

and full of glory.

I felt light and free as one can realize, who is delivered from that ponderous load of sin, the awful darkness of despair, and the chains of eternal death. All things appeared to be clothed in a robe of praise and thanksgiving to their creator, and my only desire was to praise him with all the faculties of my soul. The passage applied to me was, "We know that we have passed from death unto life because we love the brethren." I wished all my dear friends to know what a dear Saviour I had found, and to embrace my mother, revealing to her the glorious news that her child who was lost had been found and enabled to cry Abba, Father; but I was deterred from so doing feeling that it was such unbounded love and mercy conferred one so vile that it could not be possible.

The preaching of the gospel was like good news and glad tidings from a far country. The once sealed book now afforded instruction and comfort. Christ was indeed the chiefest among ten thousand and altogether lovely to my soul.

My mind was soon exercised on the subject of baptism. I considered it a binding duty on all God's children, and the door which lead into the liberty of the gospel. It became such a burden that I could scarcely wait from one week to another, when I might join with my Father's children, who were pressing on towards the mark of the prize of the high calling of God in Christ Jesus.

The week before our meeting I was quite sick, but I enjoyed inexpressible delight, for I felt that I was like the prodigal son returning from the wilderness of sin, soon hoping to meet that happy band, who had so long been enjoying our Heavenly Father's smiles.

The following passage was on my mind most of the week. "Wherefore come out from amongst them, saith the Lord, and touch not the unclean thing, and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

My health was sufficiently restored to attend meeting on Saturday, when drawn by an irresistible power I was enabled to make known to the church my precious hope in Christ, and desire to follow him through evil as well as good report, esteeming the reproaches of Christ greater riches than all the treasures of Egypt. I was received, and on the next day, the 11th of May, I was baptized in the Roanoke river, by my beloved father, surrounded by a large assembly. Though but fifteen years of age I was enabled with inexpressible joy to confess my humble faith and hope in Jesus before a gainsaying world, choosing rather to suffer affliction with the people of God than dwell in the tents of wickedness for a season.

I enjoyed a delightful peace for three months, feeling as though I was dead to the world with its temptations

and that my thoughts and affections would henceforth be concentrated on my Saviour, and my heart ever be drawn forth in prayer and praise to Him. But I soon found there were two members within me, the flesh warring against the spirit and the spirit against the flesh, so that the things we would, we do not and those we would not, we do. We are commanded, that as we have received Christ Jesus the Lord so walk in him: may we ever be found so doing. Since that peaceful morn, when Jesus appeared to me above the brightness of the sun at noon-day, my little bark has passed through various scenes, both prosperous and adverse.

Sometimes I realize a calm and delightful sail, trusting entirely in Jesus, and rejoicing in full hope of the glory of God, and sometimes experiencing the tempestuous storms of sore adversity. But, I believe that all are needful, and our afflictions are oft blessing in disguise, tending more to our growth in grace, increase in faith, and the knowledge of Christ. With David, I feel, that, "Before I was afflicted I went astray;" and as the rod of chastisement is often felt I do desire with renewed fervency of soul to thank our God for his watchful care and unceasing love and mercy.

Precious indeed is it to view the hand of our Heavenly Father in all our pathway, meeting out our changes to us in wisdom, love, and mercy, enveloping us with thankfulness, humility, and resignation to in spirit "eel, thy will O God! not mine, be done.

"With joy let each afflicted saint,
This cheering truth behold,
That when he's tried he shall not faint,
But shall come forth as gold."

Beloved in Christ, wherever we be may we be enabled to contend earnestly for the faith, and keep our garments unspotted from the world. May we manifest our love to Christ by obeying his commands. May we ever rejoice in Christ Jesus, and have no confidence in the flesh, remembering, that we all are dust and unto it we must return, and appear before the righteous Judge of all the earth.

"Self righteous souls on works rely,
And boast their moral dignity;
But if I lip a song of praise,
Each note shall echo grace, free grace."

"Tis thus alone of grace I boast,
And 'tis alone in grace I trust;
For all that's past, grace is my theme,
For what's to come 'tis still the same."

May we live the life of the righteous, and bid adieu to earth in the triumph of faith.

In humble hope,
S. N. BIGGS.

APPOINTMENTS.

Elders B. P. Pitt and Wm. Woodard have appointments to preach as follows, the Lord willing:

Friday before 3rd, White Oak.
Sunday in June, Chapel.
Saturday and 4th Sunday, Lewis' School House.
Monday, Nahunta.
Tuesday,

MARRIED.

On the 12th of May 1874, by Elder P. D. Gold: Mr. BENJAMIN CLONON and Miss FANNIE STATON, at the residence of Mr. John Staton, of Edgecombe County, N. C.

Zion's Landmarks.

P. D. GOLD, - - - - - EDITOR.

SUBSCRIPTION \$2 00 PER-ANNUM.

Wilson, North Carolina, June 1st, 1874.

NOTICE!

Clubs of eight subscribers, or a larger number, can have the LANDMARKS at \$1.50 each, and the clubs need not be at the same Post Office or even in the same State, and persons renewing can make clubs in same way.

Our brethren and friends are all authorized to act as Agents in obtaining subscribers.—Their names need not be published in the List of Agents. We hope they will generally make an effort to extend the circulation of the LANDMARKS. We hope hereafter to have better print and soon to enlarge the paper some. Money can be sent by express or otherwise at my expense. In sums of a few dollars it is as safe in ordinary letters as in Registered Letters—it is always at my risk.—When money is not received please inform me. For a good reason please direct letters to me as follows:

P. D. Gold, Wilson, N. C.

EDITORIAL.

BROTHER GOLD,—I request your views on the fallen angels, who they were and from whence they fell &c; also tell us about the law of sin and death; and what law Christ came to redeem his people from under the curse of; and what obedience the christian owes to the Decalogue or ten commandments, or whether it is binding on the Gentiles as well as the Jews.

Remain years in hope &c.

R. W. DURDEN.

In order to elucidate the above subjects two things are required; one is spiritual light and liberty of utterance, the other is, time and space in which to express such views at length. In each of these requirements I feel to be much limited.

"Fallen angels?" The scriptures speak of elect angels; if this term when applied to man implies a non-election, why should it not admit of the same construction in reference to angels! "I charge thee before God, and the Lord Jesus Christ, and the elect angels." 1 Tim. 5; 21.

Some angels kept not their first estate, and what are these but fallen angels, as Adam after the fall is still a man? "And the angels which kept not their first estate, but left their own habitation, he (God) hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6. There is an election of some angels, and some fell; this election however is not the choosing of angels already fallen and saving them, but rather their confirmation in a state already holy.

What is the character of these fallen angels? If Adam, who was very good and in the likeness of his maker before the fall (not good merely in the sense of having all his members perfect or a physical perfection, for men have that sort of perfection now in their fallen state, that is they have all the members of a man &c.) could so fall as to become the corrupt head or father of an offspring called children

of wrath, a generation of vipers &c., why should not an angel who falls become corrupt as a devil, inasmuch as the greater and more exalted one is in position, the greater his fall and the more debased he is when he does fall?

We are mortified to hear occasionally that some of our brethren preach an eternal devil. Preach an eternal Jesus, brethren, who only inhabits eternity &c. Preach what is revealed in the word of God which says, resist the devil, but not to preach him. We should not preach things about which the scriptures are silent. If the bible does not tell us how the devil originated then we should not attempt to find that out. When we preach any thing except what is revealed or clearly gathered from other revealed things we plunge into vain jangling and unprofitable strife, which will not do any good but much harm.

Christians know that there is a devil, and that from the beginning, our first knowledge of him and the first mention of him in the garden of Eden, he is a liar and the father of it and that his spirit is in wicked men hence they are his children, and that we by nature were in the same condition. Christians also know that he makes war in heaven (the church) and that he is a devourer of their joys, and that if he can get christians to quarrel about his origin or to call him eternal it suits him very much. Anything pleases him, except preaching Jesus, and christians know that none but Jesus can cast him out and deliver us from the god of this world, the spirit that now worketh in the children of disobedience. Hence, brethren, resist the devil by putting on the whole armor of God, and he will flee from you. He is mentioned first in the garden of Eden and is there a liar; when in heaven (not the true heaven) fighting with Michael he was a liar. His seed—not his angels—are wicked men such as Cain who had the spirit of Satan. All wicked spirits are of him, whoever is controlled by a corrupt spirit is of Satan, not in his flesh for that is of Adam or earth, but this corrupt spirit is of the devil. Hence some who were of the seed of Abraham in the flesh are of their father the Devil because they will do his lusts. All men both elect and non-elect are by nature equally dead in sins and equally the children of wrath—hence grace makes the difference.

The second question of brother Durden is; "Also tell us about the law of sin and death." It is evident from scripture that there are more laws than one: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do &c." Rom. 8: 2, 3. Now a law is authority or the binding utterance of power. The law of a nation is its solemn and most forcible expression of might, for in it is reposed all the sovereignty—there is nothing above it. Here is the law of the spirit of