

It seems a dreary waste—a doleful place for a Christian, a vain bubble that bursts and vanishes in the hand of those who grasp it. “The world lieth in wickedness.” “But how can he that is dead to sin live any longer therein?” Sin is not the proper element and life of one who is crucified with Christ and who lives by faith in him. No marvel then, that David should so well express the experimental feelings of all in whom Christ lives when he said “I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.”

I have no doubt, my dear brother, but that you have your trials both as a Christian and as a gospel Minister. But be not moved from the hope of the gospel by these things—they are ordered by infinite wisdom for your good—for the good of others and for the glory of God.

Much has been said about ministerial qualifications and ability to understand and expound the Scriptures, but I am thoroughly convinced that the true qualifications are not on a worldly basis—not attained unto by reading and study as the sciences of the world are, because no man by scientific searching can find out God, nor can he find out his own relation to God as a sinner, nor the awful guilt of his transgressions, his just condemnation and death, the way and plan of salvation, the knowledge of Christ as the only Savior, the joys and comforts of an experimental knowledge of salvation by Christ, the forgiveness of sin as realized and felt by those forgiven and the hope and faith of a believer in Christ.

These are all things which the keen vulture's eye of worldly science hath not seen and cannot teach to others. In the dealings of the Lord with his people, teaching them after a godly manner, or the true principles of godliness—they are taken entirely a different direction from a worldly policy to attain heavenly knowledge and to qualify them to be useful to others. They are emptied from vessel to vessel, sifted from the chaff of self confidence and vain glory, tried in the fire of afflictions, temptations, poverty and distress, made to feel entirely ignorant, and even though they should be counted as wise men in a worldly sense, they are made to know that the Lord's teaching “turneth wise men backwards and maketh their knowledge foolish.”

I think, brother H., that we should by no means neglect a proper cultivation of the natural intellect in things adapted and proper for it, but if any should vainly rely upon this kind of knowledge to understand and expound the gospel, he must and will be made to know under the Lord's teaching that such knowledge compared with a revelation by the Spirit of the Lord is foolishness. “He maketh their knowledge foolish.”—Hence, my brother, however back-handed to nature it may seem, you, as a good minister to Christ, must get much of your ability by adversity. Looking at the subject of adversity from a worldly standpoint, it is a sad picture and fraught with but little comfort, but when taken in its results in a gospel sense in the grand chain

of God's purpose, it is linked and interlinked with good to those who love God that they may well say “We glory in tribulation also, for it worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us.” This glorious result is connected with adversity and tribulation, and if we do not have tribulation in some shape, in this world, how could it be said that it is “through much tribulation that we enter the kingdom of God?” We often lose sight of the fact that “all things work together for good to them that love God, to them who are the called according to His purpose.” Yes, they work together, not separately, and for this reason “Count it all joy when you fall into divers temptations, knowing this, that the trial of your faith worketh patience.” But I know, brother Henderson, that you are not ignorant of these things. Though comparatively young in the ministry, you have been tried in the furnace by your straitened circumstances in life, growing mainly out of the continued afflictions and helpless condition of sister Henderson. But this heavy trial has furnished an occasion for you to realize more fully the power of God's sustaining grace than you could have done under more favorable circumstances. It has also given opportunity to test the sincerity of your own faith and of the love of the brethren in administering to your necessities. May the Lord bless you and family abundantly.

W. M. MITCHELL.

June 3rd.

Brother Henderson:—When I commenced writing you on the 1st I simply designed to say a few things of family and neighborhood affairs, but soon I forgot that and my pen ran along in another channel without any previous design or premeditation so to do. You can do with it as seems best to you—and I will now say, We are in usual health—my wife often suffering with sick-head-ache. My infirmities continue, my general condition I hope slightly better. We are needing rain very much. Good season Monday in Opelika and out to brother Webb's, wheat injured by rust, though some fine crops—oats in the main a failure—health of the neighbors as usual. We received brother C. C. Moore and his wife, and sister Russell by letter last meeting at Mt. Olive. Brother Moore is a Deacon. We have had no Church trouble since the exclusion of old sister Collins. She still comes to our meetings and sits where she formerly did, apparently enjoying preaching. Walter and Nannie never come.—From my very heart I do pity them—and pray God to bring them home again with great joy of his holy will. Our Church still seems to be in a kind of timid stupor, torpor, or something I know not what. I have become fearful that I shall fall here.—We must have co-operation and support, morally, socially and materially from our brethren, else we give way under the crushing weight. “Wo unto him that is alone when he fall-

eth, for he hath none to help him up.” After a year's absence I was at Union Church, Russell County—April and May Conference—on Sunday of May, preached in brother Hamp Porter's vicinity. Stayed one night with each of the brother Porters, for the first time. Elder P. comes to Union and Mt. Gilead on foot. Works hard, is much fatigued, seems to have a pleasant hard working family.—Come and see us. If pleasant weather I may be at Canaan soon. I preached last Sunday again at Society Hill. My regards to sister H. and the children, brother Renfro and others.

Yours in love,
W. M. MITCHELL.

Elder P. D. Gold: Dear Brother as I hope in our Lord Jesus Christ:—

HAVING long felt a desire to see you and hear you preach, and in order that you may have a more perfect knowledge of our Association, I will send you a Minute of it, that you may read it, and see for your own benefit. We are all desiring to see you and many others of most happy memory to us, of Old School Baptists in North Carolina. We desire you to come to see us; do take a preaching tour through Georgia, I don't think you will ever regret it. There is many of the Lord's little children in this part of the world; many that have owned what the Lord has done for them, and many too (lambs) that are without the camp. I hope you and others will remember those little ones and try to come and feed their hungry souls. There are many of them that have talked with me in language like this: “I feel so unworthy and so sinful, so little hope, that I keep away from the Church.” They say they are often afraid they are deceived themselves, and for fear they might deceive others they stay off.

Dear brother, I can witness with these things; I wanted them to be honest with me, and I believe they were. I stayed away a long time, trying to get something better to tell them, but I had to go with what I had, and it looked to me like it was too little; and when the good Lord did help me to go and tell them the dealings of the Lord with me, they all sat with their heads bowed down, with tears trickling down their aged cheeks, and not only they, but also those of the world did shed tears.

Dear brother, I feel like a poor hobbler, I feel like a weak, poor sinful creature; I sin daily, either in word, thought or deed; sometimes when my poor sinful body is in the stand I sin, for I find I even there have foolish thoughts.

I can heartily agree with our dear sister Phillips in her trials; may the Lord bless that precious sister and sanctify all her trials and sufferings to her good; her writings have often comforted me, may the Lord influence her to write more.

When I read the trials and tribulations of the children of God at a great distance, it makes me feel a great desire to see them, but I doubt that I will ever see them here in this world; but I can look forward to the

putting off of this tabernacle which shall come to pass, and then I hope to be with them forever and ever; where we will be troubled no more, where we will fear no more; and dear sister Phillips, where we will sin no more. Oh! glorious habitation of eternal joy; where the wicked cease from troubling and the weary are at rest.

May the Lord help you, brother Gold, at your present work, and may you not be weary in well doing, in comforting the children of Zion, but continue as you have been, earnestly contending for the faith of God's elect, ever strengthening the weak, confirming the strong, and admonishing us to our reasonable services. May the God of Elijah be your God in your trials, temptations and doubts, and fears, and throughout the journey of life here in this world, and may God enable you to be dutiful in the ministry, and to reprove and rebuke with all long suffering and doctrine. Oh may you rejoice amidst persecutions, standing fast in the Lord Jesus Christ, and may you have patience to bear all reproaches that may be cast upon you by your (once so-called) brethren, and may it please the Lord to be with you and enable you by the eternal Power of his invisible Spirit to finish your course with joy, and the ministry which you have received of the Lord Jesus to testify the gospel of his blessed grace.

I remain as I hope, your brother in the gospel, and if so, also in much tribulation,

H. PARISH.

Aug. 16th, 1875.

Brother Gold:—

MY desire is to know if Baptists have any scripture to justify them in believing that two spirits dwell with a Christian; it has been some trouble to me of late to know that some Baptists believe it, and some do not. I for one believe that the Spirit of God, or the Holy Ghost dwells within the Christian, for Paul says “know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you,” and also “if any man defile the temple of God, him shall God destroy, for the temple of God is holy; which temple ye are.”

I believe I know something of the dealings of the Spirit, and I also acknowledge that the flesh is weak and often desires things contrary to the Spirit, but I have not yet been made to believe that the Spirit of the wicked one dwells in the flesh of a Christian.

I have felt impressed to make this inquiry through the LANDMARKS, hoping that any brother or sister who feels that they can give me any instructions in this matter will do so, and I hope I will thank them for it.

With my weak understanding of the Scripture I have not been able to find one word in it that would justify me in believing that there are two spirits dwelling in a Christian, if so why should we be commanded to let not sin reign in our mortal bodies.

Brother Gold, I have not written