My best love to you and all the dear people of God. O, may the Lord give you wisdom that you may know at all times how to refuse the evil and choose the good, and grant to you many smiles of his dear face. It seems that I am well acquainted with you—I have read the LANDMARKS for two years. Please excuse mistakes for I am old and my mind is very short. Farewell,

LUANNA DAWSON.