

you that you were saved by grace, and not for works of righteousness which you had done, or should do.—It taught you to love God, and love his word, to love his people, &c.

Brethren, when the old commandment became new to you, and a truth in you, did you hate anything that God had created? did you then have any feeling of revenge or hatred in your heart toward your fellow-man? Nay, all the works of the flesh, which are these, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like," Gal. 5: 19, 21—were cast out of the mind; and the gracious fruit of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—"against which there is no law, possessed the soul. Then let it abide in you, and practice what you have been so wonderfully taught.—There are false teachers, and many of them in the world, who also resort to the Bible for proof of their doctrines. They sometimes claim that other portions of the scriptures teach the doctrine of final apostacy: for one, they take the first part of the sixth chapter of Hebrews, which is one of the most forcible arguments against their doctrine in the written word. It shows that if God's children shall fall away after being regenerated, that Christ is put to an open shame, because he has died for them once, and the apostle says, he hath by one offering perfected forever them that are sanctified, and if the atonement of Christ fails in a single instance to save those for whom he died, he has reason to be ashamed of the imperfection of his work. I want every person who feels an interest in this chapter carefully: for he who died for his people according to the will of the Father, and that will is executed so far as bringing them to a knowledge of what he has done, and manifesting them as the identical people for whom he did die, and they, or any of them, should slip and fall away forever, does it not make void that part of the will of God wrought by Christ in the atonement, and made manifest by the Spirit in regeneration? Oh! when will men cease to teach a doctrine, which, if it could be true, would make the Son of God blush at his failure to make a full conquest of sin and death: it would be to argue that there is a power in sin which he has not yet conquered, and, for the apostate one, he must be crucified again, and make a second atonement, or lose forever a part of the purchase of his blood. But, if the children of the most high God will "let that abide in them which they heard from the beginning, and turn away from those that seduce them, they will never be troubled with this shameful doctrine. I wish I had time, and physical strength sufficient to dwell at length on those parts of the written word which are used by arminians to establish their unwarrantable theory, but circumstances forbid, and I must hasten to a conclusion.

As a complete refutation of the idea of final apostacy, I will cite one

or two more passages of scripture.—Isaiah 53: 10, 11—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Is it reasonable that Christ could be satisfied, if one should be lost for whom his soul was made an offering—for whom he endured the bitter death of the cross? No, emphatically no!

Again, John 5: 24, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Passed from the death penalty of the law, to the resurrection life of Christ, born above the demands of the law, and a new creature in Christ Jesus. No more to fall under the curse of the law from which Christ has redeemed him, for "Christ dieth no more, death hath no more dominion over him." And now, little children, abide in him; (verse 28) that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

May the Lord sanctify the truth, and seal it to the understanding and comfort of his children is our prayer, for Christ's sake—Amen!

MOUNTAIN CREEK, TENN., Dec. 1, 1875.

Elder P. D. Gold, Dear Brother in Christ:—

YOU will please find enclosed \$1.50 to renew my subscription to the LANDMARKS, and 75 cts. for one of sister R. Anna Phillips' pamphlets—making in all \$2.25

to your about twelve months, and the doctrine advocated in its columns I find to be in harmony and agreement with the Bible and Primitive Baptists in Tennessee—for we are all one people; and all thy children shall be taught of the Lord, and great shall be the peace of thy children. But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God," 1 Cor. 2: 9, 10. For the children not yet being born, neither having done anything good or evil that the purpose of God, according to election, might stand; not of works but of him that calleth. It was said unto her—the elder shall serve the younger. But we (or the Church) are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone—in whom all the building fitly framed together groweth unto a holy temple in the Lord. But alas, this is not the way that a great many tell it in this country: they say it is all of grace, but then when they preach they preach part grace and part works. But we have not so learned Christ (if we have learned him aright) for the Bible teaches us that while we were in sin that we were dead to a knowledge of holiness. Then, if we were dead we had no

life, (that is spiritually,) consequently we were unable to do anything to extricate ourselves from that awful dilemma that sin had placed us in.—Therefore, before we can work we have life communicated, and that life is in Christ; and when he manifests himself or gives life he gives a will with the life to work, or in other words, he works in us (by his Spirit) both to will and to do of his good pleasure.

May it be our happy lot to serve him acceptably while journeying here below, and at last be received into eternal felicity.

I must be short,  
P. G. POTTER.

McMinnville P. O.,  
Warren County, Tenn.

WAYNE COUNTY, Oct. 6th, 1875.

Brother Gold:—

WILL try to write my experience, if I have any; but feel too unworthy to attempt the task. And, as I have been requested to do so, will now commence, with the help of the Lord, to relate what he has done for me a poor sinner:

When about fourteen years of age I dreamed that I saw my Savior dressed in white and he was smiling on me. After this I had a hard spell of sickness and when I would close my eyes at night could see something over me but could not tell what it was. It troubled me very much: after I recovered I tried to pass it off the best I could. I knew I was a sinner. In 1861 I dreamed so much I could see no peace. I dreamed I saw a white house with the prettiest flowers around it that I ever saw in my life. After this two of my cousins got drowned, and I thought this was the sign of my dream.

In 1862 my father was taken sick and died: this added greatly to my already troubled mind—and then, it seemed that there was no pleasure on earth for me. He was not a member of any Church. Mother was a member of the Primitive Baptist Church and I wanted to be there too. I tried to pray to the Lord for him to forgive me my sins. I never attended a pic-nic or dance in my life: so I could not see why my trouble was so great. Often I have told mother that I could not see what I wanted to live for. Whenever I tried to do good I would do worse and worse. I thought no one else was provoked as I was, for I would sin and it seemed that I could not help it.

I remained in this condition until the Summer of '74, when I thought I had done all that I could do: I had tried to pray to the Lord for him to forgive me my sins, until it seemed all hope was lost. So, I gave myself up for lost. I tried to pass it off the best I could as I did not wish any one to know my condition. Often I would make up my mind to go to meeting, but when the time came I felt myself to be so sinful that I would stay at home and read my Bible—it seemed that I could pass off the time the best in that way.

When the meeting time for the following September came, on Sunday I attended, and when Elder

Woodard baptized brethren Pate and Jesse Woodard, I thought I would never be good enough to go through the same ceremony. It had always been my desire if ever I connected myself with any Church, that it might be the Primitive Baptist: but then, it seemed that all hope was gone.—My feelings at that time I can never express.

That night I slept but little, if any, and when morning came I told mother that I was sick; but, the first thing I wanted was the Bible—I read it till dinner but felt no better.—Tuesday morning I was no better—I could neither eat nor sleep. I tried to beg the Lord to be merciful to me a poor sinner. I remained in this condition until Friday morning, when I took a walk in the yard and plainly heard these words—

"Fight on, the crown shall soon be given."

It was the sweetest hymn I ever heard in my life. Next evening I was sitting in the door when these words were sounded in my ears, "In my Father's house are many mansions; I go to prepare a place for you."

June 20th, 1875 I went before the Church and was received and baptized by Elder Woodard.

ELIZABETH GAME.

ELK HORN, POLK COUNTY, OREGON,  
November 12th, 1875.

Dear Brother Gold:—

FOR some time I have been thinking of writing to you and the dear brethren and sisters who subscribe to your paper and giving some statements concerning my present condition.

I enlisted in the army, on the 7th day of August, 1864, and served a while—during which time I passed through a series of afflictions, which were so severe no tongue can describe the suffering I endured—both in body and mind, on account of my mind being impaired: Cause—conviction for sin. But, through the mercy of God was relieved from this suffering and enabled to rejoice in Christ as my Savior—having no confidence in the flesh—with that joy that is unspeakable and full of glory. While in the war I contracted a disease in my right leg which has rendered me a cripple for life. In the Summer of 1865 when I returned to my home in Caldwell County, Missouri, it seemed that the disease was well; so, September 6th, 1866 I got married and moved to Lawrence County, and went to work in order to try to make a living. In 1869 my leg became paralyzed from my knee down and began to rise, and at length was lanced, which caused me to lose part of my heel-string—leaving my foot out of shape.

After this I moved my family to Oregon and purchased me a home: paid \$250 in cash for it, still due \$950. I have a wife and four children to support, and have to hire all of my work done.

Brother Gold, please present the case just as it is, in the columns of your paper as soon as convenient; and, if any of the brethren who feel able will do something to enable me to finish paying for my home I am sure I would feel thankful. I have been an Old School Baptist preacher