

crimson fountain from his own heart for her to wash her black soul in and make it white in his blood, and thus to present to himself a glorious church without spot or wrinkle or any such thing. Oh! christians, love your dear husband and obey him at all times and in all places, because he has done so much for you and loved you much—his groans in the garden on the cold ground, his exclamations on the cross—my God, my God, show it! much less look at his bloody cheeks and face from the piercing thorns in his mock crown, see the blood trickling off his elbows from the nails in his hands, behold the crimson life-giving blood rapidly falling from his heels from the nails in his feet, and above all cast up your eyes to his side and see the red current flowing to the last drop mingled with water running down his side, see it fall in a puddle at the foot of the cross. Look on, wonder, and adore, love, praise and give thanks to God and to the Lamb for such wondrous love as this, written in blood, groans, agony and death.

N. H. HARRISON.
(To be Continued.)

LOOKING GLASS, OREGON.
April 26th, 1874.

Dear Brother Gold:—

I noticed in the eleventh number of the current volume of the LANDMARKS an idea that you announced that I wish you would explain. The idea is this:

"The gospel justifies the believer and condemns the unbelieving."

This declaration appears to run into the idea of a gospel condemnation. Now if the gospel does condemn the unbelieving, according to my weak judgment, it does more harm than good, for there is probably not more than one-fifth of the people that hear the gospel preached that are true believers. If this is true the Bible condemns five times as many as it justifies. The original word *Angelica* rendered gospel in our version signifies a message. Theologically considered, it is a message of peace, of joy or the development of good news—and I cannot see anything condemning in it. Suppose that two men were justly condemned to die, and were in prison and the Governor should reprieve one, and send a message to bear testimony of the reprieve, would it be proper to say that the message condemned the criminal that was not reprieved? Ungodly men are already condemned by God's holy and righteous law. Hoping soon to hear from you I will add no more.

Your brother in tribulation,

ISAM CRANFILL.

WE agree with brother Cranfill in his strictures and state that we did not fully express our views, or they were misunderstood.

Men are condemned already and the gospel makes it more manifest—was our meaning. Light makes manifest the corruption already existing. This is the condemnation that light is come into the world and men love darkness rather than light

because their deeds are evil. For instance, when the apostles preached to all men, some mocked and persecuted; now the gospel made manifest the hatred and enmity that these opposers *already* had and in the same sense it is a savor of death unto death. When the Savior spoke to them and did the works before them which none other ever did, then they had no cloak for their sin. If left to follow their own wicked nature none would receive the gospel, and the more it is rejected against themselves the more they make manifest their love of sin. Hence the gospel shall be preached in all the world for a witness. The gospel in itself has no death, but is full of life. It is only by manifesting the hidden works of darkness, or showing the unwillingness of sinners to believe and forsake their sins, and that even to such an extent that it matters not how earnestly or ably preached in the letter to ungodly men, they do not come to it because they love evil and love darkness, that we intended its condemnation.

We hope the brethren will please remind me of my errors and call for explanations when I fail to express myself clearly.

LONG BOTTOM,
FREESTONE COUNTY, TEXAS,
March 23d, 1874.

Dear Brother Gold:—

Rather contrary to calculation a number of each of the last two issues of the LANDMARKS came to me at this office, also the postal card. I had supposed the time for which I paid nearer out than it was; and knowing something of the trouble of changing the address on your books I did not intend laying the task upon you as I did not feel able to continue a subscriber. But, be this as it is, and as it may for the future—I am glad you sent them, for I am rather isolated from the most of my brethren now and was in the proper mood to digest their contents. Yes, I have rejoiced in reading the last number, especially the evidences of regeneration, as given by these tender ones, these lambs—E. N. Braswell and Fannie Downing, as also your uncle of long years experience, are confirming proofs of the doctrine of salvation by grace. They say, that once they were unconcerned about their salvation. This was *my* condition. They became concerned without an effort. *So did I.* This concern became stronger—because a burden. *Mine too—a heavy one.*—They carried it wherever they went—could not get rid of it. Nor could I of mine, though I made many resorts to do so. They could not entertain company, they were so much concerned. I became strange in my ways on this account. I was too sick of sin to enjoy the company of the idle, thoughtless youth—ever formerly dear associates, the golly man I was afraid of, would have given up my other enjoyment for the time to hear their discourse together, in private, on the subject of religion, but would not admit it lest I should be questioned by them. I tried to conclude that all was a delusion of the brain, and was to some extent

successful at times, but never wholly so. Their burden enlarged to almost an intolerable extent. Mine increased to grand proportions after I had tried so repeatedly the virtue of the law, as to find it impossible to keep it myself, but was condemned justly. The sentence came from deep and solid conviction. They concluded themselves the worst, the poorest, the wickedest. None could possibly be more so. This too was in course of my travail. I doubted whether I could be permitted to live as unworthy as I felt myself to be. All hope now gone, I was forced to give up, but not resigned. A good time this, to appreciate help, but, I could no way expect it. But, to my surprise and great joy, this ponderous load was one evening taken away. I felt then taken out of the miry clay and placed upon a rock, and a song of praise to the Lord put in my mouth. I knew none but Jesus could do this work, and only thro' mercy. So I praised him for mercy's sake. I loved him with my whole heart. I rejoiced with joy that was unspeakable and would have spoken it out but ne'er could express it. I was full of glory. One routine of circumstances surrounded each of them, while others did like myself, so that we arrived at the end of our trials, all in different ways—still all to the same end. Their peace was my peace, their rejoicing my rejoicing and their comforts mine.

And more, they speak of a season of perfect ease of mind. So had I this. It was succeeded too, as with them, by doubts and fears. I tried to get my burden back, I prayed for it—but to this day that burden has never returned. I have had many and constant crosses but never any of the same character. I doubted the reality of my conversion, wanted to pass through the change again, that I might determine the matter.—But yet, I am involved in doubt. Only feel to hope that it was, and that is my only hope.

This I know, that I am changed in mind. I love the Lord and all his people. I hate sin. I have often to repent of it in myself. Now after arriving at the same conclusions by the operations of the Holy Spirit, each may take their own course.—We may go home to the house of the Lord or we may not—just as we will. If we do we will be obedient; if not, disobedient. If we are obedient we will insure the continued favor of our good Master, feed upon the food he has prepared for us, without money and without price, growing in strength day by day. But if disobedient we shall incur his displeasure, and besides the stripes he may heap upon us shall be left to ourselves, and shifting upon the husks of this world shall become weaker and weaker.—Yea, the joys which God has prepared for his people, and which to them, when applied to their use, are the sweets of this life, and foretaste of that which is to come, may be entire-

ly strange to them—*disrelishable*.

I went to the church, I have never regretted it. They advised me to unite with them. This I did, but sometimes regretted it. I often felt unworthy a place there. This was the reason: I came near asking them to discharge me but did not. On examination of the scriptures and by communication with others I soon became convinced that to live was but to sin. The best that one can do is to *try not to do it*. It is an imperative duty devolving upon every christian to live godly in Christ Jesus. To go to the house he has prepared for them and there live in obedience to him, letting their light shine to the praise of his holy name. In so doing they will find *peace to their souls*. The sooner they go, too, the better. Young converts, to prosper in their new life, for lack of it may stay away till they have become condemned in their own eyes, and hence it would be a great task to go. Idleness and disobedience have well nigh taken their life, light and energy. These say, "My hope is too small, I feel unworthy a place there, I love the church and don't want to clog its wheels," &c. These and like sayings betray a guilty feeling. I know some such christians. To all such who read this I would pray you in Christ's stead to be reconciled to God. SAMUEL C. DENTON.

CHRISTIANS are moving from a world of sin and death to one of grace and life. How loth we are to leave this world, yet how anxious to leave it. How much we admire the way and love every sign that we are right, yet how slowly we move. Were it not for invincible grace the saint would never reach that country he prizes above all else, nor leave the one in which he is a pilgrim and stranger. The bread he eats on the way humbles him, for it is small as manna, and comes as contrary to nature, and is as tasteless to the flesh yet all true Israelites are nourished by it; still how abasing to man. To flesh it seems a toilsome, fruitless journey, but this unbelieving fleshly murmuring rebellious carcass must perish in the wilderness, for it cannot inherit the kingdom of God, since it is of the first birth or of Adam.

As Israel of the old was not to walk after this unbelieving, murmuring principle, but was to encourage himself in God, and be strong in the Lord, so now christians should lay aside every weight and the sin that doth easily beset, and run with patience the race that is set before them looking to Jesus the author and finisher of our faith. See what he endured for us; what suffering; what a death to redeem us. See the glorious hope of his resurrection; that he is become the first fruits and sure forerunner of salvation, enthroned in the heavens, having all power in heaven and all that believe in him do so by the faith of the operation of God, or by that faith which God has produced by the same power that he wrought in raising Christ from the dead. Then how glorious the evidences to us of our salvation and that of God. We seek a city whose builder and maker is God. Have faith in him.