

ed on the evidence of the Spirit, which is truth, is the faith of God's elect; it works by love and purifies the heart, whereby we are purged from dead works and are enabled to bear testimony to the record that God gave of his Son. "Abraham believed God and it was counted unto him for righteousness." The Hebrew children had living faith in their God who appeared in the midst of the fiery furnace with them, preserving them from harm, proving that they worshipped the true God and him only would they serve. It was this same God "who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began." Almighty love arrests the man in his wild career, casts out Satan, slays his enmity and makes him a willing subject to his laws, puts a new song in his mouth even praises to God, his salvation. What wondrous love and merciful condescension that such a gracious deliverance should be extended to poor sin-stricken man, mad with enmity against his Creator and content in chains of darkness. Endless praises are due the dear Saviour who bore all our sins on the cross, was delivered for our offences and raised for our justification. Well might it be said, Should these hold their peace the very rocks would cry out. Then let us ever shew forth the praises of him who hath called us out of darkness into marvelous light.—Being taught of God we see eye to eye and speak one and the same things, and are thereby enabled with the inspired word to testify of Christ the way, the truth and the life. And having suffered together with him find peace and comfort in him, and yield the peaceable fruits of righteousness, believing that salvation is of the Lord. The christian is often trying the testimony within. He reverts back to try his evidences of a change from nature to grace, while Satan is disputing his title to the promised inheritance. But ere long he receives a ray of light from the Son of Righteousness as he arises with healing in his wings. Then he can sing the song with the man after God's own heart, "Bless the Lord, Oh, my soul, all that is within me bless his holy name." Now we realize something of the testimony of Paul: "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs: heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.

"Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love."

S. W. OUTERBRIDGE.

Hamilton, Martin Co., N. C., March 20, 1875.

MEETING HOUSE AT RALEIGH,  
NORTH CAROLINA.—Brother N. P.  
Holleman of Raleigh, N. C., some-

time ago sent me a subscription list or two for obtaining money to build a Primitive Baptist meeting house at Raleigh, N. C. He says a number have been sent out and he has not heard from any of them, and desires to hear.

We do hope that the brethren and friends will make an earnest effort to help build such a house at Raleigh. We quote from his letter:

"There are a few of us here that have raised about one-third of the amount. I think with a little exertion among the brethren we can build it and hurt no one. I think it is needed here very much."

MAY 12th, 1875.

THE writer's views on the 23rd Psalm, 1st 2nd and part of 3rd verse, reads: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul."

We see very plainly that David was speaking of Christ as a gift to the Church. We read in his own language, that God the Father loved the world: this world seemed to be the Church or God's people that he chose in Christ before time. If this be so he was the dwelling place of the people that David spake of in the language when he said, "The Lord is my shepherd." All of God's people speak the same language. David said again: "The Lord has been our dwelling place in all generations," and said, "that as, or in like manner, the mountains are round about Jerusalem, so is the Lord around his people forever." Moses said, "For the eternal God is the refuge of this people and underneath them is his everlasting arm." Isaiah said that he (God) was a wall of fire round them. Isaiah said in the language of the shepherd, "Surely they are my people."

If all the foregoing testimony be true they shall not want for any good thing for he will supply all their need. David said, That he, their good shepherd, will withhold no good thing from them. He likewise said, He, the shepherd, is a sun and a shield and will give grace and glory unto them. And, in St. John he said, "I will give unto them eternal life and they shall never perish."—He, the good shepherd, is called the portion of Jacob, which is a figure of all the sheep of his pasture. Well might David say, "I shall not want." He saw the certainty of being led to the still waters of his love and grace; and, to restore is to bring them back to where they strayed from, or were drawn from by an enemy. This water spoken of is that river that David said—shall make glad the city of God, or the sheepfold. This is the same pure water that John saw issuing out of the throne of God and the Lamb. They never will want as long as that pure river remains, and unless God's throne fails it will always flow abundantly. This still water is God's eternal love and grace,

given them in the Shepherd or Christ. The green pastures are the food he feeds his flock with. He calls and sends under-shepherds in this world to feed the flock that he has purchased with his own blood. You will admit that they are his, I have proven that he is theirs. For, Solomon said "My beloved is mine and I am his." Said one, Old man, do you think there is a definite number of his sheep? I do! For he said, "My sheep hear my voice, and I know them, and they follow me." Will any others follow the shepherd but his own? I say not! For, he told some that were not his the reason why they did not follow him. He said to them, "Ye believe not on me because ye are not of my sheep."—I contend that he is a just God and it is just for him to have his own, and likewise just to not take any but his own. He has said, "All that the Father hath giveth me shall come to me." They all know his voice: for he said, he calleth his own sheep by name and leadeth them out from the captivity under sin. Said one, By what name does he call them? I answer: He calls them all sinners and they answer to that name, as did Paul—for he said he was the chief of sinners. Christ said, If they are dead I will lead them from the power of death and sin—for he said: The dead shall hear my voice and shall live. The prophet said, For thus saith the Lord the same shepherd; I will seek my sheep and search them out from the places they have been driven in in the dark and cloudy day.

If he does all for them he has promised (and I am sure he will,) they will then all be supplied. They can all say with David, "The Lord is my shepherd, I shall not want."—Christ will not forget one of them, for he shall say to the North, Give up, and to the South, keep not back: bring my sons from afar and my daughters from the ends of the earth. And John the Baptist says (Matth. 3rd chapter) that he, Christ shall thoroughly purge his floor and gather his wheat into his garner. Will he leave any? I think not, for the angel said: (Matth. 1st chap.) He shall save his people from their sins. If all the testimony be true that I brought, and I know it is, all the wants of God's people will be supplied, and they can say with David, Though I walk through the valley and shadow of death I will fear no evil, for the Lord will be with me and his rod and staff shall comfort me.

I will now say that I have written this in order to let my brethren and sisters know where I am and when I expect to arrive home. At present I am in Martin County, N. C. If the Lord wills, I will leave Wilson, N. C., June 1st, 1875, for my home near Chattanooga, Tennessee—that is my post office. When I arrive at home you shall hear from me through the LANDMARKS.

ABNER HERN.

NOTICE.—Our brethren and friends in some sections have sent us new subscribers. I feel thankful to them for such favors. No doubt others, who are just as willing to help, have tried and failed to obtain them. We thank them also. There are several churches which I am endeavoring to serve as Pastor. To visit them regularly and attend to the LANDMARKS, consumes about all my time. I therefore cannot visit abroad much. I am dependent on the interest and efforts the brethren and friends take to spread the circulation of this paper. Such a medium of communication is not to have dominion over our faith, in any sense. But we in and through it endeavor to express, to and for each other's comfort and edification, the faith which we *already have*. It is in no sense our standard authority, but seeks to stir up our pure minds to search the scriptures which testify of Christ. The scriptures are our standard authority.—The mediums of correspondence, such as the *Signs of the Times, Primitive Baptist, Baptist Watchman, ZION'S LANDMARKS, &c.*, are channels thro' which brethren and friends of like faith express their views and impressions of truth. We believe such mediums are profitable to the lovers of truth; hence we devote the time, labor, &c., we do, very cheerfully and conscientiously, to this purpose.

We ask our patrons to continue their efforts to extend its circulation, and feel much interest in them and hope the blessings of heaven may rest on them all.—[EDITOR.]

E. G. CLARK.—Brother E. G. Clark, of Wilson, N. C., and a member of the Church at Wilson, died last week. Truly a great man in Israel is fallen. He died in the faith—firm and unshaken in the doctrine he lived in, fully in the fellowship of the church—admired in his country. A few moments before dying he said, "Farewell to sin, sorrow and suffering!" These were about his last words. No Baptist of our country was better known, or more beloved, and none will be more missed. As he was in life so was he in death, the same faithful man unto death.

We miss him, but we rejoice at his happy death and glorious exchange.

P. D. GOLD.

ORDINATION.—On Saturday, May 22nd, 1875, the Church at Wilson, N. C., agreed to set apart brother James S. Woodard to the Gospel Ministry. Accordingly on the day following a presbytery of Elders J. Baker and P. D. Gold did set him apart, by ordination, to the Ministry of the Word, and we do commend him to the Churches of the saints.

Testifying repentance toward God, and faith toward our Lord Jesus Christ.—Repentance is the fruit of a godly sorrow, or a joyful turning from sin to God. Faith is a joyful hope in Jesus—a sweet abiding confidence of the soul in him. They that hear the gospel or gladly receive the word, repent toward God and have faith in Christ.