

for I had never read half a dozen chapters in the Bible in all my life. I went on, sometimes weeping—and, sometimes playing at almost any game, until at last I thought I would try cursing, which I did the first time I was crossed. Oh! what a big word the name of the Lord was in my mouth, but I continued to curse until the Spring of 1873, when I went to my last party. When I came home I would make promises but would be sure to break them.

About this time my sins became very heavy, I didn't want to put it off any longer, I commenced trying to pray, but did not feel like getting on my knees, for the Savior did that, and I felt too unworthy to do as he had done.

About this time I had another dream. I thought I was standing in our back yard looking to the East. I saw a light streak, apparently about twenty feet high, and a cross on it about one-third of the way down from the top. I stood still a little while when the light streak went down, and the East was dark, but in a few moments the Sun rose—the brightest Sun I ever saw. I awoke, and was satisfied that God would not send me to hell, but could not see how he could be just and save such a sinner as I was. I passed on in this way a little while, when one day, when I was ploughing in the field my sins pressed on me harder than ever before, and I could not remove the weight from my mind. It seemed that if I could cry the burden would go away, but I could not—and as I gave up that I could do nothing to save myself from a burning hell I took out my mule and started to the house. I had to cross a little ditch, and as I crossed it I felt like I wanted to sing. I sang—

"Amazing grace, how sweet the sound—
That saved a wretch like me!"

and sung until the song had been sung with all my might: though I have never felt the old burden since I didn't take that for a change, but began to ask the Lord to give me my burden back again, but he would not, then I would ask him to make my evidence plainer—and one day while at work I had a clear view of the Savior on the cross, with the two thieves, one on each side of him.—Dear brother, I don't mean that I saw him with my natural eyes, but with spiritual eyes. The next Saturday Elder J. W. Purvis preached at Bear Creek from the following passage: "Come hither and I will show thee the bride, the Lamb's wife." I thought it was the prettiest text I ever heard, and that he preached right at me all the time. But, at last he told me to join the church, or at least he said that if any person felt what he had preached that day, that they ought to join the people of God, and I thought that he was looking at me all the time. It was a mystery to me that he could tell my feelings so well, for I had never told anybody in my life. Sunday morning we got

by ourselves and I told him a few of my thoughts, and to my surprise he told me he would give me the right-hand of fellowship. The next Saturday a special Conference was held, and I offered myself and was received a member of the church at Mewborn's Meeting House, in Greene County, and was baptized by Elder S. Pate on the fourth Sunday in July. Do with the above as you think best. I desire the prayers of the brethren and sisters.

Your unworthy brother, it one at all,
LEMUEL H. HARDY.

SPARTA, N. C., August 29, 1873.
Brother Gold:—

By the request of a friend, I make the attempt to write a short letter for the LANDMARKS.

Isa. 55th chap. 2nd verse reads thus: "Wherefore do ye spend your money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." I am conscious of the inability to do the subject justice, but as we have freely received we should also freely give, so such as I have, give I unto thee, hoping truly that the Lord will bless it to the comfort of some one. The scripture says, that holy men of old spake as they were moved by the Holy Ghost. So, the prophets must have written the truth: Do we believe it? Read the 1st verse and see whom the writer was addressing. I understand that he is addressing a thirsty people, for those who are dead do not thirst. This will not apply to the whole human family, as some would have you believe, for by the disobedience of one man (Adam) sin entered into the world, and death by sin—and so death passed upon all men, for that all have sinned. So while carnally minded and dead in sin, we do not thirst for the living water, neither do we hunger for this living bread which the prophet is speaking of, but when it pleased God to quicken you into life and enlighten the mind of your understanding so that you can see your sin-defiled and polluted state, it never fails to create a hunger and thirst after Jesus, who of God is made unto us wisdom, and righteousness, &c.—St. Matthew, 5th chap. 7th verse—"Blessed are they which do hunger and thirst after righteousness for they shall be filled." The poor soul is thirsting but verily believes that God is angry with him, and eternal death must shortly be his doom. And he sets out with the intention to mend his ways, and promises the Lord if he will forgive him for past offences he will try not to be guilty any more—but how soon he learns that it is not in man to direct his steps, for he can't keep his promise, and instead of getting better he grows to be worse, and instead of getting rich he becomes very poor in his estimation, and still dissatisfied. Sin becomes exceedingly sinful and we are brought low at the footstool of mercy and made willing

to confess God's justice in passing us by into eternal death. Lord, save or I perish! Here we feel the necessity of a Savior. Indeed, we lose all confidence in self, we look no longer to the law for life, but by Faith we can look to Mount Calvary and see the ransom—justice is satisfied. I have borne your cross and carried your sorrows, you arise and go in peace and sin no more. Can you not see then that Jesus is the bread which came down from heaven, that if a man eat thereof he shall not die?—Can you not begin to feast upon the rich promises of the gospel? Wherefore do ye spend money for that which is not bread? Do you not see the folly of trusting in works or an arm of flesh? Jesus says he that eateth my flesh and drinketh my blood dwelleth in me and I in him. Eating his flesh is believing in Jesus, and drinking his blood is following or coming after him. We are commanded to hearken diligently unto the Lord.—Now the deaf ear has been unstopped and now you can hear the gospel or Christ when he is preached. But we are to hearken, that is we must listen and obey what is commanded, and Jesus says; "If you love me keep my commandments," and the first thing a christian should do is to repent or turn from sin, mortify his members upon earth and let not sin reign in his or her mortal body.—We cannot prevent sin being in the mortal body, but we can prevent its reigning after being made fit for the Master's use. We should follow him in his ordinances, follow him into baptism, around the communion table, and whatsoever thy hands find to do do it with all thy might, but let it be done with an eye single to God's glory. I think a great many who are christians hearken unto the Lord, but not diligently. I understand that christians have enough to keep them constantly engaged. They must continue to walk the straight and narrow way which leads to life—and Jesus is the way. When we do our duty we will eat that which is good, and our soul will delight itself in fatness; we can enjoy an ease of mind and clear conscience, and it is all that we may expect while in this sin-disordered world. So christian, in conclusion, I will say hearken diligently unto the Lord, abstain from fleshly lust which wars against the soul, shun every appearance of evil. It makes no difference how sore persecutions and trials you may undergo, stand fast in the liberty wherewith Christ has made you free, for the time will soon come when this mortal body shall be swallowed up of life—then may we be enabled to say with Paul "I have finished my course, I have fought a good fight, I have kept the faith, henceforth there is a crown laid up for me which the Righteous Judge shall give me in that day.

Please examine this and correct mistakes if you see fit to publish it. If you find anything contrary to

truth cast it to the flames. I desire the prayers of all God's children.

Yours, in pilgrimage,
B. C. PITT.

LONOKE, ARK., Dec. 2nd, 1873.
Elder P. D. Gold:—

Dear brother, for the truth's sake, very near indeed, as highly esteemed for the truth's sake. Since the truth hath made thee free from the law of sin and death, and also from the love, the practice, and slavery thereof, thou art indeed free from all the awful consequences of sin, that fell destroyer of human souls. My brother, love thou the truth because God thy Father hath put the truth in thy mouth and it is as sweet as honey and sweeter than the honey comb.—Then I am persuaded and confident thou wilt not depart from the truth, but will continue to walk in the truth. 'Tis indeed light to the soul and a lamp to the feet, it shines in the soul, illuminates thy tabernacle, and directs thy feet in God's high road of holiness. It delivers thee from temptation when Satan offers large sums and worldly honors to serve and worship him. The truth loves goodness, loves wisdom, loves mercy, loves justice, loves thee.—His power loves thee. The Father Son and Holy Spirit love thee, and in a word, the whole Deity love thee—nor dares this poor feeble worm of dust guess which one of the Seven Spirits (pillars) loves thee best, and my brother, what a strange contradiction, that truth can love an object that possesses no loveliness in its self, which truth declares is in its self guilty of sins and is worthy of death. This contradiction is what made Esau hate Jacob, and Ishmael make mouths at Isaac, the child of promise.

My brother, when our Father looks through the law covenant, he declares that since he is God and not man, therefore we are not consumed. But when our Father looks at us through the blood of the new covenant he declares that his eyes are too pure to behold iniquity upon the house of Jacob.

Receive my love, and give the same to brother C. B. Hassel when you see him.
W. F. THOMASON.

APPOINTMENTS.

Appointments for Elders Stephenson and Snider:—

SELMA, N. C., Jan. 16, 1874.

Brother P. D. Gold, please publish the following appointments for Elder Philip Snider:

Saturday before the first	Middle Creek
Sunday in March,	
Sunday, March 1st,	Fellowship.
Monday, " 2nd,	Willow Spring.
Tuesday, " 3rd,	Sandy Grove.
Wednesday, " 4th,	New Hope.
Thursday, " 5th,	Hannah's Creek.
Friday, " 6th,	Rehoboth.
Saturday, " 7th,	
Sunday, " 8th,	Clement.
Monday, " 9th,	Pine Level.
Tuesday, " 10th,	Beulah.
Wednesday, " 11th,	Upper Black Creek.
Thursday, " 12th,	Lower Black Creek.
Friday, " 13th,	Scotts.
Saturday, " 14th,	Contentnea.
Sunday, " 15th,	Wilson.

I expect to accompany brother Snider at the most of his appointments.
MOORE STEPHENSON.