

right spirit and motive.

Much more might be written but as short letters are best adapted to the purpose of correspondence through the LANDMARKS, enough has been written in this letter for one time.

Brother Gold, as indicating my condition I close this communication over the signature of

GETHER.

FORSYTH, GA., Nov. 8th 1874.

Brother Gold, if you could afford it, would it not be best for you to reduce the price of the LANDMARKS to one dollar and a half? I think you would get more subscribers, and the price would be more satisfactory to the poor of your subscribers. Those who felt able, could continue to send you the two dollars per annum. I only suggest this. I like the paper, and would be glad for its circulation to be extended.

Your brother in love,
THOMAS DAZEMORE.

Remarks:

After Jan. 1, 1875 all Editors or publishers are required to prepay postage on all their papers, and hence my expences will be increased to the amount of the postage, while those of the subscribers will be lessened to the amount of their postage.

I am now sending the LANDMARKS to a considerable number free, and doing it cheerfully. I could not well put down the price to 1.50 without a great increase of subscribers, that is to pay its expenses.

If the present number of subscribers were doubled, or nearly so, I should either increase the size of the LANDMARKS considerably, or cut down the price. In all cases where one is unable to pay two dollars I send it to him (if applied to) for less and have never refused to send the paper free when requested to do so, and to clubs of eight or more I send the paper at \$1.50 and send it free to those getting up the clubs.—[Ed.]

Zion's Landmarks,

P. D. GOLD, EDITOR.

PUBLISHED SEMI-MONTHLY

—(at)—

WILSON, NORTH CAROLINA.

NOVEMBER 15TH, 1874.

Editorial.

"Remove not the ancient landmark, which thy fathers have set."

THE EIGHTH VOLUME.

Again, under the Providence of Almighty God, I appear before the readers of ZION'S LANDMARKS as a subject of the long-suffering and goodness of him who changes not.

In entering on this volume the sympathy and indulgence of my readers is craved, and I solicit the continuance of their experiences, views, impressions, visions, and trials, that have so enriched the columns of this medium of communication in the

past, and hope to contend still, humbly yet earnestly, for the faith once delivered to the saints, endeavoring that the LANDMARKS may point to the footsteps of the flocks besides the shepherds' tents and contend for the old paths, wherein one may find rest to his soul. How precious are the old paths now to the true pilgrim on Zion's hill. How sweet the doctrine that none of Zion's cords shall be loosed, and none of her stakes ever be removed—that the city lieth four square—and there never can be a gallant ship with oars, nor ever an enemy to enter or disturb her glorious rest!

It is a great joy at times to write of the divine and eternal truth as it is in Jesus, in which all the saints are united and growing up, and on which they all feed; and it is a great joy to behold their unity and steadfastness in the faith once delivered to the saints. To all the saints, whom I love in the truth, I hope, grace and peace be multiplied.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

We sometimes hear and see tokens of a spirit that regards God's holy law as the cause of sin, and that as such it is despised or profaned. It is true that by the law is the knowledge of sin, but it is because its holy commands are despised by carnal nature, or because it is spiritual and man is fleshly or sinful. It is true that "I had not known sin but by the law," but it is because the nature of the law is as opposite to that of sin as light is to darkness, life to death, and hence in the light of the pure law the vile character of sin is manifested. It is true that where there is no law there is no transgression, or violation of the law, for until the law is given there is no prohibition, still the giving of the law does not create sin but tests the question whether there is sin. "The commandment came, sin revived and I died." It is true that the enormity of sin, or its death-working power, could not be known but by the law, "that sin, by the commandment, might become exceeding sinful," but this serves also more fully to reveal the purity of the law, which cannot look upon sin with the least degree of allowance, while it makes manifest the ruinous nature of sin that it has not the least possible spirit of obedience.

The law then is the ministration of death, because it is added that the offence might abound.

Let no one then regard the law with lightness or irreverence. David says, "Oh! how I love thy law!" and again, "Then shall I not be ashamed when I have respect to all thy commandments?" again, "Oh! that my ways were directed to keep thy statutes;" and again, "Open thou mine eyes that I may behold wondrous things out of thy law."

We do not understand that any

flesh ever kept this holy law, or covenant of works expressed in the ten commandments, which is a solemn summing up of all law, requiring perfect love to God and man.

But Jesus, who came in the flesh, but was still God then, perfectly kept this law and was made a curse for us. Nor did he then impart to the law any power to incline the sinner to love it, but makes an end of sin: how? By abolishing law? No; but by taking his people out of the fleshly covenant, and bringing them into a new covenant of life and peace; by taking them out of the flesh and giving them his Spirit. Hence if we have not the Spirit of Christ we are none of his.

When the Holy Ghost quickens a sinner, and brings him to the judgment, he sees and feels the righteousness of the holy law, and acknowledges it to be good. He pleads guilty and entreats for mercy. His heart is turned thus to the Lord and with the heart he believes in Jesus unto righteousness, and for righteousness, and realizes an inward circumcision of heart, whereby he is cut off from the fleshly covenant, and is a new creature. Now he is changed into the same image of Jesus, from glory to glory—changed from the glory of the law to the glory of the gospel even as by the Spirit of the Lord. He is not in the flesh now, hence not under the law; for all that are in the flesh are under the law; while those that are not in the flesh, but have the Spirit of Christ are not under the law. (Do not suppose that when a man is under the law that he obeys the law; this is never the case; for whatsoever the law saith it saith to them that are under the law, that all the world may become guilty before God.)

Does a christian keep the law? The righteousness of the law is fulfilled in him, (not by him) because Christ, who took the likeness of sinful flesh and condemned sin in the flesh, now dwells in him. Hence the christian is free from condemnation, and is justified. Now he loves the law, for it is written in his heart. For the sum of the law is love to God and man, and we find that a christian loves God and has the spirit of good will and right doing towards his fellow man written in his heart. He pities, loves, forgives, serves and seeks the good of his fellow man while he is walking in the Spirit. Then he hates every false way and desires to serve God.

There may be a difference between walking in the flesh and being in the flesh. The unregenerate are in the flesh, have never been born out of it. These never walk in the Spirit. The regenerate are in the Spirit by a new birth, but these can walk after the flesh, which they often do to their sorrow. If we live after the flesh we shall die. That is, if a christian, who is in the Spirit, walks after the flesh—the lusts of the flesh and of the world which are flesh-pleasing—he shall die—to the joys of a christian. There

is no more life to a christian in sin than there would be to a fish out of water.

When we walk after the flesh we realize the curses of disobedience, but when we walk in the Spirit then we rejoice in the blessings of Christ's obedience, and of our obedience to Christ. When we have respect to all God's commandments, which are all spiritual, then we live and rejoice. His commandments in the Old Testament have a spiritual meaning, and in the New Testament they are all spiritualized and are glorious and good.

If we love God then we keep his commandments, and his word is in us, and we delight in the law of God, after the inward man. We should live by every word that proceedeth out of the mouth of God.

To walk in the Spirit we must have the Spirit of Christ in us; then the righteousness of the law is fulfilled in us. Then we deny flesh and self when we love God's law and delight in him; and if we walk after the carnal mind, we are captives of Satan and his servants and as such shall die.

Those that are still in the flesh, or have never been born again, are contending for a covenant of works to help justify them, and are seeking righteousness by the law, and could no more live in the fellowship of the gospel than a human being could live in a literal fire; for they that are in the flesh cannot please God, and there is nothing spiritual that they love, or walk in, or seek.

NOTICE—If the present subscribers, who are in arrears, will send on their remittances it will enable me to pay some debts incurred in publishing the LANDMARKS. All that are willing I hope will renew, by sending on the money, and if any do not feel willing to thus renew, I hope they will inform me at once.—[Ed.]

Sacred to the Memory of Elder JOAB COOK.

The Primitive Baptist Church of Christ at Providence, Lincoln County, Arkansas, in conference assembled do hereby adopt the following preamble and resolutions sacred to the memory of Elder Cook, who died Augt 23rd 1874.

WHEREAS, it has pleased Almighty God, to remove from our midst by death, our much beloved brother and formerly pastor of this Church, Elder J Cook.

Be it Therefore Resolved

1ST. That while we bow with reverence to the providence of God, we feel that the stroke has fallen heavy on us of Providence Church, in removing from our midst Elder Cook, and we will ever cherish the many christian virtues which he possessed.

2ND. We offer our condolence to the bereft family and relatives of Elder Cook.

3RD. That we insert a copy of this preamble and resolutions in our Church book, and send a copy of the same to ZION'S LANDMARKS, for publication.

Done by order of the Church in conference, this Oct. 10th, 1874.

J. B. MATTHEWS Mdr.
J. B. OWEN Clk.