

precisely opposite to the nature of his kingdom, and therefore no such sign was given them. The signs and wonders which he did work, they could not perceive in their real meaning, and so they rejected both him and them. I say HIM and THEM, for the difficulty was at the very root, they were opposed to HIM. He was the very fullness of all heavenly and spiritual things in himself, while they were of the earth and subjects of Satan, for he said, "ye are of your father the Devil."

But to those who were the true Israel he gave signs, and wonders, miracles, and in these miracles they could behold the presence and power of a divine Savior shining forth, and could catch glimpses of just such a redemption as they needed.

In proof that they were all intended to present the mystery of salvation it is only necessary to refer to some of them. His first miracle was the turning of water into wine, at the marriage feast in Cana of Galilee.—There could be nothing better calculated than this to exhibit the nature of his work, in which he was to make the dead alive, and translate his people from the power of darkness into the kingdom of his dear Son, and make those who were "sometime darkness, light in the Lord." Once they were of the earth, or like the water, the earth's most common element. Now they are the new wine of the kingdom.

The condition of the people of God is compared to blindness by nature, so he healed the blind by a touch; it is compared to leprosy, and so he healed the leprous men; to the palsy and these too he healed; to deafness, and he gave them power to hear; to impotency, and at his word the long diseased man walked; to the possession, by devils and they were cast out; and lastly, they are dead in sins, and so three times he raised the dead to life.

God's people are subject to trials and storms all through this life, and therefore, twice upon the sea he spake and it obeyed him, he walked upon it and its yielding waves opened not beneath. Yea, Peter could walk there until he began to doubt—and so the Lord controls all nature for the good of his Zion. Yea, he said, ALL power is given unto me in heaven and in earth, and therefore he preserves his Church in the midst of all the storms of life: yea, he makes even the strong wind of adversity to become a calm, or to blow us more swiftly on to the appointed haven.

The disciples of Christ need to be fed daily. He has taught them to pray "give us this day our daily bread." So, twice he fed the multitude with the few loaves and fishes, showing that our bread was in his hand, and that beneath his blessing his children shall receive due supply for all their needs.

Even so, in all this variety of miracles, the things of the kingdom are pointed out, and some part of the work of redemption is made prominently to appear. I say "SOME PART," for the Bible does not copy itself; however near two sentences contained there, or two works recorded, may agree, there is always some

shade of difference, even as it is in all that pertains to his kingdom. No two experiences are just alike—in some detail there is a difference, and thus each supplements the other until in ALL the scriptures and in all the experiences of the church we have the fulness of perfect truth, each part in perfect harmony blending with every other part.

The only miracle that seems to be contrary to the statement that all are miracles of redemption is the cursing of the barren fig tree. But even this, when seen aright, is in perfect harmony with the others. It represented the old Jewish dispensation which was barren in itself, and must wither away and give place to the coming of a better dispensation. "He taketh away the first," not for the sake of destroying it, but "that he may establish the second." So that even this cursing of the fig tree is no exception to the general rule, when considered with reference to all that was intended by it.

I pass to consider briefly the connection which faith had with them.—It is said (Matt. 13th chap.) that he did not many works because of their unbelief. Now it was not because he lacked the power, for he DID SOME even here, but because it was not in accord with his purpose; they were not prepared to receive them. In other places he said: If thou believest, if thou hast faith, &c. Sometimes he said, "thy faith hath made thee whole, thy faith hath saved thee."

We must remember that faith is the gift of God. None have it except he bestows it. Where he designs to send out his light and his truth, he first gives faith to see and receive it. So in all these sick, blind, leprous men, whom he healed of their diseases, we discern faith, for faith alone brings us to Christ, and they came to him. I believe that in all cases where he healed the body there was also a cleansing of sin by faith in the Redeemer's blood. Be this as it may, we are sure that they could not have received or understood the power of his word but by faith.

Faith then is not the cause or "condition (of creature performance) of the healing, but where the Lord designeth to heal there first of all he gave faith. No, these persons in Jerusalem, where he did not many mighty works, had not faith, because it had not been given.

Now, in conclusion, if by these miracles the Savior had designed to convince and convert sinners, does it not look reasonable that where he found the most unbelief, there he would have wrought the most and the greatest miracles?

I remain as ever, yours in the best of bonds,

F. A. CHICK.

THE Baptist Church at Bush Arbor, in Caswell County, N. C., Saturday before the 2nd Sunday in October 1875, in Conference:

WHEREAS, J. W. Chatham presented a letter at our June meeting, from Mount Zion, Fulton County, State of Illinois, and signed by Aaron Right, Moderator, Frederick Labick-

er, Clerk.—Stating that he was an Elder and in full fellowship with said Church of the predestinarian order, we received him into our fellowship, and he has since proven to be an *imposter*. We therefore unanimously withdraw from him as an *imposter*, and we are no longer accountable for him or his conduct. We also wish the Editor of ZION'S LANDMARKS to publish this for the public to see our action against him.

Done in Conference, and signed by order of the Church.

This 10th of October 1875.

F. L. OAKLEY M'dr.

J. F. LEATH C'lk.

MACON, Bibb County, Ga.,
Sept. 26th 1875.

Dear Brother Gold:

I will endeavor in this afternoon to drop you a few lines pertaining to your paper.

The first I received was July 1st, and have been getting them ever since.

Oh! the very word ZION'S LANDMARKS sounds lovely, and the contents as sweet as honey, yea the honey comb. It is so soul cheering, edifying to read the experiences and travels of God's dear people from the different sections; my heart is made to rejoice.

Surely all of God's people are taught one way. How great and mysterious is the plan of salvation. I sometimes think it is the prettiest thing I ever saw. Our doctrine is the most consoling doctrine I ever heard.

L. F. BAZEMORE.

Zion's Landmarks,

P. D. GOLD, EDITOR.

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Editorial.

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

FALSE REFUGES.

What good thing has not some one attempted to counterfeit? To what lengths will not brazen effrontery dash in defiance of sacred law? Amidst the overthrowing judgments upon the gods of Egypt, see how the magicians endeavored to erect their own standard of false worship by "doing so" with their wands. Nor are the burning terrors of Sinai, nor the deadly bites of fiery serpents, nor even the opening mouth of earth herself, swallowing down quickly into the pit Korah and his company, coming with censers in hands and claims of holiness to imitate Moses, enough to awe pretenders, nor abash those who would desecrate the truth in pleading for their lusts.

I propose to notice some of the refuges of lies man endeavors to hide under.

Sometimes a christian parent will rather encourage his child to go to some school of human learning where fashion and false religion are taught; where that studied effort to display the beauties of one's person is encour-

aged; where compliments and flatteries that feed the already large and fast-growing weed of human vanity are lavished on the child; and that system of worldly wisdom which presumes to explain the wonders of God, and sports with the mysteries of revelation is taught. This is in violation of the faith once delivered to the saints, and is a contradiction to the profession of a Baptist.

Now how does one sometimes compromise this matter with a troubled conscience? About this way: "My child is in the hands of God. He can take care of him any way and any where. He can show him the folly and vanity of all this, and bring him out of it. True, I know my child is not right for wanting to be gay and fashionable like other people's children—still I will encourage it."

Is not this a refuge that is a poor hiding place? When your child comes home from one of these schools—proud, heady, high-minded, without natural affection, thinking you are very ignorant and your religion an old fashioned, hateful thing—a slander on human benevolence, a shame to this age of progress, is not your bed rather short to stretch on, and your covering rather low to hide your nakedness?

It does not matter what teaches the schools, if this is the effect of the teaching it is wrong. Shall we do evil that good may come? It was not the Israelites that put Moses in the courts of Egypt. It was evil-meant to sell Joseph into Egypt, and his brethren came to sorrow for doing so. We find no instance where the Bible authorizes any departure from the obedience of faith to secure an object; nor does disobedience of this sort go unpunished. The waters of trouble and sorrow will overflow all these refuges of lies, and the hail will sweep away all such excuses of pride.

Parents should bring up their children in the nurture and admonition of the Lord. Why should one want to fence himself with a hedge of thorns, which, if it is pulled away, will tear his flesh and afflict his body, and if it is not pulled away will destroy him without remedy in the end? How many, and sore are the temptations to conformity with the world, and what a snare do such things become? We should suspect any spirit that inclines us to violate God's commands, or that argues that, though in itself it is evil, yet that the Lord can work a miracle and arrest its effect, and glorify himself. What reason have we for thinking that, if we sow to the flesh we shall reap of the Spirit—that we can sow tares and God will change the crop to wheat?

Another, who is not a Baptist, but a member of some other denomination, of mere imitation of the truth, will say sometimes when he cannot resist the arguments brought forth; "well, if what you Baptists believe is true I might as well believe as I do as otherwise; for if I am to be saved I will be saved any how." Here is a great refuge of lies. It is malice in his heart against the truth that provokes him to speak thus. For one to say, that, according to the doctrine of grace, it don't matter what