

Holy Ghost in the house, but he was in them. See how bold they became, and how powerful in the name of Jesus. They never after this falter.—Where is that Peter now who denied Jesus before a maid—who was afraid to own Jesus once, but was not afraid to swear. When one becomes afraid to do right he is not so much afraid to do wrong.

But, after the resurrection of Jesus and the giving of the Holy Ghost, which brings the things of Jesus to his disciples and teaches them in the Spirit, and gives them utterance, baptizing them with the Holy Ghost and with fire which burns up chaff they no more falter.

We know that the gift of tongues has ceased and the gift of prophecy—for tongues shall cease and prophecies shall fail—and have failed in that sense—though all gospel preaching is the spirit of prophecy, and all christians have a new tongue and a pure language returned to them, even the language of Canaan, still the baptism of the Holy Ghost that imparted these miraculous special gifts has ceased. But the essential baptism of the Holy Ghost, that quickens sinners and reveals the things of Jesus, has in no sense ceased. No man can say that Jesus is Lord but by the Holy Ghost. No man is spiritual without Him. There is no discerning of Spiritual things, no preaching, no hearing to profit, without the operations of the Spirit. We are changed into the same image (of Jesus) from glory to glory (from the glory of the law to the far greater glory of the gospel) even as by the Spirit of the Lord. The Holy Ghost is God and is to be honored as God, who is all in all in salvation.

As in baptism by water the believer is buried in water, so the Holy Ghost filled all the house where they were sitting and hence covered them all. This was a baptism. So now every christian is baptized by the Holy Ghost or is under his influence and dominion and is spiritual.—[Ed.]

Zion's Landmarks.

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Editorial:

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

NOTICE!

My needs are such that I must urge on those of my subscribers who are behind with the LANDMARKS to send forward their dues as soon as possible. Any who do not remember how they stand, if they will send forward a remittance and notice the Receipts, can soon learn. Many owe for one or two years. True, their amounts separately are small—but put together they will enable me to pay some debts now due, which I desire very much to pay.—[Ed.]

A SIN NOT TO BE PRAYED FOR.

KROHS, BURLESON Co., TEXAS, Dec. 15, '75.

Brother Gold:—

PLEASE, at some leisure time, write your views on 1st John 5: 16.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.”

Is the death that is expressed here

the literal, natural death resulting from the soul's leaving the body? I think not.

Death, the wages of sin, reigns over all. Good men, like the prophets and apostles, have all died in that sense, not on account of sins they committed more than others. Perhaps we are slow to feel that death *has already passed* upon all men, for that all have sinned. No good deeds, nor self-denial, nor righteousness of man can withstand death, nor purchase an exemption from it. All children are born under its sentence and curse.—This is no state of probation to prove whether men are sinners. Even faith in Jesus, and eternal life given one in Christ, do not in the least release him from the death of the body. Christ, who is the resurrection and the life, gives eternal life to sinners already dead in trespasses and in sins, by quickening them into spiritual or pure and incorruptible life, or raising them from the dead—from the death they fell into in the guilt and death of Adam; and just so sure as they are by nature thus dead, so sure will their bodies die; and so sure as they have been raised with Christ by newness of life from the dead, so sure will their bodies in the end of the world be raised from the dead.

Under the dispensation of the law that came by Moses, a Jew, who committed deeds worthy of death, must die. If one murdered his fellow his own blood must likewise be shed.—Sometimes the offender died at the hand of the Lord in summary justice; as when the earth swallowed up Korah and his company; but usually the officers of the law dealt out the sentence of death as the measure of justice which the law prescribed. Of course, these officers could not pray for the life of such offenders. Justice said, “let them die.”

Now, while the good and obedient Jew—that is, the one who faithfully kept the law of Moses—never died such a death as this, it by no means followed that he would never die.—The sentence of death in Adam would be sure to reach him.

While Christ bore our sins in his own body on the tree, where he was made a curse for us, to redeem us from eternal death, does it follow that a disobedient christian may escape *all kinds* of chastening? By no means. We never hear that a disobedient Israelite was remanded into Egypt for his sins, or *was made a Canaanite*, or expatriated, in the sense that he ceased to be an Israelite; (for while in Babylon in captivity they were still Israelite;) yet we see that they were subject to chastisements, even to the loss of life. So, while those whom Christ redeemed, even to the forgiveness of sins, are never finally lost in eternal death, or wholly given to the devil in soul, body and spirit; yet they may for transgressions be delivered so far up to satan that the *flesh* may be destroyed, in order that the spirit may be saved in the day of the Lord Jesus. And, as the living, obedient Israelites executed the law of Moses on the offending Israelites, and were not to pity, nor spare, but every man slay his brother where the crime was worthy of death; so in gospel or church discipline now, where a mem-

ber of the visible church of Christ commits a deed that is worthy of death, in the gospel sense, the obedient, living members are to put away that evil person from among them.

There is as much righteousness in slaying those appointed for the sword as there is in protecting the innocent, (see the conduct of Phinehas in slaying Zimri a leading man, and the Lord's approval thereof.) So, there is as much faithfulness in keeping gospel order in the spirit of meekness that loves the Lord and his works, and that burns with holy hatred against false ways, as there is of fellowshiping the righteous. The two cannot be divided. He that loves the truth hates falsehood, and he that hates falsehood loves the truth. He that is not against Christ is for him.

This text is evidently addressed to christians. The general topic suggests that. For John is describing those that overcome the world, because they are born of God and hence have *eternal* life. The other reason is, if any man see his brother sin a sin which is not unto death, he shall pray for it, and God shall give him life for them that sin not unto death. Now, John tells us that this is our confidence in God, that if we ask any thing according to his will he heareth us. If we know that God heareth us in whatsoever we ask we know that we have the petitions that we ask of him.

Now, if one sees his brother sin a sin which is not unto death, the brother seeing this shall ask of God, and God shall give him, *the one praying for the offender*, life or fellowship for the offending one, and hence he can forgive them, and they will still live in his affections, and in the fellowship of the church. It is God that gives the fellowship. Now, if we see or know that *our brother* has done wrong, if it is a sin not unto death, we are to pray to God for that offending brother, and God will give us life for our brother that we may not slay him, but that he may still live in our affections and in the church. Here we are to bear each other's burdens, and not bite and devour one another.—How near our brethren should be to us. If we do not observe this law our brother's blood may be on our conscience.

But if he sins a sin unto death John does not tell us to pray for it.—If the deed is such as forbids our confidence to pray for him; if it be of that scandalous category of sins, for which one should be put away from the body, or should die; if it be of that fatal number of sins, such that you with proper bible charity and mercy have not the mind of the Spirit to pray for it to be put away, you must put *him* away; for it then is manifested to be a sin unto death.—It then is your duty in gospel discipline, as the servants of Christ, to execute his law, and take away or cut off from your midst such as are already manifest to be dead in spirit.—It is just as much then your duty to execute the law, by cutting from church fellowship such offenders as have made it manifest that their sin is unto death, as it is to protect those who walk in the truth. The ques-

tion is not strictly whether they are christians. But it is this, can you fellowship them as guilty of such and such conduct. Have you confidence to pray for them, and has God given you life for them. Do they still live in your fellowship. If they are dead in your fellowship they should be buried or put away. You may still hope they are christians, and even after they have died to the church, their repentance and subsequent conduct may be such that you feel that they are risen from the dead, and God has again given you confidence in them, and you may restore them to the church and number them among the living in Jerusalem.

Brethren, how strait and narrow is the way of a christian. Let us always seek for the mind of Christ, and grieve not the Holy Spirit. Then we shall keep the Lord's house in gospel order and live in peace and keep out the unclean and dead, and the Lord will be the health of our countenance and hope forever.

Instead of talking about our offending brother we should pray for him, if the Spirit gives us access in faith; if not, we should put him away for the sake of decency and gospel life and peace.

In order to have the mind of the Spirit we should walk in the truth ourselves, and follow the anointing which we have received. If we know and keep the truth we shall do the will of the Lord in his church, and shall have praise of him. Without Christ we can do nothing.—Through Christ who strengthens us we can do all things.

EDUCATION.

There is a general discussion being held on the question of “sectarian education” in the United States, and it is stimulated by party rancor.

Catholics favor intensely sectarian education—that is, they require that all their secular schools shall be denominational.

Protestants will not conciliate Catholics therefore by banishing King James' translation of the Bible from their schools of learning; because Catholics will not be satisfied with any school which does not admit their version of the Bible (the Douay) to be read and taught. That is, they always combine their secular and their denominational schools, and write holiness to the Lord on their houses, bells, pots, shovels, axes and hoes; or the mark of their religion is put on all of their products. It is very manifest in the style of dress of their priests, and nuns, &c.

Protestants generally have their denominational schools. Their literary schools have that bias, and their Sunday Schools are deeply impregnated with their distinctive denominational views. Hence their schools are sectarian, or the children taught in them are warped in their feelings according to the teachings and views of such denominations.

Baptists, who by the way are not protestants, for they were never born of the mother of harlots, but as a denomination of people were always separate, (although Catholicism sprang up by the falling away of some from the true Church) have held, and do