

as I ought for what he had done for unworthy me. Although it had been such a short time since I had seen and heard the watchmen it was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go until I had brought him into my mother's house and into the chamber of her that conceived me. That is I felt as though I wanted to tell it to the Church that they might rejoice with me. I seemed to be almost constantly talking to the Church, that is in my mind. A few nights after this wonderful experience I dreamed that I was at our dear old sister Durand's, and brother Silas came into the room and said, Abbie, read the thirty-second chapter of Deuteronomy. And I dreamed it was getting dark and I could not see to read. As I awoke in the morning the thirty-second chapter of Deuteronomy came to my mind. The first opportunity in the morning I got the Bible and read it. It is called the song of Moses, and commences most beautifully. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without guile, and he that is right is he."

Then I read: "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him."

So now, at this time, when the Lord finds his people he finds them where he did Jacob, in the waste howling wilderness, and leads them about and instructs them, and leads them in the path of righteousness for his own name's sake. And he hath also said that he will lead the blind in the way they knew not and in paths they have not known, he will make darkness light before them and crooked things straight; these things will he do unto them, and not forsake them.

Sometimes God's dear children get into idolatry, as the children of Israel did of old; but the Lord brings them back with a high hand and an out stretched arm, and they will acknowledge him and him only as their God and Savior. I am digressing: as I read along towards the end of the chapter where Moses told them to observe, to do all the words of this law; "For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it."

From this I gather that if God's dear children observe to do all that is required of them, they will prolong their days, not in heaven above, but

in the Church on earth; but if they do not observe to do what they are required to do they will be brought under the discipline of the church and except they repent they shall all likewise perish. And then my mind ran over to the twelfth chapter of Hebrews, into those beautiful passages, where we "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh, for if they escape not who refused him that spoke on earth, much more shall not we escape if we turn away from him that speaketh from heaven; whose voice then shook the earth, but now he hath promised saying, yet once more I shake not the earth, but also heaven." And so on to the end of the chapter.

While meditating on these things my mind would be running out all the time towards the Church, it seemed a long time to wait until our next meeting. For I had not the opportunity of seeing any of the members until the next meeting. When I met with them and told them of the glorious promises of the Lord, for I could see it in their eyes.

I hope I have said nothing that will break the peace of Zion, or prove a stumbling block in a brother's way.
ABBIE DODGE.

GREENE Co., N. C., June 17th, 1875.
Elder P. D. Gold, Dear Brother:—

I HAVE just received my paper of June 15th, and as I am unable to work to-day I have been enjoying the sweet comforts contained in it. It is always a pleasure to me to get the LANDMARKS and to see that the brethren are all agreed and peaceable; but of late there are a few things not worth paying attention to that seem to be stirring up some little strife among the brethren. I was sorry when I read brother Mitchell's communication in April 15th, to hear that the brethren were letting the Granges bother them. It seems that the Bible contains enough for christians, without bothering themselves with worldly institutions. I was pleased with your remarks on that subject, in one of the back numbers. It is a worldly institution, and let worldly people have it, and let christians stand separate from all such. Solomon tells us about the Church in this way: "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed, and again my dove, my undefiled is but one." So brethren let us not try to make but one out of it; for if we be members of Christ's body the Church is enough, and we cannot make, neither do we need any other society to keep us in this life. Christ is the way, the truth, and the life, and he will lead us where it is our duty to go.

I believe that the secret orders and mediums are all members of the same family; the medium power denies Christ being the son of God: saying that he was nothing but a medium. Can they quicken a poor dead sinner into eternal life? No; but Christ can by his Spirit. Can they redeem a single soul from under the curse of God's holy law? No, not even their own poor lost and ruined souls, they cannot redeem, and they have a good reason for it: they are under the same condemnation with the rest of Adam's family; we are not to receive their evidence brethren; for if any other man, or even an angel preach any other doctrine but that we have preached let him be accursed. So just let this nonsense pass for what it is worth.

"And I beheld another beast, coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon, and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Brethren, let us follow Christ, that is enough to last us all this life and in the end we shall possess eternal life.

Yours in hope of eternal life.

LEMUEL H. HARDY.

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Editorial.

"Remove not the ancient land—
which thy fathers have set."

FORGIVENESS—WHAT IS IT TO FORGIVE?

Suppose brother A. offends brother B., and then goes to brother B. and says, "I have done you wrong and am sorry for it: will you forgive me?" Brother A. says, "if you will pay me all, that is if you will do away with the wrong you have done me, and never do so again, I will forgive you." I ask where would there be anything to forgive if brother A. should pay brother B. all he owed him; that is if he made amends for the wrong he had done. If John owes James \$100 and pays it all, does James forgive him any part of his debt? No, certainly not. In Matthew (18th chapter) the Lord forgave the wicked servant all the debt, by not collecting a cent of it.

Some people have a lame view of forgiveness. If we attempt to collect the debt due us, that is, if we require the man who has wronged us to make amends, and hold him bound till he does it, there is no forgiveness at all.

Is this the way that God teaches brethren to act towards each other? Suppose the Lord should forgive us by collecting all that we owe him, when would we find mercy? If ye

from your hearts forgive not every one his brother their trespasses your heavenly Father will shut you up in prison: Mat. 18: 35.

Instead of waiting till a trespassing brother comes to you who are injured—to make payment—or instead of your going to him with note in hand to collect the full debt, you should go to him with the desire to freely forgive him all—not collecting one cent of either principal or interest. "Moreover if thy brother trespass against thee go and tell him his fault between thee and him alone: if he shall hear thee thou has gained thy brother." The desire should be to hide a multitude of faults, which the right spirit of charity in you will do when you see an honest confession of wrong. All you need to do is to get a true confession that he owes you, and then you should frankly give up every cent of the claim—not trying to collect one cent: for if you try to collect there is no forgiveness. If you try to collect part of it this would be like mixing grace and works, whereas grace does not attempt to collect a cent.

This is true in the forgiveness which God extends to sinners, for when we are truly humbled to confess we are vile sinners and beg for mercy he freely forgives.

This spirit of forgiveness is needful to preserve peace in churches. We are all liable to do wrong, and all need forgiveness. I think too those who are the greatest receivers of forgiveness most readily forgive others. My brother, when your sins were first pardoned how readily you forgave your enemy, and how warmly your affections embraced him? You did not wait until he came and humbled himself as a dog to you either. We should endeavor to live free of malice towards all men, and love even our enemies, and dwell in pity, love and peace among each other.

Some brethren I have thought are exacting in their demands against erring brethren, or neighbors, or enemies. Beware of this spirit. It is deceitful. It can easily take the form of great seeming faithfulness in contending for the truth. The great guide is the Lord's teaching to us. God teaches us to love one another, and that mercy we crave and receive from him should guide us in our conduct to others.

This does not mean that we should ignore wrong conduct, or harbor wickedness. For if we are right before God we hate sin, as much or more in ourselves than elsewhere, and hate it in all other people too, but we love the man too and would separate them, putting away or forgiving the sin, to save the man.

THE MOTHER AND HER DAUGHTERS.

"And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." Rev. 17: 5.

This name is written on the forehead in bold letters, on a conspicuous open place, the forehead. Hence it is very manifest and public. There need not then be much difficulty in determining who is this mother of harlots, it would seem, and yet the