

peace, when there is no peace?" I wish very much you would reply to these questions through the LANDMARKS, if you think it advisable, as I have reasons for this request, and really wish information from some one on the subject, and you will greatly oblige one, tried as by fire, to know that within herself she is utterly powerless to walk righteously while the enormities of her nature are made manifest:

"For, thus it is that adverse hours,
The human soul lay bare;
And show the dread, tremendous powers
We never dreamed of, there."

Only through "the word of revelation," I have been able to endure throughout the fulfillment of the answer to a prayer which I felt constrained at the time, several years ago, to make, and it was as much in opposition to my natural inclinations as was the prayer of Elijah, that it rain not for three years and six months. But it was in accordance with the purposes of God, and at the time I earnestly desired that it should be answered. While the enemies have been made to suffer, in some instances, marked punishment, I have been sustained and comforted by the true bread from heaven, the word of the Spirit committed unto me from time to time, as by the ravens, often in an unexpected manner, and from an unexpected source.

With hope in the Lord that he may be merciful to our unrighteousness, direct our wandering steps, maintain our cause before the ungodly, bring forth judgment unto victory, and bring to the light the hidden things of dishonesty, I remain yours unworthily.

V. F. WALDEN.

Remarks.

We think there should not be a mere show of fellowship.

There are no circumstances under which a christian, or any one else, is justified in hating even his enemy.—We are to love our enemies.

If one does us wrong we are never to take vengeance in our own hands, nor hold malice against him. Vengeance belongs to the Lord.

Of course, we must not feign love or fellowship, but, where one shows no true repentance for wrong doing, we cannot overlook the wrong and disregard it.

"Take heed to yourselves: If thy brother trespass against thee, rebuke him: if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Luke 17: 3, 4.

If he repent, &c., thou shalt forgive him. To forgive is to send off into an unknown, uninhabited country all that you had against the offending brother, and be as though he had never trespassed against you. Of course, you cannot forgive in this sense without he repents. But the one wronged has a duty—namely to rebuke the offender in the right spirit.

Then we should not demand too much. We should not demand impossibilities of the trespasser; but he should confess his wrong, and turn away from it, or turn again in right feeling to you, and make amends where he can.—[Ed.]

MARRIED.—December 1st, 1875: at the residence of the bride's father, by Elder A. J. Harrison of S. C.: Mr. CHARLES L. SMITH, of Calhoun, Ga., and Miss EMMA FAIN, of Clay County, Ga.

Discipline.

Articles of Faith

—(AND)—

Rules of Decorum.

(I HAVE been publishing copies of these Articles of Faith and Rules of Decorum, in pamphlet form for some Churches, enough for each member of the Church to have one, that all may become more familiar with the order of Business in Conference, &c. I can furnish them

Fifty Copies..... \$1 50
One Hundred Copies..... 2 50

Any Churches wishing any can send in their orders—informing me of the names of their Churches and when they were constituted.)

ARTICLES OF FAITH.

Forasmuch as God hath been graciously pleased to make known unto us his revealed will and his word of truth, the great privilege of our Lord and Savior Jesus Christ, and hath made us to experience his love and favor in that he hath called us from our state of nature, in which state we were enemies to God by wicked works, and hath revealed Christ unto us the hope of glory: Therefore for our better carrying on to our mutual comfort and the advancement of religion to the glory of God, we, who are baptized upon a confession of faith in Christ and joined together in a gospel church, and set apart this, the fifth day of May, 1832, and having spent a part of the day in fasting and prayer, give ourselves to the Lord and to one another by the will of God.—2nd Cor. 8: 5.

We believe in one everlasting and true God, and in a trinity of persons—the Father, Son, and Holy Ghost, subsisting in the unity of the Godhead, and that Jesus Christ did, in the fulness of the time, take human nature into union with his divine nature, and by his active obedience and passive suffering, made satisfaction to law and justice, thereby providing a pardon for lost sinners: that all mankind fell from the state of created innocency in, by and with Adam in his first sin, and became liable to the wrath of God by the breach of his law and in this state and condition have no grounds of hope of everlasting life, until by the Spirit of God, convinced of sin, righteousness and of judgment, and so made to fly for eternal life to the Lord Jesus Christ by faith—who is the Mediator of the new covenant and alone Redeemer of God's elect, without any merit or moving cause foreseen in us by God to merit his favor.

We believe in the doctrine of justification by the imputed righteousness of Christ, and that believers are the only subjects to baptism and the final perseverance of the saints, through grace.

We see it contained in the scriptures to be the duty of christians to admonish one another and reprove each other if need be. We likewise see it contained in the scriptures that christians are called to "come out of Babylon;" Rev. 18: 4—Eph. 5: 11—Cor. 2: 6, 17: and, as far as God shall enable us, perform all duties enjoined upon us, and relying on him for grace, wisdom, and spiritual understanding and ability to adorn this our profession agreeable to that goodness he in mercy hath blessed his

church with, through our Lord Jesus Christ, to whom be glory through all ages, world without end. Amen!

DECORUM.

We, the Church of Christ, at White Oak Meeting House, Wilson County, N. C., have unanimously agreed among ourselves to hold Conference four times in every year at our said meeting house, and oftener when necessary; to carry on a regular discipline agreeable to the Word of God; and, have established a rule by which to be guided, by the help of God.

1ST. Conference shall be opened by prayer or praise.

2ND. A Moderator and Clerk shall be chosen when thought necessary.

3RD. If the Church think proper, all Corresponding Letters shall be called for and read.

4TH. A Door of Experience for the reception of members shall be opened.

5TH. The state of the Church be inquired into and proceed to business.

6TH. The Moderator shall have power to keep good order by reprov- ing disorderly members.

7TH. The sisters shall keep their seats in order.

8TH. Each person first rising from his seat shall address the Moderator with the appellation of Brother.

9TH. Every motion made and seconded shall come under debate, except withdrawn by him that made it.

10TH. Each person speaking shall fairly state the matter and not reflect on him that spoke before, so as to make remarks on his sins, virtues, or imperfections: No one shall be interrupted by any, save the Moderator, till he gives his light on the subject.

11TH. The Moderator shall be the last that speaks upon the subject; who may, if he please, give his light before he puts the matter to a decision.

12TH. The minority shall submit to the majority in all cases, except in receiving members to fellowship, and appointing to office in the Church which shall be unanimous.

13TH. No query shall be rejected until thrice read.

14TH. No Brother or Sister shall have liberty to break from this Conference without leave obtained from it.

15TH. No person shall have liberty to be whispering or laughing in time of a public speech.

16TH. The Church Covenant shall be read at least once a year, and oftener, if necessary.

17TH. The Procedure of Conference shall be read before the rise, and as much as is thought necessary put in the Church book—then adjourn by prayer or praise.

Communicated.

GREEN HILL, GA., June 7th, 1875.
Dear Brethren and Sisters:—

FOR more than a year it has been impressed upon my mind to write out my experience for publication, although my hope, at times, seems so small that I

can scarcely claim a hope at all; but, I read so many experiences in the LANDMARKS that correspond with mine so much, it encourages me to write, thinking perhaps some brother, sister or friend would like to read it.

I was born February 23rd, 1846, and raised by Primitive Baptist parents who loved the truth and tried to raise their children. I was a rude mischievous girl; loved my pleasures whether it pleased any one else or not.

When about ten years old I had a dream which I will here relate: I dreamed there was a ladder, the foot of it resting against an oak tree in my father's field: the ladder reached to heaven and if I climbed it I would reach that blessed place. I started and when I reached the top I found that it was resting against nothing; I began trembling with fear, thinking I should fall, but looked up and saw three angels smiling and holding down their hands to help me up. I then awoke. Then there seemed to be nothing more in it than any other dream—but I have never forgotten it. After this I did everything in my power to please my parents, thinking by so doing I would get to heaven. I feared the devil and did not want to go to torment. Day after day I would make promises, that, To-morrow I will be good, that mother may not scold me! But as often as the promise was made just so often was it broken, until I came to the conclusion that I could not be good. Oh, I wished that I was as good as my sister, who was older than I, then the family would love me as they did her.

I continued to fear the Devil and hell until 1860, when, one day two of my sisters and myself had been hoeing for father: after the day's work was finished I went by the spring to get a cool drink of water—my sisters went on to the house. The path from the spring to the house led me through the wheat field. While walking along looking at the wheat and other things in view, I thought of the goodness of God toward us—and we being so wicked. Something then seemed to say to me, Stop, poor sinner, stop and think! And I did stop about half way between the spring and the house, and it was right then and there that I viewed myself a sinner against a just and holy God. I then knew that I had sinned all the days of my life, and saw that it was God that I should fear and not the devil. After it began to get dark I started to the house: when I reached the yard fence I stopped, not caring to go in the house, for I felt condemned before everybody. I went behind a plum bush and kneeled down and tried to pray for the first time in my life. I was troubled very much about my condition for several weeks. It then partially wore off so, a while. About this time I had another dream that has made a lasting impression on my mind. I dreamed that all the people were collected together beside a large body of water, and they were to be judged—the good from the bad. There was a narrow path across the water about eighteen inches wide: the Savior was there and walked across the water and told me to fol-