

hands of the Lord as the rivers of water are. He turneth them whithersoever he will, so that the way of man is not in himself. It is not in man that walketh, to direct his steps.—Yea, the very hairs of our heads are numbered by him who knoweth all things; yea, by him who directeth the storms, and can say—Peace, be calm! and all is calm. And, he is everywhere, and where he is there is life and peace and all is good.

Last year there were several additions made to the Church at New Hope (where I hold my membership). We feel thankful that the Lord is bringing them in at his own will, bringing them out of darkness into his marvelous light of the gospel; and we should ever pray that he will continue to add to the Church daily such as he would have to be saved. But, on the other hand, many others have fought their last battle, have finished their course, and in triumph have crossed the dark stream of death, and, having received the crown of righteousness which the Lord, the righteous Judge, will give unto all that love his appearing—are to-day celebrating their deliverance amid the unfading glories of a happy immortality. Why these have been called up higher, while we have been left on the shores of time, none can tell, only that it is the good pleasure of God, because it seemeth good to him that it should be so. It is certain that we are left for a purpose to battle yet a little while longer for the cause and honor of him who has called us from darkness into his marvelous light of the gospel. Let us then as dutiful servants ascertain what that purpose is; and, having ascertained it, let us work while it is called "to-day," for, behold, my brethren, the night will certainly and surely come, and that ere long, when no man can work.

Now, do we begin this year better than we did last? Are we trying to live better men and women? Now, brethren, let us try to live more upright and pray the Lord to forgive all our sins, that we may live better than we ever have, and run the christian race with patience, ever looking unto Jesus who is the author and finisher of our faith. And, let us all try to follow the old landmark that our fathers set up, and not be parlaying about hard, strenuous doctrine and unrevealed things. Let us try to follow our Savior and the apostles. Yea, all our ministering brethren have enough to do to preach Jesus and him crucified—to a dying world, to feed the sheep and lambs, and warning sinners everywhere of the wrath to come. I know a preacher, and have heard him preach for the past four years, and have never heard him warn the brethren but twice during that time. What do you think of that, brethren? Is that following the commission that the Savior gave?

I wish I could see and hear sister R. Anna Phillips talk. I think she is the greatest writer among women; and I say, write on sister Phillips, it does me good to hear from you as well as many others.

Brother Gold, may the Great Head of the Church be with you, and help you to keep up your valuable paper,

and bless you in all your undertakings; and, when it goes well with you, remember poor me.

Pray for your poor unworthy brother, if one at all.

R. C. BROWNING.

South Lowell, Feb. 3rd, 1876.

Dear Brother Gold:—

It is snowing and I am confined to the house to-day, and my mind has been busy meditating on the goodness of the Lord toward me.—When I look back and see how he has hedged me in with his blessings and shielded me from so many dangers—seen and doubtless more unseen from my infancy down to the present moment, I am amazed and held almost spell-bound in wonder at his greatness in goodness and goodness in greatness. And, it does seem to me, that the longer I live, and the more I think of these things, the brighter do these attributes of God shine forth, and the more insignificant do I appear to my poor sinful self. While I view myself as a sinner—as such I look bigger to myself than anything else in this great world—God's grace which I believe to be sufficient to wash away the sins of all God's people, is my hope.

Brother Gold, sometimes I feel constrained to believe and hope the merciful God has revealed to me and made plain to my mind, by his holy Spirit, some of his divine truths, and though I am vile and sinful, if he has done so, and is still leading me about, and instructing me, and showing me the truth as it is, I will not conceal these lights and hide them from my fellow-travelers here below. If any one truth has been more plainly demonstrated to my mind in my experience than any other, it is this, that to hide and conceal the dealings of the Lord with our souls, and to keep it from the household of faith, is hurtful to ourselves, and by so doing we frequently deny ourselves of much joy and peace, and our brethren and sisters much comfort. Therefore, is it not the duty of every heaven born soul, after he has been brought to a knowledge of the truth, to testify of that truth to the saints for their comfort and peace, and to the world as a witness for or against them as the Lord may direct and use? It seems to me that it is the duty of us all to testify of the things we have seen and the things we have heard, and let the Lord make just such use of them as seemeth good to him.

The foregoing are some of my reasons for imposing on you and the readers of the LANDMARK (if you see fit to publish them), some of my thoughts on the subject of reconciliation to God: 1st. What is a reconciliation to God? 2nd. How can sinful mortals be reconciled to God? A reconciliation is a bringing together again in a close union and agreement something which has been separated and has disagreed. And, a reconciliation to God is a bringing together again into a close union with God the elect who fell and were separated from God by death in Adam. Mortals can only be reconciled to God through Christ, in the new birth (see 2nd

Cor. 5: 18, 19, 20). And oh! what a heaven of bliss to feel reconciled to God, to his will and to his way of doing things. Well do I remember the first time I felt like I was reconciled to God, I felt that I should never see any more trouble. But soon, from some cause, I ceased to be reconciled to God in many ways, and then dark and threatening clouds began to gather and caused me to tremble and quake with doubts and fears; and, where before was peace, joy and love, now was raging a fierce storm of contending emotions. Now whence arose this fierce storm, and why does it sometimes arise now? and why does it ever arise in the bosom of a saint? and when will it cease to rage in the breast and destroy the peace and comfort of God's people? With me it seems plain that the cause of my doubts and fears was, that I could not be reconciled to the will of God, that I should retain the throne of sin on my flesh to buffet me. I wanted to live a pure and holy life clear of sin. I was not willing to bide God's time to purify the whole lump in the resurrection; and, it is only at times now, my dear brother, that I am enabled to say, Thy will be done! That I am a fool, unable to see, know or do anything for the best; but, sometimes I do feel fully reconciled to God—and those are the happiest and most peaceful moments of my life. Then it is that I could not alter one particle of God's creation, and most especially the plan of salvation, for it is then I can see and feel that it was planned in omniscience, and as and is executed in omnipotence, and that, consequently, there can be no miscarriage or failure in any part of the plan. And, as to the question: When will this ir-reconciliation to God cease to vex and torment the saint? It will never cease entirely until the death of this old flesh, for it is sin that dwells in our flesh that is not reconciled to God, nor indeed can it be, for it is of the devil, and God did not see fit at the repeated prayer of Paul to cast the thorn out of the flesh—but promised him that his grace should be sufficient for him. Therefore sin will never be cast out of the flesh until the resurrection—then we are assured that we shall arise and be like him. Oh what a promise! And though we are not sufficient in our own strength to cope with sin which is in the flesh, yet by the grace of God we are not entirely ignorant of Satan's devices. Let us obey the commands of our Great Captain who has gone before and conquered our enemies, who has thrown such high walls of protection around us that none of the darts of satan can reach or injure us; but unfortunately for some of us, while basking in the sunshine of God's smiles, we at the suggestions of satan become overconfident and risk ourselves beyond the walls of God's City of refuge, and get wounded; but the true saint is sure to return when satan attacks him—a wiser and more humble christian—and he feels that he has justly suffered for his temerity.

Having tried to give you some of my thoughts on this subject as it affects the christian, I will say something of those who profess with their

lips that they are reconciled to God; but by their acts they are not reconciled to God in any point whatever; who among the many religious sects of the day, that claim the Bible as the rule and guide of their faith, and Jesus Christ as their Savior, are reconciled to God, to-day! And when I say reconciled to God, I mean reconciled to him as a full and complete sovereign of heaven and earth, possessing full and complete knowledge of all things, full and complete power over all things; both knowledge and power being perfect and eternal; a God of perfect and eternal grace, justice, love, truth, and mercy. Omniscience, omnipotence and eternity are three words big with import—too big and full of meaning for fleshly and finite beings to comprehend or understand. Here is something too deep for human wisdom, too mysterious for the human mind to unravel or penetrate. It matters not how bright the intellect, or how cultivated the mind, every effort of finite or mortal beings to see through or understand eternal and infinite things always has and always must fail, from the very nature of things.

How then is man in the flesh, or while he remains in the flesh, ever to receive or understand anything of his God or eternity, truth or falsehood? It must necessarily be by revelation from God. How? By his infinite wisdom and almighty power. He is able to do away with the works of satan, to bring light out of darkness, life out of death, and when he wishes to make known his will to us, himself he quickens the sinner into spiritual life and gives him eyes which can see and ears which can hear, and a heart which can understand. Then here is a new creature of God's preparation ready, willing and anxious to receive the truth, and is ever led about and instructed by the Holy Ghost, kept by the power of God through faith unto salvation, ready to be revealed in the last time. And who can separate such a creature from the love of God which is in Jesus Christ our Lord? Death can not do it, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature. But, on the contrary, all these and all other things we are assured shall work together for good to them who love God, to them who are the called according to his purpose. And no man can say that Jesus is the Lord from heaven, save by the Holy Ghost; neither can any man say that the Bible is the word of God except it be revealed to him by the Holy Ghost; nor can he say that any part of the Bible is the Lord's truth unless he be made a new creature, capable of receiving revelation by the Holy Ghost.

This then being the case, how can one know, in nature's darkness, lead in trespasses and sins, blind and deaf to the truth, no heart to understand it, with a carnal mind totally depraved, and in enmity to God, not reconciled nor indeed can be, because the whole man is taken captive by the devil at his own will; having no will of his own; and if he had a will he is in captivity to satan, God's arch enemy;