

Near LEXINGTON, GA., July 23d, 1875.

Dear Brother Gold:—

SOME of your correspondents seem not to agree; or, to misunderstand one another on the subject of "Immortality," and that of the "New Birth." And I hope a friendly, brotherly interchange of views on these important subjects will do no harm, but may be interesting and important to many of your readers.

I feel impressed to notice brother Denton's reply to me in the LANDMARKS of July 15th, 1875. Pleased with his manner of writing as I am, I cannot comply with his request by giving him the names of old brethren of high standing, who did not advocate the doctrine of the *regeneration of the soul*, for the last two or three centuries. The LANDMARKS for March 1st is not convenient for me to get just now (containing brother Denton's letter,) but my impression is, that what I wrote about "old brethren of high standing," was referring to something written by one of the brethren—Denton or Freeman—in one of their communications; for I have never been accustomed in preaching or writing to refer to uninspired men or their sayings or doings, as testimony on religious subjects, but let that be as it may, I know the words in that connection, sentence nor sentiment, "regeneration of the soul" is not to be found in the Scriptures; and with brother D., I wish to come to the writings of inspired men of God, from whose decision there can be no appeal. Jesus does not say that when He, the stronger, binds and casts out the strong man and divides his spoils, that He takes the *soul* for his palace or part, and leaves the flesh to be possessed or acted upon by him who had been cast out. Jesus Christ, by His Spirit, dwells and walks in His people: working in them both to will and do of His good pleasure—and will not let him who formerly kept the palace have any part of the palace or goods captured. Strange to think, that the conqueror should divide spoils with the conquered.

Truly, as brother D. quotes, God says: "I will dwell in them and walk in them, they shall be my people and I will be their God." They are not their own and therefore should glorify God in their *body* and *spirit* which are his.

Brother D. refers to the warfare between the flesh and Spirit, and asks the question: "On which side is the Soul?" Strange question indeed! If the human soul turned against the body, the contest would cease—because the body would be dead without the soul. In the Scriptures often the term "soul" means the person or persons. God's people are spoken of collectively as the *soul* of the turtle dove, the congregation of His poor—Ps. 74: 19—when He had delivered them from the snare of their enemy, they said: "Our soul has escaped as a bird out of the snare of the fowler," Ps. 124: 7. The truth is the warfare in the christian bosom, is not between his human soul and body, but between the outer man and the inner man. The old man—

born of the flesh; and the new man born of incorruptible seed by the word of God, which liveth and abideth forever. Hence the great importance of abstaining from fleshly lusts, which war against the *soul*, against the spiritual life, being and happiness of the believer in Jesus.

Brother D. says, The manner of expression wherein the term "son" is used, certainly favors his *position*. I am not trying to sustain *my position*—God forbid! but O, that I could gladly conform to the simplicity of God's eternal truths—there could be no doubts among the brethren on this subject. If it could be admitted by all that man is a living soul, and that such men as are subjects of God's grace are quickened, and born again, and then Christ by His Spirit dwells in them, using them, soul and body as he pleases, requiring them to glorify Him in their body and spirit, which are His; and, if all could be satisfied with the plain Scriptural teachings and get rid of the strange disposition to want to divide up soul and body before the time, and rejoice rather that Jesus shall save his people (soul and body) from their sins, it would be far more desirable than to try to strain points which God has not plainly revealed in His Holy Word.

Truly the spouse in Solomon's Song is the Church of God, and her *soul* loved her beloved. He is but one, and the Head of the whole Church—though many members, all have one soul, as referred to above.

David, often in trouble, spake of his *soul* as cast down; and when revived or renewed in the Spirit of his mind, called on not only his *soul*, but all that was within him, to bless or praise God's holy name.

Brother D. misunderstands me if he thinks from what I say, that I view the God of our salvation as being *over and around* about his people. I prefer Paul's saying to my own on the subject: "There is one body and one Spirit even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. 4: 4, 7. This being the case, He is ever ready and powerful to keep in subjection depraved nature, which is the same in His saints it ever was: but strangely and wonderfully subdued by the power and love of Him who dwells in them all.

Brother D. concludes that the Scriptures I quote are a refutation of *my doctrine*, and says: "A workman approved unto God could (being skilful in the words of righteousness) take those Scriptures and no others, and completely demolish his (brother Patman's) *theory*."

Now, brother D., as to my *doctrine* or *theory*: if nothing more than *mine*—and contrary to the plain teachings of God's word—I would thank you without troubling other "skilful workmen in the words of righteousness," to convince me by plain scriptural reasonings. If you will, I promise without hesitation to give it up! But you must not come with suppositions, human conclusions, common custom; nor, with traditional minis-

terial sayings—but with plain scriptural truth. The sayings of Paul are realized by every saint with an experience of much length. "For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me in captivity to the law of sin, which is in my members. Oh, wretched *man* that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord, so then with the mind I *myself* serve the law of God; but with the flesh the law of sin," Rom. 7: 22 to 25.—Notice, the Apostle says nothing about his *soul*, but shows the contest to be between the *mind* (which I believe to be the Spirit of Christ) and his depraved and wicked nature (the *flesh*) while God prepares and works in his people both to will and to do. The service of obedience is rendered by *themselves*. To renew a sinner is not enough—as to renew would be only the same corrupt material, to revive, stir up, or even mould over—would not change the nature of the old soul: and if mixed with better material the old would retain all its former qualities. Poor sinners must be born again, (not over again,) but born again of incorruptible seed (without mixture) by the word of God which liveth and abideth forever. As to Paul's carnal mind, once so ready to bear satanic suggestions—now receiving the things of the Spirit—and the soul, once being the palace of Satan, now the palace of the Holy Ghost and fit for the Master's use; the Apostle has written to the contrary, saying: For we know that the law is spiritual, but *I am* carnal, sold under sin: he does not except his *soul*, 1 Tim. 1: 15. The carnal mind is enmity against God, not subject to His law, neither indeed can be—Rom. 8: 7. If brother D. will allow the term "man" to mean the *soul*, and the term "soul" to mean *man*, I see no Scriptural objection to his language following: "That *soul* which was once the palace of Satan, is now the palace of the Holy Ghost: it is fit for the Master's use."

Brother D. inquires what the change is in the subject of grace or, what is changed?—I answer, The *man* or the *soul*, as both are the same. We will refer again to Saul, who afterwards was called Paul—who was made to love the truths of the gospel and the Saints he before hated and tried to destroy: love being a fruit of the Spirit, by which he had been quickened; and he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord; and so it is with every sinner who has been saved by sovereign, conquering grace. No more under the law, but under grace, and the righteousness of Saints is by the faith of Jesus Christ, the righteousness which is of God by faith, and when they have suffered in the furnace of affliction as long as the Great Refiner pleases, then He will take them one by one to heaven. Faith will be lost in sight, and hope in full fruition, and in the resurrection they will all be raised in the likeness of Jesus. Then all His redeemed will be satisfied. All the the spirits or souls of men must return to

God who gave them, and never can cease to exist in the full glories of heaven; or suffering the vengeance of eternal fire.

On the subject of "Immortality," I feel satisfied with the following language, referring to Jesus Christ: "Who *only* hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen nor can see, to whom be honor and power everlasting—amen!

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. In love to all the dear children of God.

Yours to serve,

D. W. PATMAN.

Near LEXINGTON GA., August 2rd, 1875.

Beloved Brother Gold:—

A FEW days since, in looking over the LANDMARKS for the 15th of April last, I noticed that my views were desired on Exodus 32: 1 to 15, especially, where it is written that the Lord's wrath waxed hot, and it repented the Lord of the evil which he thought to do unto his people. Also a request that I should relate my christian experience, and evidences of a call to the gospel ministry; I regret that I had overlooked the request till so lately, but, though late, I feel impressed to offer some thoughts in connection with the first subject proposed, and may at some future time attend to the other.

The Scriptures are of such a character, that one portion never contradicts another, but are all perfectly consistent with themselves. It would be folly in the extreme, and come in contact with other portions of God's Holy Word, to conclude that he could change in his divine sovereignty or glorious perfections; as he is of one mind, and who can turn him, Job 23: 13. He is not a man that he should repent, 1st Sam. 15: 29. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed," Mal. 3: 6. "There is none like him, declaring the end from the beginning, saying, my counsel shall stand and I will do all my pleasure," Isa. 40: 10. "Who worketh all things after the counsel of his own will," Eph. 1: 11.

In every place where God is spoken of as repenting, it refers to his outward doings in his dispensation with the children of men, and is written so as to bring things down to our weak capacity, as in Gen. 6 and 6, where it is said that it repented the Lord that he had made man on the earth, and it grieved him at his heart is not to be understood that he was disappointed in man, and then determined to do something with him, that he had not before thought of, or determined, no such thing; but that he would turn from, or cease to let man continue to multiply and increase in wickedness upon the earth, but would destroy them.

It is written, "For our God is a consuming fire," Heb. 12: 29. Fire can do no harm where there is no fuel, but let fuel be applied to it, or it applied to the fuel, and it is very destructive, and the size and heat of the fire is proportioned by the quality