

simple now that he can but wonder how it is that others cannot understand it, or why they should mystify it in so many ways, and thereby seek to lessen or degrade the character of so great and good a Saviour: one that found him condemned to death, and died for him that he might live—black with sin and washed him white with his own blood—naked and clothed him with the garment of his own imputed righteousness, and prepared him to meet God in peace, and as his Father. He is now changed in the spirit of his mind, tho' he yet dwells in his sinful Adamic body which now has to be brought under and made subject to the will of God. And my experience is, that it is a stubborn and stupid pupil, and requires a wonderful amount of the afflictions under God's providence to teach him anything at all. But I have had enough to make me know that without God's help I can do nothing, and to make me fully believe that there will never be a sigh or a murmur in heaven should I ever get there; and tho' I should never meet with or see any that I so loved and cherished on earth, it simply being the will of God that it should be so, will be enough. My only desire will be to praise God the Father, God the Son, and God the Holy Ghost—one God! for this choice, redemption, calling, preservation and eternal salvation.

May God so bless both writer and reader, to his glory, and for our good, for Jesus' sake—Amen!

Truly,  
J. NANCE.

P. S.—Will you or Mrs. R. Anna Phillips, or W. M. Mitchell, or any other that may have eyes to see and the key to unlock and harmonize the Word—please give me through the LANDMARKS, or otherwise—your views on the following Scriptures, and you will oblige me very much, as I think I wish to know the TRUTH in the full harmony of it:

"For as soon as Zion travailed, she brought forth her children," ISA 66: 8.

"Every branch in me that beareth not fruit he taketh away," JOHN 15: 2.

"If a man abide not in me he is cast forth as a branch," &c., JOHN 15: 6.

J. N.

Near LEXINGTON, PA., July 5th, 1875.

Dear Brother Gold:—

SINCE you published my short communication in reply to brother Denton, in LANDMARKS, for the 15th of May last, on the subjects of "Separate Soul Regeneration," and the "Immortality of the Soul." I have received private letters from brethren from different directions, written in the most brotherly manner. Young preaching brethren and all appear desirous to get information, to all of whom I have replied with all the plainness and faithfulness I could, and I hope to their satisfaction. Lately I have noticed communications from some of our ministering brethren on the subject of the "Immortality of the Soul," all agreeing, that strictly speaking, immortality belongs to God alone, as taught—1st Tim. 7: 16. But, one thinks that in some sense the souls of all men are immortal. It's all agreed that a brotherly, friendly interchange of views on this subject can do no

harm, but may prove instructive and profitable to the saints, if conducted in a proper spirit, and rather than speak or write in any other spirit, I had rather shut my mouth and lay down my pen forever. In my reflections I had thought I would say no more on the subject, but cannot feel satisfied to drop the subject where it is, feeling impressed that I should earnestly contend for the faith (or form of doctrine) once delivered unto the saints, and remembering too that all departures from the faith heretofore have been shown by a little here, and a little there—like Dr. Fuller—by first teaching that the atonement of Jesus Christ was sufficient for the salvation of all men, but intended only for the elect; and next, that of offered salvation to all men upon terms or conditions on their part, and then the importance of an educated ministry for the Baptists, like other denominations had, and all things went till the whole train of the means system or modern Missionary institutions came in upon us like a flood. I have no fears that any of the brethren who have written on this important subject are departing or ever will depart from the faith once delivered unto the saints. But I am sure their writings will leave their influence upon the minds of younger brethren who have not had such long and trying experiences as some of us older ones have, and they might gradually depart from that simplicity which is in the gospel of Christ. If I am in error (which is not impossible) on this subject, I am not only willing but anxious to be converted from that error or convinced by any brother or friend, and I hope all feel so; but I cannot be convinced by the learned men of this world, so long as they apply terms contrary to God's holy word, neither will the common acceptance of terms among men do so long as used or applied contrary to the Scriptures. The apostle charged the Churches of Galatia that if they (the Apostles) or even an angel from heaven preached any other doctrine than that which they had taught them, and which they had received, to let him be accursed. I am yet deeply impressed with the truth expressed by one of the dear brethren, that man and all pertaining to him is a creature and mortal, and had a beginning. And, as to the beginning, and as to the soul: we know but little about its peculiar properties or its office. Job said, "Though I were perfect yet would I not know my soul." We all believe it is everlasting and never can become extinct. We are mysteries to ourselves, because we are the creatures of God, and mortal, and should in astonishment say with David, I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well—Ps. 147: 14.—Another one of the dear brethren says, I don't believe there is any real diversity of opinion among us upon this subject; but thinks from what he had lately heard, that harm had grown out of the weak way in which we have talked about none being immortal. I am convinced that all are agreed in believing, that strictly speaking, immortality belongs to God

alone. If there are, apply it to men. How are we speaking? Not strictly of course; for the term "immortal" or "mortality" is no where in the scriptures applied to men or Angels, for it belongs to God alone. How can harm really be done by preaching or writing the plain truth on this subject? I cannot see. We have abundant evidence in the Scriptures, that all human beings have future existence in another world, that shall never cease, either in happiness with God, or suffering the vengeance of eternal fire which some are already suffering. Abraham gave up the Ghost—Jacob yielded up the Ghost. Jesus said to the dying thief, "Today shalt thou be with me in Paradise." Stephen, when dying from the pelting stones said, Lord Jesus receive my spirit. Paul was willing rather to be absent from the body and to be present with the Lord—2 Cor. 5: 6 to 8. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it—Ecc. 12. This surely applies to all human beings—it is to the resurrection of the just and the unjust. That is forever settled by the following language of Jesus himself: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

I see no necessity for any controversy on this subject among those of us who have declared in one of our articles of faith, that we believe the Scriptures to be the word of God and the only rule of faith and practice.

The brotherly interchange of views among the brethren on this subject, I am sure, can do no harm but prove instructive and cause many to read the Scriptures more carefully.

I have not written (unless greatly deceived) just to be striving about words, and I do hope none will be subverted, distressed or confused by this short communication.

I will close, praying the God of all grace to cause us all to be content with the plain truth revealed in his holy word, and we trust in our individual experience, and deliver us from unprofitable speculative notions. Secret things belong to God, but things that are revealed to us and to our children: and let us never desire to be wise above what is written.

I remain yours in love to all the saints,  
D. W. PATMAN.

Opelika, Ala., Aug 2d, 1875.

Brother Gold:—

I HAVE just read your editorial article on "Forgiveness," in the LANDMARKS for Aug. 1st, am so well pleased with it that I wish to ask every Church member to give it very special attention. It is sometimes evident that brethren are too stout and exacting towards each other in case of trespasses—whereas they should love one another with pure hearts fervently—and exercise forbearance and forgiveness—even as God for Christ's sake hath forgiven them. We all have our faults and failings and need the watchful care of each other to warn, reprove, rebuke—and if our brother

repent or turn away from his wrong and confess it, we should forgive freely so as to make our offending brother feel that he is yet a brother beloved. It certainly is the duty of Christians to confess their faults one to another, and also to pray one for another that they may be healed. It is often the case that a hard unforgiving spirit is a greater fault in a brother than that which he is required to forgive in another. The first thing is always to be sure there is not a beam in our own eye—before we attempt to improve the sight of others by taking notes out of their eyes. "Forgive, and ye shall be forgiven," Luke 6: 37. If we do not forgive, we had as well quit praying," Mark 11: 25.

W. M. MITCHELL.

ARTON, August 10, 1875.

Elder P. D. Gold—Dear Brother:—

AS I have written to you on business, I also wish to say through the LANDMARKS to my highly esteemed brother, Elder I. N. Vanmeter, that I have received the issue of August 1st, in which are his views on 1st Pet. 4: 17, 18, that I endorse them; and why? because they are Elder Vanmeter's views? No! but because I consider them consistent, based upon the Scriptures of divine truth, for the ungodly are like the chaff which the wind driveth away, and the Lord says—the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

I was also much comforted by Elder Mitchell's communication on first page, not because I rejoice at brother M's misgivings, doubts and fears, and the gloomy and distressing scenes with which he is or seems to be oppressed; but, because they are so expressive of the feelings of the poor and very imperfect writer of this article; but it is evident from the apostle Paul's decision, that those things work together for good to them that love God, &c., and, if brother M. could boast of such purity as to get along entirely without them, God's poor and much afflicted people would not have that Christian confidence in him which they do, and I would say to brother M., continue to write for I am sure God's little flock is much edified and comforted thereby.

E. J. WILLIAMS.

Association Minutes Wanted.

Elder P. D. Gold:—

PLEASE publish the following in ZION'S LANDMARKS: I have been gathering statistics for sometime past with a view of publishing the present numerical strength of the Old School or Primitive Baptists of the United States. I now request brethren in every part of the different States and Territories to send the latest Minutes of their several Associations to my address, (to wit:)

Looking Glass, Douglas Co., Oregon, and those sending minutes who will give their names, and P. O. address will get a copy of the work when published.

Please oblige,

ISOM CRANFILL.

\* \* \* "Signs of the Times," "Primitive Baptist," "Baptist Watchman," and "Messenger of Peace" will please copy.