

from distant brethren and sisters, though they are distant in body, yet it seems that they possess the same mind with the unworthy writer. Let me say, that the various editorials quite meet a cordial welcome in my domicile. Also letters from brother Denton of Texas, and brother Teat of Georgia, also brother Respass on the Duty of the Church to their Pastors and Elders, also many experiences seem to have been written by power of Divine revelation. What a pleasure it is to read letters which seem to have been written in a Spirit of christian love. May the good Lord possess all your correspondents with such a Spirit—and such only.

Notwithstanding times are hard in our midst, yet I feel that this is no excuse why I or any other subscriber should neglect you—knowing that you are also liable to pecuniary embarrassment.

Brother, continue to guard the columns of your paper from error—and ambition: when it goes well with you, remember me and mine.

Yours in love,
W. T. GODARD.

NOTICE.

NAAMAN THE SYRIAN.

Enclose 10 cents to J. R. Respass, Ellaville, Schley County, Ga., for a copy, or one dollar for a dozen copies, and if you know of any who would like to read it, but are not likely to hear of it (through the LANDMARKS, or haven't the money to spare for it, send their names. Any O. S. Minister who will send his address shall have a copy gratis, or any poor old widow, or any other person unable to pay for it. Send for a dozen and give them to your neighbors, those who will not go to hear us preach.

Zion's Landmarks.

P. D. GOLD, — — — — — EDITOR.
WILSON, N. C., : : : December 15, 1873.

All Communications and Subscriptions must be directed to Editor ZION'S LANDMARKS, Wilson, N. C.

Elder James S. Dameron is Traveling Agent and authorized to receive subscriptions &c., for "Zion's Landmarks," and so is any other brother who feels so disposed.

EDITORIAL.

THE QUESTION OF T. H. P. AGAIN.

T. H. P. asked us through the Recorder whether we receive preachers of his denomination into our meeting houses to preach? We answered no, with some reasons. He replied: This is part of his reply. "It is presumed that a christian minister is a gentleman, and that therefore, when he is in the pulpit of another denomination he will not violate propriety and decency, by assailing the doctrine of those to whom he preaches, or by presenting teachings which they regard as false. If any one should so far forget himself as to do

this in our pulpit we should most assuredly feel it our duty to denounce him and his doctrines then and there."

The above is the language of T. H. P. We are not desirous of controversy, but we honestly must dissent from the above statements, not to give us an opportunity to abuse people, but to preach what we believe is the truth and nothing else. Here is a man willing to receive men into his pulpit only on the condition that they will preach just what he believes. If they should dare to preach anything else he would then and there denounce them and their doctrine.—Would any man of any self-respect, much less having the fear of God more than the fear of T. H. P. go into such a pulpit thus hampered and tied? Is he to dictate to men what they shall preach? What honesty would there be in going into a pulpit where I must preach only what its owner believes whether I believe it or not. Is not that keeping back part of the price? Shunning to declare what one thinks is part of the counsel of God? What poor ideas of a preacher's responsibility, that he must preach only that which pleases his hearers. We ask where is the honesty in this course. How much better to be what you pretend to be. T. H. P. pretends to great liberality in extending his pulpit but when we learn on what conditions, here they are, he that enjoys this favor must preach only what T. H. P. believes, and not what the speaker does, unless the speaker believes only what T. H. P. does.—Reduce this to a rule of honesty and it amounts to this: T. H. P. would receive no one but his own people into his pulpit and we receive into our pulpits those who preach what we believe, provided they preach nothing contradictory when they are not in our pulpit. Men make a great show of liberality at times when it amounts to but little.

T. H. P. cannot see the force of the statement that the doctrine of Christ is but one. He cannot show me where the word doctrines in the bible is ever applied to Christ; it is one there, while those of men and devils are called doctrines.

T. H. P. and his friends rely much on human learning and rebuke us for our ignorance, yet he and his people call a meeting house a church. Ought not people who rely so much on learning to make a better use of language?

This short discussion has brought to light this one thing, that the pulpit affiliation of T. H. P. and others affects great friendship but in truth covers up a great amount of hypocrisy. We prefer the out-spoken plain, honest course of not pretending to agree with people when we know we differ. We do not take this course in ill-will or malice either. We are not desirous to occupy the pulpits of others because we do not extend them ours, and partly because they like T. H. P. want us to be Missionaries when we go into Missionary

pulpits, and be Methodists when we go into Methodist pulpits. We would ask did Paul or Peter, or any other apostles, when they preached in Jewish synagogues, preach *only what the pharisees believed?* We do not wish to bear ill-will towards any man but we think in preaching the gospel a man should enter the pulpit, free of men, with a solemn purpose to declare the whole counsel of God.

To sum up—we sometimes accept their houses if offered, but do not like to do that because they, like T. H. P., expect us to preach nothing against what they believe; although we feel thankful to them for the offer of their houses.

We feel that we should not enter their houses to abuse them or any one else, but desire to be free to preach what we believe.

Nor have we any authority at all to ask for their houses. We refuse to give them the use of our houses because they do not bring the doctrine of Christ as we believe.

True they sometimes preach that doctrine, but they also often preach something else that is contrary to that doctrine, which causes divisions and offenses contrary to it. While we think that the true servants of Christ never preach any thing else but that one doctrine. We are commanded in scripture to withdraw from such, and to receive not such into our houses. Rom. 16: 17, 18. 2nd John 10.

JOHN, 12: 32, 33.

Elder T. H. P. to God:

DEAR SIR,—Will you oblige me by giving your views on certain passages of scripture which have for some time been fresh in my mind, and yet I have been unable to decide with satisfaction the true meaning of them. I now venture to ask you with a pure motive I hope. You can find them recorded in John 12: 32, 33. You can answer this through the LANDMARKS or by private letter. A poor Enquirer"

This Enquirer's name is unknown to me, hence it cannot be answered by private letter.

The words read: "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die."

The word *men* is not in the original Greek text—but reads "I will draw all unto me" The context therefore must be searched to see what *all* is meant. The same chapter contains an exhortation to the unbelieving to walk in the light, (himself) while they have the light, in order that they might be children of the light, yet declares that they would not be drawn to Christ as a Savior, See—37th and 42nd verses, but believed not, and states that he had blinded their eyes &c., lest they should be converted and he should heal them. Other portions of scripture likewise declare that many or some shall never be saved "many shall seek to enter in and shall not be able." The wicked shall be turned into hell with all the nations that forget God:

He shall separate the righteous from the wicked. The righteous shall go into life eternal, the wicked into everlasting punishment. "Marvel not at this, for the hour is coming that all that are in the graves shall hear his voice and come forth, they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation." Some go to the place prepared for the devil and his angels, a bottomless pit—unending misery. Then if that be true, he will not draw all men unto salvation. If this is not true, if the Bible does not teach that there is a hell, it does not teach that there is a heaven. The same construction on its language which would disprove a hell would also prove that there is no heaven. Let not men flatter themselves that they can live and die in sin and not reap the wages or fruit of sin. If God is merciful in the sense that they claim why does he visit all men with bodily death? men should repent and seek him by breaking off from works of wickedness—seek him by and through Jesus—with repentance toward God, and faith toward our Lord Jesus Christ. We have proved from the Bible that all men will not be saved, therefore he will not draw all men unto him in salvation.

But says one, or many say it, does he not offer salvation to all or try to draw all unto him? The Bible does not say he does. This text does not say he will try to draw all unto him. It says he will absolutely draw all unto him. No condition is expressed or even remotely hinted.

What then does the text mean? It evidently refers to the manner of death—signifying what death he should die. When Moses lifted up the serpent in the wilderness it was a cure to all the bitten that looked. Whosoever believes in Jesus shall not perish. Now Christ is lifted up crucified—the offering for sin—raised up to heaven. Every sinner that believes on him shall be saved. Now who comes to Christ? No man can go to Christ except the Father which sent Christ *draw* him, and all that the Father giveth to him shall come to him. Here it is stated that the Father draws sinners to Christ. Christ is lifted up therefore to receive and save as many as the Father hath given him. The death that Jesus died was an expiatory one—an atonement for sin. It put an end to sin by redeeming and delivering us from its condemnation and death. The *all* therefore that Jesus draws is the elect, chosen people of God. He draws our affections and hopes after him. The quickened sinner, the believer wishes to be drawn—His affections are raised to things above, Christ becomes precious unto such. Then if Christ is precious to us, and we feed on the gospel of the grace of God that is an evidence that we are being drawn to him. If he is our hope and life, our desire, and to us the chief among ten thousands, this is our evidence that we are drawn. His people are made