

this to stir up any unpleasant feelings among Christians, but I hope there may be something written by you, or some one else which may be profitable to the household of faith.

If you think this is unfit for the LANDMARKS, throw it aside. In God's own appointed time I hope my mind will be at ease upon this subject.

May the Lord bless you and all the faithful in Zion is my prayer, for Christ's sake.

I remain your unworthy sister,
FANNIE BRANCH.

LIBERTY HILL, GA., June 20th, 1875.

Under P. D. Gold—Dear Brother:—

IS I desire to send you the money to pay the postage on my paper, I thought that a remark or two from unworthy me might under the Divine Spirit prove to be a little benefit to some one of God's dear little lambs; if this is accomplished, my highest ambition this morning will be gratified.

I am persuaded that you are blessed with many able contributors, indeed there seems to be almost a perfect oneness exhibited in the writings of all the dear brethren and sisters.

Occasionally however, there appears a communication expressing to my mind a restless disposition, and during my little experience I have learned that it is a sad thing; for once a brother becomes restless he is sure to injure himself, and too often lead many brethren and sisters into difficulties.

Small digressions to begin with, often result in large divisions. Surely nothing can be worse, when the peace of Zion is properly considered, than divisions in the household of FAITH, and that which usually brings about such terrible distress, is brethren criticising each others' discourses, remarks, or writings for evil. I know of many who will not speak of a brother's labors, unless they can get something evil to say. Such are most generally ready to "quibble about terms," and deliver their own ideas in such language that will take natural science to investigate instead of the plain teachings of divine truth. Permit me to say, that in my humble judgment, the word of God which is a sufficiency for us to understand—God's holy will concerning us and our duty to him and one another) is in such plain, simple language that the most illiterate believer can understand, and although, he in himself may be a "fool" yet he shall not err in an honest effort to understand the only rule of believers' Faith and christian Practice; any discourse, oral or written, that the word of God does not fully set up is error, and should be shunned as the poison of Cleopatra's reptile; this we believe is enough to satisfy the renewed man; but while he may be comforted and edified in and with the truth there is an appetite found in the old or unrenewed man that is known as "the lusts of the flesh" that is continually making war upon the new man; so then the things one hates the other loves. How edifying then to believe "that greater is he that is in you than he that is in the world." But believers

are commanded to crucify the flesh with the affections; no not commanded only, but it is a positive declaration that they that are Christ's have crucified the flesh &c., and primitive saints were commanded or advised by God's servant to "mortify therefore your members which are upon the earth." Why should believers take this advise? Because it is a certain truth that if they live after the flesh they shall die, that is, die to the enjoyments of peace, joy and comfort in the holy promises, and to a blessed communion with God by the Holy Spirit. To my mind there is nothing more plainly set forth in the word of God, and experience by every obedient believer than that the spiritual health and growth of believers in Christ depend upon a discharge of their duty and their obedience to the laws and commands of the blessed Redeemer.

Then while all are willing to acknowledge that what we have said is truth, why not strive to live at the feet of each other, and prefer others to ourselves; to let love be without dissimulation. Let brotherly love continue, for love is the fulfilling of the law of Christ, and if Christ so loved us we ought (obligation) to love one another. All outside oppositions are not to be dreaded like inside divisions: "United we stand, divided we fall," (disciplinary.) Then if our brother should be overtaken in a fault it would be an easy matter to restore such an one, when our work would be labor in love.

But gospel discipline is being used to destroy the disobedient and transgressor, when indeed it is intended to restore and save such, and this rule of discipline is equally applicable to all ranks and stations of the membership of Christ's Church in her organized and militant state upon earth, the results of benefits to the household of faith.

Brethren, we leave you to determine by a further examination of the word of God, which is the only rule of believers' faith and practice.

Yours in love.

W. T. GODARD.

Zion's Landmarks,

P. D. GOLD, EDITOR.

PUBLISHED SEMI-MONTHLY

—(at)—

WILSON, NORTH CAROLINA.

Two Dollars Per Annum

SEPTEMBER 1st, 1875.

Editorial.

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

Dear Brother Gold,—

HARDON me for saying your views on 1st Cor. 5: 10 are not like mine; and, I think it would be better to say the Judgment seat of Christ is the Church. A king shall reign in righteousness, and princes rule in judgment. Now are not God's jewels princes? do they not have control in the Church? Do they not judge the ministry to see if it is sound? Do they not judge the actions of the members, whether they be good or bad? I think they do! You say it

is future. We know not when, but after the natural bodies are raised from the grave. Now, my dear brother, there never has been, is not now, nor ever will be one that could be saved according to your theory, for we must acknowledge that we have more evil deeds than good. Again God looks to Christ, not to the members. Did not Christ redeem the Bride? Has he not taken her from under the law? So I know not how she is to be judged if she is not under law, but under grace, which you know is the condition of God's children. Ye are dead and your life is hid with Christ in God. Now what will you judge them for? He that eateth my flesh and drinketh my blood hath everlasting life. You believe we eat his flesh and drink his blood, do you not? I know you do, for this is plainly taught, then if we have this eternal life are we not already judged in Christ? Surely we are. I'd like to know what you think becomes of God's children when they leave this earthly house? By an expression in the July paper, headed "Judgment," I am forced to believe you think the spirit of this eternal life lies dormant until the day you talk about, or at least asleep. "I shall be satisfied when I awake with thy likeness."

From the tenor of your letter I infer you mean to say, Awake from the grave—for that is the subject you are on.

WESLEY SPITLER.

Remarks:

An editorial of July 1, 1875, on 2nd Cor. 5: 10, in reply to sister Crutcher, on the subject of "Judgment," is the one that brother Spitler does not agree with, as appears from his letter above. I propose in a friendly and I hope brotherly spirit to express my views more explicitly on this subject, taking up the points of brother Spitler's letter as they are arranged:

1st. He says the judgment seat of Christ is the Church. Suppose the Church is the judgment seat—that does not make it the Judge. The King is the Judge. The man or character occupying the seat as Head is the Judge. God the Father has committed all judgment unto Christ, the Son: John 5: 22; "For the Father judgeth no man, but hath committed all judgment unto the Son."

The princes that shall rule in judgment we understand to be the twelve Apostles expounding by inspiration and revelation what is the law of Christ, or executing his law and will and hence ruling in judgment. That Christ now sits and rules and judges, I do not question for a moment, and that saints judge others and each other in matters of fellowship, discipline, &c., I fully admit; but to suppose the Church to be the final judge of herself and all men is what I cannot admit. "For the Lord is our Judge, the Lord is our law-giver, the Lord is our King; he will save us," Isa. 33. 22.

2nd. Brother Spitler thinks that if Christ judges christians after their bodies are raised from the dead no man can be saved. We say this, that they that have done good shall come forth unto the resurrection of life, shall come forth justified and glorified, and Christ shall separate them as a shepherd divideth his sheep from the goats. A principle of righteousness is implanted in a christian in regeneration—or, if you choose, is manifested in him, which does not

sin, but has its fruit unto holiness &c. The christian is known and regarded according to this eternal life, and this spirit in him obeys the gospel. If the christian walks after the flesh, God visits his iniquities with the rod, &c. In the first quickening of a convicted sinner judgment was laid to the line, and the justification of this sinner and the subsequent trials he has, all tend to prepare him for the second coming of our Lord, who is the judge of the quick and the dead. "I charge thee therefore before the Lord Jesus Christ who shall judge the quick and the dead (saint and sinner) at his appearing, and his kingdom," 2nd Tim. 4: 1. Hence Paul charges Timothy to preach the word, &c. This judgment is future—at his appearing. It is appointed that Christ shall judge all: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," Heb. 9: 27, 28. Rev. 20: 12-15, "And I saw the dead, small and great, stand before God." This judgment seat will not be the Church, but his throne of glory, when he shall come in his glory and all the holy angels with him; and all nations shall be gathered before him, and he shall separate the righteous from the wicked, adjudge the righteous as worthy of everlasting life. For God works in a christian, even while in body and flesh, both to will and to do of his good pleasure, hence such are good works. The saint is unknown and despised in this world, and not in possession of his inheritance. It doth not yet appear what we shall be. Jesus our Savior shall come to judge us, and to invest us with the salvation which is according to the principles of eternal righteousness and according to the deeds done in the body or prompted by and performed to the Lord. But the ungodly shall be judged according to the principle of wickedness that characterizes their works, and shall be driven away in their wickedness. Read Mat. 25: 31, 46.

3rd. But brother Spitler wishes to know what a christian shall be judged by, as he has been redeemed and is not under law, &c.

The heathen—unbelievers shall be judged by the law within them—their consciences accusing or excusing: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law (law of Moses) are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the man while accusing or else excusing one another," Rom. 2: 13, 14. When shall this judgment take place? "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel," Rom. 2: 16. The Jews shall be judged by the law, "and as many as have sinned in the law shall be judged by the law," Rom. 2: 12. This judgment is in the future.

Christians shall be judged by the gospel or law of liberty, which is the power of God unto salvation. Chris-