

and brother Gilliam. We would like to see you all in Chatham. Brothers Ross and Stephenson are requested to visit Chatham again.

Brother Gold, come up to see us, we would like to hear you preach.—All Ministering brethren in reach are invited to come.

Brother Dameron, we want you to come back as soon as you can find a way open.

I hope I have not hurt the feelings of any by writing this, for I love the Baptists with a peculiar love.

I hope the dear brothers will pray for me, that I may be able to do my duty as a christian and walk in wisdom's ways with meekness and charity. May the Lord bless each one of you both temporally and spiritually, according to his will.

Your unworthy sister, if one at all.
Farewell. M. T. BUCKNER.

MT. GILEAD, KY. }
July 15th, 1873. }

My Very Dear Brother Gold:—

Having to make you a small remittance I have concluded to give you a few thoughts for the LANDMARKS, provided you have nothing better. I never, brother Gold, desired to stand in another's place, or even "to excel older gifts" on any point of doctrine, but to present my own views in my own way and language. True, I would excel my brethren if I could, with the ability that God giveth, yet I desire in no sense whatever to gratify the flesh in any way or manner, in my trying to expound the truth. The subject upon which I propose writing is what is commonly termed

THE COMMISSION.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world." Hitherto the goings forth of the apostles were to the lost sheep of the House of Israel, hence the apostles concluded (upon tradition I presume) that the benefits resulting from believing the truth were to the Jews exclusively, being prohibited by the law from mingling with the Gentile sinners in their worship, hence the reason for not understanding at first how the middle wall or partition was broken down by the death of Christ, making in himself of twain one new man, so making peace between the Jew and Gentile under the gospel dispensation. But, "Go ye therefore and teach all nations"—the command is not to try to teach them but to teach them. Now, we know that when God gives a command to perform anything it certainly will be performed even if chastisement is resorted to in order to compel obedience. It is certainly evident that the apostles did not teach carnal men and women—that is impossible, because the natural man receiveth not the things of the Spirit of God, for they are foolishness unto

him; neither can he know them, because they are spiritually discerned. Now it seems to me that we are not to understand the command in its unlimited sense—that is to all of Adam's sons and daughters. But to those who are born not of blood nor of the will of the flesh nor of the will of man—but of God. The command to teach and baptize is the same, that is, those who are to be taught are the ones who are to be baptized and brought into church membership; if not it follows as a consequence that they are not to be taught either, for the command is both to teach and baptize all nations. Now if we take it in its unlimited sense we find that we are taught to baptize every man, woman and child of all nations, which is impossible, and yet if not done chastisement will surely follow, but if we apply the teaching and the baptizing to the children of the Kingdom then all is easy. The Lord's preachers are carrying out the commission in teaching them their duty to their God and to one another. How foolish and absurd would it be for me to undertake to teach a dumb brute how to talk, or still more so, a dead body how to get life, or to partake of the elements of life, or for a physician, who knowing that life was extinct, to bring his physic and tell the lump of matter to take the medicine or he could not raise it up. Now it would be equally absurd for me to undertake to teach the natural man spiritual things, and yet, Brother Gold, I was at one time foolish enough to think I could make any man see as I did—the way was so plain to me. "Teaching them to observe all things whatsoever I have commanded you." Here is just what they are to teach—to walk in the ordinances of the Lord's house, to teach them to renounce hidden things of dishonesty, the word of God to obey, to do no back-biting, to make no false charges nor have false witness, to live soberly, and righteously, and godly in this miserable world, to seek those things which are above where Christ sitteth on the right-hand of God, to study those things which make for peace, and things wherewith one may edify another.—And oh, my brother, in a word every thing that becomes sound doctrine; that aged men be sober, temperate, grave; the aged women likewise. And last named but not least in importance, to take heed to ourselves, that our walk be circumspect, be honorable, christian-like. "And lo! I am with you alway, even unto the end of the world." God is not slack concerning his promises—what he promises he is able to perform, and will be with his children in all their trials and tribulations, ordering their down-sittings and up-risings, and making them realize that "all things work together for their good."

My dear brethren, let us not fear to move forward in the work. Our Jesus goes before as he did in the days of the apostles. Take the sword of

the Lord and of Gideon and rest assured that one shall chase a thousand and two put ten thousand to flight. I have never seen an Arminian who could withstand truth, but the humble child of Christ, knowing that what has been taught is by the Spirit of God, can confound the most learned among them.

God moves in a mysterious way
His wonders to perform.
He plants his footsteps in the sea
And rides upon the storm.

I ask an interest in the prayers of all of God's children. Some times I fear that I am entirely cast off, that his mercies are gone from me forever; and still, again I sometimes rise up seemingly with wings as eagles have, and am not weary to walk. May God keep the household of faith in every needful respect, and save us, is my desire—for Christ's sake.

Yours to serve in the kingdom and patience of the Redeemer.

J. H. WALLINGFORD.

WILLIAMSTON, N. C. }
October 14th, 1873. }

Dear Brother Gold:—

Feeling at times impressed with the duty of christians to speak to each other of the glory and power of our precious Redeemer, I venture to drop you these lines.

I feel that it is the chief duty of the redeemed soul to seek to show forth the praises of Him who has called him from death to life, from the love of sin to the love of holiness, ~~opening the blind to see, the deaf to hear, the lame to walk, and the dumb to speak~~—giving glory to God for his wondrous love and mercy.

There is unmistakeably a reality in the religion of Jesus, yielding that joy and peace which are unspeakable and full of glory, though the world believes it not.

It is a perfect and glorious redemption from the gall of bitterness and bonds of iniquity, eternal death and the jaws of the devouring lion, and a triumphant exaltation to a seat at God's right-hand, being made an heir of God and a joint-heir with Jesus Christ to an inheritance which is incorruptible, undefiled and fadeth not away, to a robe of righteousness, a crown of glory, and a palm of victory, and the possession of that joy, peace, love and rest which are pure, true, and heavenly.

May our faith be increased, our hope confirmed, and we made perfect in love, trusting entirely in the Lord and ascribing all glory to his name.

For the last three months the afflicting hand of Providence has been resting on me, according to the will of our Heavenly Father, who is too wise to err and too good to be unkind.

His mercy, love, and strength have been wonderfully manifested to poor unworthy me through all my affliction.

He brought me very low, even nigh to the grave, and also to the helplessness of an infant, and is again

restoring me to an increased degree of health. I feel that I am coming among you again, as one raised from the dead, by the will of our Heavenly Father. His unchanging love, unceasing mercy are realized by me.—He richly provided for all my wants, surrounded my bedside with the most faithful, watchful, and affectionate friends by day and by night, through all my affliction. They all have my heartfelt thanks for their kindness, but to my Heavenly Father be the highest gratitude, who I believe gave them the will and strength so to do. I hope he will abundantly reward them for their works of love and pity. May they all realize that Jesus is their Redeemer and rejoice in hope of the glory of God. All things earthly perish, but the kingdom of Christ endureth forever. I feel that he metes out all my changes to me in perfect love and mercy.—I believe now as I have often been constrained to before, that it is good for me to be afflicted, for before, I went astray, but it also seems, that I require it often and severe and still continually find, that to will is present with me, but how to do that I would I know not. I was enabled to give up all things here below around which the tender cords of the heart are so closely bound, to depart and be with Christ which is far better, if it was his will, believing that I should see him as he is and praise his name without a jarring note, but through his will and mercy I am still spared on the shores of time, for a purpose known to himself.

I do feel, dear brother, that it is my chief desire, that my remnant of days be spent in the service and praise of my glorious Redeemer, Jesus Christ, the Sun of Righteousness. Let others do as they may, as for me and mine, may we desire and love to serve the Lord, and be enabled to rejoice in that hope which is an anchor to the soul and far transcends all things earthly. Blessed indeed to be able by faith to look to Jesus and realize that all our help and strength, for soul and body, come directly from him.

Sweet is our Saviour's gracious promise. "That as thy days, thy strength shall be."

May the richest of heaven's blessings attend you and yours.

Your humble sister,
S. NEFFIE BIGGS.

LIBERTY HILL, GA., }
Nov. 17th, 1873. }

Elder P. D. Gold:—

EDITOR ZION'S LANDMARKS, Dear brother—In the "love of the truth" I have taken my pen to beg you to forgive my seeming neglect of duty. It is in consequence of my inability to make the proper remittance, or to offer a communication to crowd out something that seems to me would be much more profitable to the many readers of your precious paper, or I mean to say your little paper is precious to me, precious because of the many glorious letters.