

of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord. Now, brother Gold, let me hear from you through the LANDMARKS, and give my love to my sister and all your dear children.—We have this treasure in earthen vessels, that the power and excellency may be of God and not of us; therefore, glorify God in your spirit and in your body—which are his. So it is not of him that will eth nor of him that caneth, but of God that showeth in us. So, I must acknowledge that I have never been able to live as I desire to do, but do believe his grace has been sufficient for me all my journey through, and am often made to cry in secret to myself: Praise the Lord, oh, my soul! So the poor afflicted saints have joys the world knows nothing about.

I will tell you and sister a dream I had some time last Spring: I dreamed I was changing worlds I thought the end had come, and I saw a great company arising out of the earth, and as I stood looking at the light around me I heard the most beautiful singing that ever saluted my ears—it seemed to be out of my sight, while I thought I had to go to sleep. I looked to the right and saw one walking very fast towards the singing, and I still stood still viewing those around me. They seemed to be dressed in dark, and were dark or black people, and while standing there I commenced to sing the same words and same tune that they were singing—and it seemed that every eye was on me but not one word was said, neither did they seem to sing. My stature seemed to be about three feet in height, and my dress was white—so I will leave this part of the subject. I do believe there remains a rest for all the redeemed of the Lord beyond this mode of existence.

Now, dear nephew, if in your judgment, you see anything in this scribble that would crowd out better matter lay it by and all will be right with me. My love to you and your family—so fare you well.

W. FORTUNE.

When I was received into the fellowship of the Primitive Baptists I did not know of a kinsman of mine living that was a Primitive Baptist, while all of my relatives were of the Missionary order: my father and mother, all my brothers and sisters, my wife and her parents, &c. Behold my joy therefore on receiving a letter, a short time after that, from my dear old uncle, W. Fortune, telling me he had been a Primitive Baptist for forty-five years. He feels to me like a double kinsman, a near kinsman.—[Ed.]

Brother Gold,—Some months ago I received a letter from Elder Isaac Cranfill, of Oregon, requesting my views through the LANDMARKS as to whether or not our "bodies that sleep in dust will be raised up in the

resurrection."

I should have attempted an answer to this sooner but my severe illness prevented. Even now I can write but very little, I will say however, to Elder Cranfill that I have no knowledge of any time since I have had a hope in Jesus and had any reflection upon the subject of the resurrection, that I have for one moment doubted the resurrection of these vile "bodies that sleep in dust." To deny the resurrection of these bodies, these earthly bodies—would be to destroy the very idea of a resurrection at all. But it must be remembered that these vile, polluted, earthly bodies of the saints, are "changed" in the resurrection, and do not come forth vile, polluted, earthly, carnal nor mortal; but holy, pure, spiritual and immortal, fashioned like the glorious body of Christ, Phil. 3: 21.

As I am not able to write at length upon this or any other subject, I hope brother Cranfill will be able to gather from the above something "definite" as to my views of the resurrection of our mortal bodies.

Yours, in affliction,
W. M. MITCHELL.

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EDITORIAL.

PSAL. 120: 5.

"Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar."

Our aged brother Machet Smith requests my view of the above portion of scripture.

The writer of this Psalm was sojourning among those that hated peace and were for war, which made him bemoan his pitiable condition. David's trials with the deceitful tongue of Doeg, the Ebonite, did not vex his righteous soul more than do the sleek words of this flattering enemy afflict the speaker.

He may have been in the literal land of Canaan, but was beset and hampered with such enemies that no revenge less than sharp arrows of the mighty, and coals of juniper, (the burning coals of bitterness) could avenge him. We do not understand by the curses which the Psalmist imprecated on his enemies that christians are to pray for evils to befall their enemies, or that they are to do them any violence, but they are to cherish good-will and to show kindness unto all men. The enemies of the saints, against which we are to make war, are sin and wickedness, which are foes of our own household.

The literal grief of David because he sojourned in Mesech and dwelt in

the tents of Kedar was perhaps because of the hostile character of his neighbors.

Mesech or Meshech was a descendant of Japheth, a gentile. In Ezekiel 27: 13 "Javan, Tubal, and Mesech, they were thy merchants; they traded in the persons of men and vessels of brass in thy market."

A man of pure spirit would not love such a speculation as that of trading in men.

Kedar was one of the sons of Ishmael and black in color and character.

Mesech means drawn by force. Kedar means blackness and sorrow. A true Israelite, in whom is no guile, compelled to sojourn with the deceitful trading-men of Mesech, or doomed to dwell in the sorrowful, black tents of Kedar, where the violence of war is felt and the filthiness of blackness is the pest—house or tent of habitation, would feel somewhat as David expresses himself in the Psalm. A true Israelite hates the deceitful tricks and violence of false religion, and the black habitation of filthiness occupied by the sons of Ishmael. One characteristic of Mystery, Babylon the great, the mother of harlots, is that she trades in men, in the souls of men and in brass, for she is so described in the 8th of Rev. This is done by speculating in their religion or making merchandise of it and it makes a brazen show of their works. A most extensive traffic has been very skillfully conducted by her adepts with wonderful success. The general preference or grant on which they bottom their claims on men for money is, that people should give money to send the gospel to the heathen, to educate men to preach, support their schools, preachers &c., encouraging people to think that there is much merit in giving, or that the consideration for which they should give is heaven; that money will save souls, or if it does not, withholding it will prevent their salvation. Thus they trade and make merchandise in the souls of men or in men, and make the brazen claim of doing wonderful works by which they will be saved or that men can do works meritorious of salvation. Now a true Israelite abhors this and it is a woe to him to sojourn in the midst of such, for he only sojourns there. This bows his head and casts down his feelings and woe is to him.

If an Israelite should dwell in Babylon, unless he makes his escape, he will surely be partaker of her plagues. Godly men merely sojourn in in this land of wicked traffickers and that vexes their souls.

For these men use violence and they are for war and are ready to defend their course with carnal weapons, and to inflict the severest punishments on christians. Bloody persecutions are heaped on the unoffending man who desires peace. Violence is now used of this sort in our country. The violence of twisting and crooking the truth if they could, and of warping and turning aside the minds of men from the right way of the Lord, and caus-

ing the truth to be evil spoken of by reason of their perverted teachings.

"That I dwell in the tents of Kedar."—Kedar is a son of Ishmael, and the word means blackness, sorrow &c. A man may have a black complexion and a pure white principle, or he may have a white skin and a black principle. I am not contending for this color of blackness, but for the figure and its significance.

Ishmael was born after the flesh and persecuted the child of promise, even so now he that is born after the flesh persecutes the new man. The tents of Kedar answer to the flesh principle, flesh religion, and flesh persecution. Every christian dwells in the tents of Kedar, or in an earthly tabernacle with corruption, infected with the plague of leprosy, and it seems perhaps more evident to him than to any other christian that there is a plague in the house. "Let not sin reign in your mortal bodies." This implies that sin is in there, but as the owner of the tent is greater than the tent, so the old man is servant to the new, yet what a vexing servitude. How he can hinder and vex the new man. How easily can the walls of this black tent defile us and pollute our joys. Should the fleshly Ishmaelite nature feign itself a far—off stranger, wearing old clothes, eating mouldy bread &c., desiring a confederacy, if a treaty is made how must this Gibeonite be kept under and made a servant. How deceitful is this mocking Ishmaelite. Sometimes he appears so fair and empty, sometimes the flesh seems so willing to go in peace, that we hope the warfare is over, but alas, how soon the black Ishmaelite again appears. If Isaac is feasted he will deride. If Isaac so grows that he can be weaned and eat strong meat, obtaining evidence that he shall inherit all, as the true and only heir, this flesh principle that lives in the members, this deceitful Ishmaelite mocks when he can do nothing else. So seemingly allied is this Ishmaelite that only by faith can we say, while dwelling in the black tents of Kedar, I am comely as the curtains of Solomon. This Ishmaelite will never appear in the resurrection, for sin will have been purged out and our vile body changed, and fashioned like unto the glorious body of our Lord Jesus Christ, and the Canaanite will be no more in the Land, and the inhabitant shall no more say, "I am sick."

Mat. 24: 19, 20.

"And woe unto them that are with child, and to them that give suck in those days.

But pray ye that your flight be not in the winter, neither on the sabbath day."

Brother Lary Young sometime ago requested my views on the above scripture. I will state that many requests of this sort are on hand which I will endeavor to comply with as light and time are afforded, and a delay is not out of any disregard to