

pray for mercy, with an aching heart. I said then that I never would try to play again. I dropped it off, but my troubles got no less. I got to looking at my sins so much that I came to the conclusion that they were not pardonable, and that I had passed the day of grace. I feared that I had blasphemed against the Holy Ghost. If this is not enough to make a poor sinner try to pray, I know not what is. I was now in deep distress; I would try to pray, and often would go to some secret place and try, but it seemed to make my case worse—my cries seemed to be fruitless. I was in so much trouble that frequently, in going from place to place, I would lose knowledge of what I was going for; and then and there would fall down with my face on the ground and pray for mercy.—(I have not time to say much about these things.) I got so out of heart with myself, and all hope seemed to be gone, I thought if I could exchange my condition with either bird or beast I would gladly do so. I saw that God would be just to banish me from his presence. I seemed to be looking for death, and was as near without hope as any one gets to be.

After retiring one night—whether asleep or awake, I know not—I saw an evil spirit at the door, and a voice said, That evil spirit is your tormentor! Then I thought that nothing but prayer could rid me of its presence. So I tried to pray again. I could pray deliberately, for it seemed that God heard and answered my petition, and caused me to pray the prayer of the righteous, which greatly relieved me. Everything now became light; my trouble was gone and joy came in the place of it; joy indeed it was, for then I thought I was holy and blameless before God, and that I would never have any more trouble. But soon I doubted and feared again. I called my wife and began telling her of the joy I had experienced; but before I finished telling her, I thought I was deceived. I then stopped talking to her, and began to think, can it be possible, that but a short time ago I was sure my sins were forgiven, and now know that it was all a mistake? So after this, when about twenty-eight years old, I received a hope, but was not baptized until I was forty-nine years of age. I was like the old preacher who stopped preaching (both living out of our duty); I suffered greatly on account of it.

Now I can only give a few hints about what disobeying brought me to: About a year after this, my family visited my aunt, and my wife decided while there that she would not live with me any more; it seemed that this would kill me. I have not space enough to say much; but, if you knew it all, you would want to live in the discharge of duty. I pray that you may exhort the people to live in the discharge of their duty, but not to eat and drink unworthily.

I must close. My prayer to God is, that you and others may pray for me when the spirit of Elijah's God intercedes for you.

I hope, brother, you may see enough in this to cause you to write

me a few lines. Visit us at our next Association, if you can. I want to live to see you once more, and then, if I don't see you any more in this life, I hope to meet you in glory where we will praise God forevermore.

Yours truly,
JOHN B. KERSEY.

Patterson, Pearce Co., Ga., Dec. 13, 1874.

Dear Brother in Christ—By a living faith, as I at times hope:—

I will now send you the above a letter directed to me, from brother John Kersey, of Emanuel County, Georgia, for publication, if you think it will be beneficial to any of the little lambs of God. It appears to my mind to be the truth. I think it would be consoling to God's people; for I feel sure that they are all taught of the Lord, and all know the word of Canaan or Jesus, when it is spoken. They all know by faith that salvation is by grace, by the free and unmerited favor of God. They know that God was in Christ, reconciling the world unto himself; not imputing their (the elects') trespasses unto them, but has ever loved them with a love that is as unchangeable as God is: "Therefore, ye sons of Jacob are not consumed."

Dear brother, if you see fit, publish the letter after correcting mistakes, and pray for one that hopes to be saved by grace.

Respectfully yours,

JOHN DONALDSON.

Belleville, Essex Co., N. J., Jan. 27, 1876.

Dear Editor and Brother in the Everlasting Covenant Love of Jehovah, Father, Son, and Holy Ghost, and these three are one:—

I have just been looking over a letter you so kindly sent me, bearing date of July 15, 1872, with your advice to see and hear Elder Hartwell, of Hopewell, N. J., for myself. I am sorry that I did not attend to it, but my prejudices were so deeply rooted against the falsely charged Arian, Two-Seed, &c., &c. Old School Baptists, that I could not go, and I wondered how you could mingle with them; but in the providence of Him who ruleth all things after the counsel of his own will, He directed my steps to Illinois, in Sept., 1874, to Elder Goforths, in Knox Co., who introduced me to Elder R. M. Simmons who, on hearing my views, clave to me, and baptized me into the faith of the Old School Regular Predestinarian Baptist Church, of which I am now a member in full standing, but holding my letter which I requested from them to another church of the same faith and order.—I had read letters in ZION'S LANDMARK from brother Chick, of Maryland, and believing him to be an honest strait-out man and brother, I wrote to him, making many inquiries about the Old School Baptists, for I found that what they wrote, corresponded with my scriptural views, as I hope I have been taught by the Holy Ghost, whether in the LANDMARK, the "Baptist Watchman," or "Zion's Advocate," for which I have been writing several years.

I take great pleasure in saying to you that I attended the Baltimore Association, being invited by brother C. I had the pleasure also of at-

tending the Delaware, and Delaware River Associations, where I heard many of the Old School Baptists preach, and converse, and if any poor sinner ever felt blessed, I answer, I did. The charges made against them are not true. Since that time I have also had the privilege of meeting with the New Vernon and Middletown Old School Baptist Churches, of which Elder Beebe is pastor; truly I had a feast of fat things, notwithstanding I was somewhat afflicted in body and mind, yet I can say *bless the Lord*.

On account of providential circumstances I cannot travel around to visit or meet with the churches as I desire. My time is passing swiftly away; I am here almost alone, and often feel,

"O! that I had wings like a dove,
To visit and meet my brethren in love;
To tell them my travels, so dark and so light,
And point to the Sun of righteousness bright."

My desire is that I may be kept so as to "stand still and see the salvation of the Lord." I have been a member since October, 1864. I would "cry aloud and spare not," &c. I am like Jonah spewed out on dry ground. I think I have written enough for this time.

Dear Editor, I am behind for the paper. I cannot pay just now, but will as soon as I get the money; for I think you can not afford to wait. If you think proper stop sending it.

I have more to say, but will wait.
Yours in everlasting, covenant love.

JAMES FACKRELL.

Editorial.

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

STATEMENT.

A colored man, that was free before the war, left North Carolina with a white woman and went to a free state; but since the surrender they have returned to North Carolina, bringing a marriage certificate. The man has a certificate of church membership, and is still living with the woman.

Question:

Should the church receive him into fellowship? and, if any such have been received, should they be retained in fellowship?

Please answer the above through the LANDMARK and oblige a

BROTHER.

Answer:

While it is true that Baptists are opposed to divorces, save for the one bible reason; and while it is true, as a consequence, that parties joined together in marriage should live together until death parts them; we hold is also true that marriages should be entered into according to law. By the laws of North Carolina white people and black people are prohibited from intermarriage. If people can marry just as they please, in other States or Territories, and then move into this State; becoming citizens of this State thereby, and can live here in a marriage which this State forbids, thus receiving the protection of this State; then a Mormon, with his dozen wives and concubines, can immigrate into this State and live here receiving the protection of law, as a citizen of this State, and yet every moment as a citizen be violat-

ing the law. While the law of comity should so far prevail between these co-ordinate States that each should regard the laws and rights of the other, yet this would not allow of the palpable and gross violation of law in a matter not merely of form—as in the manner of a marriage—but of substance itself. North Carolina does not object to another State for legalizing a marriage between parties as that State may prefer, but which would be illegal here, so long as the parties thus married remain in that State: but North Carolina expects that if citizens of other States come into this State and adopt this State as theirs, thereby becoming citizens of our State, that they become subjects of her laws. If a marriage is void in its beginning no length of time elapsing can legalize it. It would not require a divorce to declare void a marriage which was illegal from the first.

But another and higher view is to be taken of marriage. Suppose the State law should not prohibit it, then are we bound to fellowship such marriages?

The Bible treats marriage as among its most important subjects, in relation to the interests of mankind while in this world. It makes it typical of that wonderful union between Christ and the Church. But in the propagation of the race of men, the peace and quiet of families, and the government of society it lays the healthy, solid foundation in proper marriage.

In the beginning, God took a rib out of Adam and made a woman.—Well might Adam therefore say *she is bone of my bone and flesh of my flesh*. Well might he deduce the great truth—therefore shall a man forsake father and mother, and cleave unto his wife, and the two shall be one flesh. For a marriage therefore to be proper there should be a *oneness*—not of different races that are so opposite that there is no unity.—While the marriage of a very young and a very old person may not be condemned in scripture, yet how unfit, how mis-matched it seems. But what relation of this earth can be more pleasing than the proper marriage of persons congenial in age, character? &c. He that would violate this relation—that would alienate that affection of either one of these, that would invade the fellowship thus existing, is guilty of a great trespass. Any that foolishly enter into marriage commit a blunder that perhaps an age cannot heal.

Early in the history of man we find a violation of the spirit and nature of marriage. The sons of God begin to marry the daughters of men and soon a sweeping flood drowns that wicked race. Speedily after the flood Abraham, a man of God—a son of God—having the proper view of marriage exacts a binding oath of his steward to take a wife for his son Isaac of his own kindred, and not of the Canaanites among whom he dwelt. Isaac and Rebecca feel the same abhorrence to such unfit marriages, and command Jacob to go to their own kindred or race of people for a wife. Esau wishing, after his fleshly way, to please them too, also goes and takes himself another