

have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." What people are referred to? Israel only, who had been brought up out of Egypt. To whom may we apply it in a gospel sense?

To the spiritual Israel only, who have been brought up from the bondage of sin. The people of Israel spake against the Lord, and he sent fiery serpents among them to punish them for their sin, which consisted in that particular instance in murmuring against the providence of God.

Now, this will not apply to the other nations of the earth, who were not involved in the sin of the Israelites, nor under the same government, at all; but to the national Israel alone.

The fiery serpents bit them, and many people of Israel died. This chastisement produced great fear, and caused the people to confess their sin, and resort to Moses as their intercessor, who prayed to the Lord in their behalf for relief.

"And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Strange antidote! The serpents that bit the people were poisonous, inflicting a deadly wound. The antidote was not poisonous, neither would it bite, yet it was in the likeness of those that were poison, and did bite. "God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Rom. 8:3. The poisoned Israelites had only to look upon the serpent of brass and live; blind unbelief could find no healing virtue here, but those possessed with lively sensibilities, and capacity to look were the sole beneficiaries. Now, "as Moses lifted up the serpent in the wilderness, even so" (in like manner) must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."

As Moses lifted up the serpent to the afflicted Israelites who were suffering the chastisements due to their sin, as the peculiar, chosen and manifested people of God, after their deliverance from oppression and bondage, even so must the Son of man be lifted up, that whosoever believeth in him, &c. None are embraced here but believers, those who have spiritual life, who have eyes to see, and hearts to understand, and I do not feel authorized to extend the application further than the Saviour did himself. Now, in preaching Christ, due regard should be paid to the little words which often serve to define the whole sentence. "As, Moses lifted up the serpent in the wilderness, even so, must the Son of man," &c. We should not extend the application further than the figure authorizes. The Son of man referred to in the text is the Son of God, and was lifted up on the cross, to die, the just for the unjust, that he might bring us to God; without this offering we would have all been lost forever, but by the

one offering he hath perfected forever them that are sanctified. Those only for whom he died believe on him, nor can they believe without special revelation. Here then, is just how much God loved the world, "that whosoever believeth in him might not perish, but have everlasting life," he loved the world just that much, as the Saviour has expressed it. The promise of eternal life is to those "who by him believe in God who raised him from the dead." It is by him that eternal life is given to those who by him believe, &c. Not those who by themselves believe, as some tell us.

The Saviour was lifted up on the cross, and there died to satisfy the law for his people. Their faith, which is the evidence of things not seen, embraces him as a full and complete Saviour. In this manner God commendeth his love toward us, that while we were yet sinners Christ died for us. "It is of faith that it might be by grace, to the end the promise might be sure to all the seed." It is only those who have been delivered from the bondage of sin and death that believe, and to such only have we the authority to apply the text. It embraces every believer and there it stops. There is no proposition to the dead sinner to look and live, but to the erring people of God I would say, that Christ possesses a healing balm for every wound, and a safe antidote for every poison to which they are incident in this wilderness of sin. His atonement covers original sin, and faith in him evidences the fact that eternal life is given yep in him, and by him. Your belief is not the cause of eternal life, but the effect. "As many as were ordained to eternal life believed," (Acts.)

J. E. W. HENDERSON.

FLOYD SPRINGS, Floyd County, Ga.
July 25th, 1875.

Dear Brother Gold:—

I HAVE thought of writing a piece for your paper, but I feel so unworthy I can't do anything as I ought, except the Lord will help me; I feel if a child at all I am less than the least of all God's children; I feel the need of the prayers of all my brethren.

I will try, in my weakness, if the Lord will permit, to tell you what I hope the Lord has done for my poor soul.

I was very young when I first saw myself a sinner. I don't know that I felt very much distressed on account of my sins: sometimes I would be in a great deal of trouble, but could not tell what was the matter; I thought I was going to die, I did not think that I ever could live 'till I was grown if I remained in that condition. I would go out to some secret place and try to pray, but could not; I could only say, Lord, have mercy on me a poor sinner. It seemed to me that God was too far to hear such a vile sinner as I was.

I went on in this way until I was nearly grown; sometimes I would go in lively company, but my trouble would return. It seemed that I became so much troubled that I could not live. It seemed that every thing I did was sin; I tried to pray. I

seldom got the chance of hearing preaching; I thought if I could hear preaching I could hear something that would do me some good.

One day while trying to pray I viewed my Saviour nailed to the cross and I on my knees at his feet, and my sins had helped to nail him there. I seemed to get worse and worse all the time; I got so I neither worked, eat, nor slept. These words would run through my mind:

"How often have I thought,
Why should I longer lie;
Surely the blessing I have sought
Is not for such as I.

"But whither can I go?
There is no other pool
Where streams of sovereign virtue flow
To make the sinner whole.

"Here then from day to day
I'll wait, and hope, and try;
Can Jesus hear a sinner pray,
Yet suffer him to die?"

"No, he is full of grace,
He never will permit
A soul that fair would see his face
To perish at his feet."

There was a protracted meeting, (Methodist) there were several of my old school mates professed; it seemed that I was left out, and there was no chance for me.

"Here on my heart the burden lies,
And past offences pain my eyes."

I went on in great trouble, trying to pray, but there was nothing good that I could do; it seemed that I was one of the vilest sinners in the world.

I went the next Saturday to another meeting; when I got in they were calling up mourners. One of my neighbor girls came to me and asked me to pray up to be prayed for, but I refused, but she pulled me up; there seemed to be great trouble on my mind; they told me to believe, but I knew I could not, for I was as one dumb, I could do nothing.

I went on in that way until sometime in the night, I don't remember when; but when I found myself I was praising my Maker; I viewed my Saviour coming to my relief, everything seemed to be praising the Lord; I thought everything looked the brightest and loveliest I ever saw, I never felt before as I did then; my burden was gone and I felt as light as a feather, and my mouth was filled with praises, saying glory to my Saviour; but before the next morning my mind was filled with doubts, I thought I was at a "mourner's bench" and I was deceived; I knew I did not feel as I did before. As I was going home that evening I got very wet; it still seemed to press on my mind that I was deceived, and I tried to pray and ask God if I was deceived to undeceive me.

I was taken sick on Monday, as well as I recollect, and went on in this way about three days, in a great deal of trouble, asking the Lord to show me whether I was deceived or not. While lying on my bed pleading with the Lord to show me my true condition, it seemed to me that I viewed the heavens open and my Saviour sitting on his throne, which relieved my mind.

"Sweet is the memory of thy grace,
My God, my heavenly King;
Let age to age thy righteousness
In songs of glory ring.

"God reigns on high, but never confines
His goodness to the skies;
Through all the earth his bounty shines,
And every want supplies."

Brethren, my next trouble was to

know which was the right Church. My brother was going to join the Missionary Baptists, and he wanted me to join with him, but I had a great desire to know the right Church. I asked the Lord to show me the right way, and I believe he led me in the right way, and my lot was cast among the Old Baptists, and I believe I am made to rejoice that my lot is cast among them.

I went before the Church at Old Leather Wood, Henry County Va., and was received in company with a younger sister into their fellowship, and was baptized by brother John R. Martin, on Sunday morning, in the year 1844.

Brethren, I have been through many trials since that time:

"Mixtures of joy and sorrow
I daily do pass through;
Sometimes I'm in the valley,
And sinking down with woe.

"Sometimes I am exalted;
On eagle's wings I fly;
I rise above my troubles,
And hope to reach the sky.

"Sometimes I'm full of doubting,
And think I have no grave;
Sometimes I'm full of praising
When Christ reveals his face.

"Sometimes my hope is so little
I think I'll throw it by;
Sometimes it seems sufficient
If I were called to die."

I married in the year 1845 to Benjamin Davis, and moved to Town Creek Church; there I lived 'till the year 1858, then moved to Georgia, and my husband went to the war and there died, which caused me great trouble, and I became dissatisfied and moved to Texas, and stayed two years, and returned back to Georgia, to Rock Creek Church, where I do belong.

Brethren, pray for me and mine. I think I have had many chastisements, but I think they were for my good; the Lord's will must be done. I have experienced many doubts and fears, my mind is often dark and lonely; I feel unworthy to be among, and bear the name of being one of the Lord's children, and if one surely there is none less, or if a saint the least of all.

Dear brethren and sisters, remember me in your prayers at the throne of God's grace. Your unworthy sister if a sister at all.

Farewell,

ELIZABETH M. DAVIS.

Near LEXINGTON, GA., Oct. 1st, 1875.

Dear Brother Gold:—

I notice in my communication some errors which I think were committed in setting up the type, in the LANDMARKS for Sept. 1st, 1875; page 155, 2nd column and 25th line from the top should read, "and on things went." it is printed and "all" things went." Again: 3rd column 1st line, should read, "If then we apply it to men." It is printed "it 'there are' apply it to men." Again, 3rd line should read "for the term immortal or immortality." It is printed "for the term 'immortal or mortality.'" Again, 29th line from the top should read "and as to the resurrection." It is printed "it is to the resurrection."

Please correct these typographical errors; as many might not be able to understand what I mean as it now reads.

Your unworthy brother in great tribulation.

D. W. PATMAN.