

brethren and friends.

It is perhaps always important to trace the connection of scripture. The subject matter, and that which precedes and succeeds, is often of much aid in throwing out at least a historical light, which is worth something in its place, for the scriptures have such a relation.

The occasion on which these words were uttered was furnished by the disciples calling their Lord's attention to the Temple, upon which he tells them that the day shall come when not one stone shall be left upon another, that the massive beautiful stones of that glorious temple shall all be thrown down. No doubt this surprised those Jews, the disciples—for they all admired the great temple.

The disciples go to Jesus privately and ask when shall these things be, and what shall be the sign of his coming, and of the end of the world? Jesus cautions them to beware of deceivers—says there shall be wars &c., that they shall be persecuted, iniquity shall abound, and many professed disciples therefore shall wax cold, but that he that shall endure unto the end shall be saved; and this gospel shall be preached in all the world for a witness, and then shall the end come, that is the end of the Jewish heavens or world, the destruction of the temple, and of Jerusalem, the scattering of the Jews, and the greatest sorrow ever known.

He gives them a sign; "when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (who so readeth let him understand,) then let them which be in Judea flee into the mountains" &c.,

The abomination of desolation here spoken of is the corrupt destroying Roman power or army. The Romans were great pagans, learned and eloquent, but worshipping false gods, proud and brave, but bold to crush out and kill. It then was an abomination and it scattered desolation in its bloody march. This Roman army should stand in the holy place which was Jerusalem, and it should do so before the end of the generation then living, before the death of the disciples living there. Jesus therefore gives them the sign—that when they should see Jerusalem invested and compassed with the Roman armies they should at once flee from Jerusalem and escape to the mountains.—They should not take anything with them. If one was in the field he should not even go back to the city or his house, but escape for his life. It was important that their flight should not be in winter during cold severe weather, when it would be distressing in the mountains, nor should it be on the sabbath day, for then the gates of the cities were fastened up so they could not flee. Such should be the suffering then that unless those days of suffering should be shortened no flesh should be saved, but for the elect's sake these days shall be shortened.

Of course it would be exceedingly difficult for those with young, and those that give suck, in such days, to make their escape by flight. Hence woe or suffering and perhaps death to them. The Savior foretells the awful doom of Jerusalem, and alarms his followers to make their escape, which we suppose they did, for we judge that no followers of Jesus perished in the destruction of perverted wicked Jerusalem. This much for the literal part and the Jerusalem that then was.

As the Jews that corrupted their temple and the worship of God, and defiled their garments, and met with a terrible overthrow, so wicked men in nature and especially teachers and believers of false religion have perverted the way of truth, and a day is appointed for the destruction of this entire world. They shall be eating and drinking, marrying and giving in marriage, until then.

When that great day shall come no true disciple will wish to take anything of this world with him, nor will he wish to turn back to the world. Deliverance shall be wrought for all the elect family of God. They shall leave everything of this world behind—the gates of glory shall be thrown wide open to receive them, and they shall rest in the Holy Mount in the Jerusalem above. The very elements shall melt with fervent heat, and the pillars of the earth shall be destroyed, hence they shall leave all. Then shall be woe to those with young, and to those that give suck. These professors of religion, who say, lo! here is Christ, or lo! there, and, who give suck to their offspring, who call themselves god-fathers and god-mothers, and profess to have such power of bearing children or of converting the world, who are compassing sea and land to make proselytes, who are burdened with their great hosts of followers dependent on them for their suck and life, will be in a poor plight to flee in that great day when the captains, and mighty men, and great men, and every bondman, and every freeman shall call on the rocks and mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.

The righteous are scarcely saved, and have no oil to spare to the foolish. They themselves suck at the true breasts of consolation, and have received a spiritual birth of God, but have not given one to others, while the Jerusalem that is in bondage with her children (*Hagar and her children*), attempting to make an imitation to Sarah and the children of promise, shall be left to the overflowing scourge of destruction.

But every one born in Jerusalem indeed, leaves this corrupt world in his affections, and flees out from under the law, and escapes from the corruptions of the systems of human work for salvation, and leaves everything behind, while he flees to Christ and

is safe. How earnestly christians pray for a safe escape from the world and that their flight may be successful.—For Jesus shall send his angels and shall gather his elect from the four winds, from one end of heaven to the other, and not one that truly follows him shall perish. Let him that hath an ear hear what the Spirit saith to the churches.

COMMUNICATED.

OPELIKA, ALABAMA, }
February 25th, 1874. }

Elder P. D. Gold:—

Owing to some sufferings I have not been able to attend my meetings except in one mile of home within fifteen months past. For the same reason I have not written in reply to several letters from brethren who have requested me to write, either privately to them, or for the LANDMARKS. As a reply to some of these requests you will please re-publish an article in LANDMARKS of February 15th, 1868—page 50—text 1 Tim 3: 1. I would be glad to have a letter from any of the dear brethren or sisters at any time, though I may not be able to reply. Affectionately,

W. M. MITCHELL.

DAVISVILLE, }
BUCKS COUNTY, PA., }
December 30th, 1873. }

Very Dear Brother and Sister in hope:—Dearest brother, pardon my neglect and forgive me for not sending you your money which was due nearly four months ago, but I have just felt so cold and indifferent to spiritual things, sometimes, that I have not liked writing a word to any one, and I know that does not justify me in neglecting duty; yet I feel that you have a heart that can forgive your erring little sister. Oh! dear brother, if you only knew how bad I am, you would think I ought not be allowed the privilege of reading your good little LANDMARKS, and the *Signs* and the precious Bible. I do not appreciate these privileges, and for a proof of it I can say, often times I neglect reading them, not because I don't love them and the doctrine they hold forth. I haven't so much trouble only about my indifference to the cause of truth, and I cannot tell why it is so. Sometimes I go to meeting feeling little or no interest in it; but, before the services are over I think it is one of the best meetings I ever was at, and I am called to tears; and then I wonder why it is—if I am not a child of God why does this feeling correspond with mine? I believe I love the children of God if I know who they are. And, was I mistaken when I met you and dear brother Respass up here? I think not. I think I could see the sign of heirship and relationship in you both—you appeared so happy and child-like—who could help loving you for the truth's sake?

Well, dear brother and sister, since I last wrote you my mind has been calm and my hope firm. I have enjoyed in my hours of sweet peace and meditation notwithstanding all my indifference, and probably I enjoy life (with the sweet hope of glorious resurrection from sin and death) as well as any one. And, dear brother Gold, I notice in your precious letter to me of October 10th, 1872—you

say, for years *death's terrors* have not troubled you, for you think the rich provisions of grace are more than an antidote for death. This expresses my feeling exactly. For about six years death has been to me a sweet thought. I have not dreaded it for one moment that I can recollect, but I look forward with pleasure and sweet surprise to the happy moment when I can leave this world of sin and woe, to join the saints above, and my dear Redeemer. Dear brother and sister, it seems to me haven't a doubt but that I will be happy when I leave this world, as yet I dare not say I know I am a child of God; but, I have no fear of future punishment, or of meeting an angry God. Ah, no! he is a God of love to me, and that dreadful hell which men picture to us sometimes does not trouble me a particle, but I have just got enough hell in my bosom, dear brother, when I get cross and angry, and feel revenge toward a fellow-mortals. I used to dread the pangs of death when I was little. I think dear brother and sister that I then suffered as much mental depression on account of my sinfulness and wickedness as any one possibly could, for really I felt sometimes when I was ten or twelve years old as if I would almost go crazy. I felt like it would be almost impossible for me to be saved, nor had I any idea how my salvation could be completed. I well remember one Sunday night when we were all at home sitting in the room talking how good my precious mother was, and feeling that she would be saved. I thought, well if I live to be nine years old I can join the Old Baptist church and then I would get to heaven too. Little did I think then that before I was sixteen years old that I would be buried in the watery grave and become a member of the Old Baptist church. But I have a lesson to learn, that joining said church will not save me nor take me to heaven—without the precious blood of Christ, which is sufficient to cleanse from all sin.

Brother Gold, why haven't you been up to visit us? I thought you were coming. Elder Parrington has been down to see you. Now it's your turn to come up. I missed you and dear brother Respass last Spring at our Association, but we had a delightful meeting.

ANNA A. ADDIS.

ASSOCIATIONAL.

MAY 6th. The next session of this Association is appointed to be held with the church at Clear Springs, seven miles North East of Germintown, Stokes, County N. C., some twenty miles North of Salem, and about eighteen miles North West from Kernersville, on the Salem and Greensboro Railroad. The Association will commence on Saturday before the third Sunday in May 1874, and continue three days.

Brethren are requested to visit.

R. W. HILL.

MARRIED.

By Elder James S. Dameron, on the 5th of March, 1874, at the bride's Father's Mr. James E. Cobb, of Edgecombe County, N. C., to Miss Nannie M. Harris of Rockingham County, N. C.

ALSO.

At the same time and place Mr. John Sayar of Ringgold, Va., to Miss Janie M. Harris, of Rockingham County, N. C.