

COUNCIL BLUFFS, IOWA, Nov. 23d, 1875.

Elder P. D. Gold, Wilson, N. C.—  
My Dear Brother in the Lord:

FROM time to time I have received "odd numbers" of ZION'S LANDMARKS, and have often thought I would subscribe to it; but, being poor, and already a reader of the *Signs of the Times*, (substantially of the same character and second to none in ability,) I have not before felt able to remit the two dollars which you will find enclosed. I have read several other papers of the Primitive Baptist order, and, in all of them I have found good things; but, as a whole, the *Signs of the Times* and the LANDMARKS are my favorites, despite of the heresies thought to exist by some in the former. It is true, I have not received, as *my own*, everything that has appeared in the columns of that paper; nor, can I expect to, in anything that is only human, as I am human. But according to my weak measure of what is really heresy, it is only that which "denies the Father and the Son" in our salvation, without either *works* or *means*, as mere human agencies; or, make-weights of any kind, in the great work of ETERNAL SALVATION! One, I take it, may be in abstract error, without invalidating the great truth, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." Even those born again and exercised by the Spirit of Holiness may differ for a season, (but more in appearance than reality) about things not vital to the one faith, "Christ in us the hope of glory."

presence of Jews, who had professed Christ, but were still zealous of the traditions of the law, it is quite likely he thought them not yet strong enough to adopt such language as Paul afterwards used; and, so dissembled—perhaps with the inward plea, that his own former practice was after the same manner, and could not at once be shown to those Jewish christians to be at war with the vision which he had on the house top, which taught him the bringing in of the Gentiles into a common brotherhood in Christ, through whom, crucified, both Jews and Gentiles, must alone come to God. Now that this had consummated the union, he still, perhaps, thought the shadow no approach to the substance, though the light glowed from the substance so brilliantly that no trace of a shadow was left in his entire dominion.—This Paul saw, and was his constant theme, iterated and reiterated in all his epistles—such as "I determined to know nothing among you, save Jesus Christ, and him crucified."—And, so indeed, with Peter in his epistles, this truth is just as strongly set forth. But, at the time of his dissimulation, he seems to have forgotten it. Well, my brother, why was he thus forgetful? Was it not of the Lord, to teach us who believe a lesson? I cannot doubt it. I am a witness to the untowardness of our carnal natures, to see and understand the things of the kingdom, only as God from time to time reveals them to us. And, one revelation does not last us longer than it did Peter. His, from the

house top, was for a time forgotten, though he remembered it again. I am sure that, in kind (not quantity) it is so with me. I cannot feel the glow of divine love, and joy in the Holy Ghost that has been, at times, given me; and, though I can look back on periods, here and there, when the Lord set up the Ebenezer for me; still, I cannot appropriate again the rich blessings of knowledge, faith, and charity, then and there, breathed into my soul.

So, I can bear with my brethren in all faults, that do not strike at the root of my hope, as being begotten by God's own will by the word of truth, and sanctified by God the Father, and preserved in Jesus Christ, and called *according to his purpose in Christ before the world began!*—This must not be denied in works and deeds, though owned by the mouth, as many have done, and now do. They who profess to believe this doctrine must do as James did, show their faith by their works.—Without it, faith is a dead body, and the more it is handled, the more suffocating will be the odor that exhales from it.

When I began to write, I only intended to note two things: 1st. My remittance for the LANDMARKS; and 2nd. A notice of Sister R. Anna Phillips' Book of her Experience and reasons for joining the Primitive Baptists. I have read it and gladly bear testimony to its excellence, both in doctrine and literary ability. She is one of the "called of God" to do a special work, more befitting God's glory than it could have been from the mouth, or the pen.

Though a woman without, I believe, any pretensions to the learning of this world, she has that which the world by wisdom know not, in a degree that strikes deep in the heart of all that have been taught the thunders of eloquence, in the words spoken from the topless throne, declaring all the world guilty before him, and unable to approach him—and not a whit more by good (creature) works, than by bad ones, because the very best are sin! This truth stands prominent in her entire book, and confirms the *true* doctrine, by the *true* experience; and also shows the Missionary Baptists in their proper light—in strong language but true. Brethren of the primitive faith, all of you that are able to pay the 75 Cents, buy it. She cannot send it abroad for *nothing*. And, should any other ones, seeking the right way see this notice, I can assure such that they will find in it a rich mine of truth in experimental teachings "after the tradition of the apostles."

I was waiting at a railroad depot, and a Campbellite overheard me reading some passages to a brother with me, and he came to me and offered to buy it.

But, despite of the artless simplicity of sister Phillips' utterances, they strike the heart with a burning eloquence that more than equals "the pen of the learned." She seems not to feel the *importance* as I do, of every tongue that essays to condemn. She has copied and sent me a criticism from the *Biblical Recorder*, of

Raleigh, N. C., wherein the writer displays his ignorance of *experimental doctrine*, through grace, and seems to think it is enough that the Missionaries have written "election" in their Church Books; and, so, accuses sister Phillips of falsehood in her statement of their denial of it. Why, sister Phillips, no word of mine can touch that class of men, I pity them, and when they call me a liar, as I have been called, I answer, "God knoweth and you do not, and cannot, till he brings you to a point where you will not dare to mock him to his face! Then you will know the truth; and in knowing it, you will feel that he spake but one word, and, it was done! He gave but one comprehension and thought and it reached from eternity to eternity! In that thought the very atoms of all worlds are embraced, and the destiny of all souls is open before him, and he sees the end of all things from the beginning, and fixes everything in his (to us) incomprehensible purpose, that must and shall stand, and he will do all his pleasure. This is the doctrine of Primitive Baptists, and will your detractor dare to say, it is not the doctrine of the Bible? And, will he then dare to repeat that we are no older than the present generation? Let the Missionaries bring us the *substance* and not the *form*, and let them give us a hearty acquiescence in the "Apostles' doctrine," before they attempt the claim to be the Apostolic PRIMITIVE BAPTISTS—the "successors of the Apostolic Church."

The foregoing, brother Gold, is at my disposal from one, I trust, who has been placed, in the imagery of his holy law, gladly owning his right to purpose all things in his own eternal counsel; for without such a God, a chaos worse, if possible, than hell, would hurl everything into its vortex, and never a thought of salvation could cheer a single soul!

WM. B. SLAWSON.

SCOTLAND NECK, Halifax Co., N. C.,  
Oct. 24th, 1875.

Brother Gold:—

IT is with solemn reverence, and deep humility, that I attempt to speak of these sacred things, and feel too poor in spirit, and weak in faith to say anything to comfort or interest the dear children of Zion, and if I should err in my judgment I hope all will pardon the error, remembering I am but a poor frail woman, less in worth than the little animalcule; and though I do try to watch over myself, and keep my body in continual subjection, I find myself the worst enemy I have, and hardest to subdue; and am so often under the power of the Prince of darkness that I am constrained to say surely, surely the King of righteousness has never reigned in my heart. But if I am the very least in all the household of faith, and can have that charity and faith which will sustain me through life, and save my soul in the hour of death, it will be far more than I deserve; for there is nothing due to me, and all that I am to God I owe; and of myself I am naught:

In heaven's pure serene elysian plains,  
Where God in heaven forever reigns;  
And angels sing in sweetest strains:

Worthy, worthy is the Lamb, 'twas slain.  
Upon God's lofty throne, in vast ethereal lights,

A solemn council sat, in wise debate.  
And there a scheme devised, to rescue man,  
From his lost and ruin'd state.  
Before the briny waves rolled in the deep,  
Or vast creation's mighty work began;  
Oh! wondrous love—such grace divine,  
That God His only Son should here resign;  
And, like a bleeding dying lamb  
This great redeemer God, lay slain for man.  
When he made the ancient covenant of grace  
He foreknew the ruin of this fallen race,  
And saw needful for His only Son  
To purchase by His blood, all that should believe upon His name.

In converse sweet, the Father, Son, and Holy Ghost agreed,  
That from the earth man should be formed.  
Cold and silent as the grave, this noble work  
before the Trio lay  
A God-like image made of clay.  
In meditation deep, this glorious Monarch stood,  
And viewed the work His hands had made so good.

Then from Himself wonderful life he breathed,  
And to that man a living soul He gave.  
His work was finished—made complete,  
And nothing left which man could do  
But to believe His word of life and truth divine.

'Tis not of works, lest man should boast,  
'Tis all of mercy, love, and grace combined.

There is a spiritual food—a vital substance—a divine love in this doctrine binding each to the other, that cannot be found in the law. As the life of the christian is hid with Christ in God, so is this doctrine hidden in the holy Trinity, and cannot be known to man unless revealed by that power. (For I know that these things are spiritually discerned.)—The natural heart of man is shrouded in darkness. The soul is dead in trespasses and sin, condemned by the righteous law of God: blind, naked, poor and miserable, and knows it not. It requires the power of God to awaken the soul and bring it into life, that it may see and feel that it is a condemned sinner. I believe that God as the creator of man, is the forgiver of sin, Christ is the mediator whose death satisfied the law; so that all who believe in Him shall be saved. The Holy Ghost is the comforter.—When that Spirit is sent with its mission of peace to the convicted sinner divine love is implanted into the soul; it is then dead to the law, and made to live in Christ; it is regenerated—cleansed from all sin, born of the Spirit, and like a new-born babe it begins a new and spiritual life: old things have passed away and all things are now new; it loves good and from the evil turns. The laws of God put into the heart, and written in the mind—all its transgressions blotted out to be remembered no more. Clothed with the righteousness of Christ; sanctified and made acceptable in the sight of God, it has free access to the throne of grace, where it holds a sweet communion of Spirit with God and Christ and lives on spiritual food—a heir of heaven, and joint heir with Christ—kept by the power of God: reserved in heaven, ready to be revealed at the last time. Being now created in Christ unto good works, this tree will bring forth good fruit, yielding the peaceable fruits of righteousness. The heart is still possessed of all its evil propensities. The flesh is subject to its former lust; but that life which God breathed into man, when he became a living soul though corrupt by the fall, is changed, is cleansed from all sin; dead to the law and married to Christ: sanctified by the blood of the covenant, it stands holy and without