

your appetite for spiritual food often lead you to the table which wisdom has spread? Does your sense of the preciousness of Jesus cause you to delight in him above any thing in the world; and to rejoice in him when he appears to you; and, when he hides his precious countenance, does it cause you to mourn and call on his dear name, and seek him sorrowing? If so, if you are not a vessel of mercy, I do not know who is. But you may say, "I fear I do not do these things aright." But the ungodly do not such things at all.—Hope thou in God. Call on the name of Jesus, and depart from iniquity?

IS IT NOT A MISTAKE?

It is a bible truth that salvation is of the Lord: "It is written in the prophets; all thy people shall be taught of God, and great shall be their peace." A Spiritual application of truth is made to the subject of saving grace, so that he can say—old things have passed away, and, behold, all things have become new, and are of God. Witness Matthew, when called, leaving his receipt of custom and following Jesus; Peter, abandoning his fishing to be a fisher of men; Paul, comforting the same people he once distressed, and building up what he once pulled down.—In all of which there are the most unmistakable proofs of divine power.

But, now, if any one should claim from this, that old, corrupt nature is so entirely removed that there is no more temptation to do wrong—that Peter, who left all to follow Christ, never halted any—that Paul had no conflict with trials, to keep his body under—nor any fears or temptations, nor any race to run, nor good fight of faith, would he not make a serious blunder? What use is there for exhortations if christians will certainly do right always and never do wrong? unless it be insisted that exhortations are addressed to no one but unbelievers, which is such an absurdity as no christian holds to.

Some people, who seem to have a christian hope, but, having not properly kept their bodies (lusts and evil passions) under, conclude that there is no work of grace in them, or they would have been compelled by invincible power to do right. When one, who has a christian hope does wrong, a suggestion is apt to come up of this sort; "You can not be a christian; for if you had been you would have been kept from doing wrong." The person is apt to concur with the temptation, and say, Yes; "I want a religion that will compel me to do right; and I want to know that I am a christian: if I were a christian, I could not do wrong." It is true that if we were right we would not do wrong: but the truth is there are two contending and opposing natures in one born of the Spirit. For there is David, who was a spiritual man, and the house of Saul was yet in the land, and there was war all the days of Saul's house. As well might David have said, after Samuel had surely anointed him to be king over Israel: "Now I know I am not the Lord's anointed, because Saul seeks my life, and I am in such great dan-

ger that there is but a step between me and death." Why did not David lie down and surrender to Saul, and say, If am to be king over Israel I will certainly be, it does not matter what I do. Ah! the Lord devises, means whereby his ransomed ones may return, lest they be expelled from him. It was in David's heart to shun Saul, and escape from him by flight. So it is in the heart of a believer in Jesus to fear the Lord and obey him. In his heart, how? Is it there in the sense that he does so any how, without any conflict? Let us see. When one is born again the principle and Spirit of love is written in his heart, accompanied and embellished with meekness, humility, patience, long-suffering and other precious fruits of the Spirit that grow in clusters in the branches of Christ. Now, if this child of God will take up the cross at once, not conferring with flesh and blood, and follow Jesus, God will give him more grace; and when the brood of lurking evil passions—the sons of Belial—the strong bulls of Bashan—set up their roar upon him, he is better prepared to resist and escape them. But suppose, instead of doing this, he confers with flesh and blood and hardens his heart, (which he is liable to do, or else there would be no need of exhortations of scripture for him not to do so,) he falls into many grievous and hurtful lusts, and a certain fearful looking for of judgments which shall devour the adversaries. But now is he truly an adversary? Is he really an enemy to God? Let us see. When he does wrong he is rebuked, and deeply feels his wrong and says: "If I were a christian I would not do this wrong," a christian does not act in this way; I want a religion that will knock me down and compel me to do right: I would be willing to suffer anything if I could be saved." Well now, why does such a person feel grieved for his wrong-doing?—Do dead sinners feel their wrong-doing and mourn over it? Do they ever have this question up, How can I be a christian? Why do I do such wrong? Do they ever hope they are christians? The fact, that one fears when he does wrong he is not a christian, shows that he was hoping some that he might be one.—This sorrow for sin—this grief of heart, is evidence that one is a christian. He that is dead to repentance and feels no sorrow for sin is free from righteousness. Does the man dead to righteousness have any fear he is not a christian? How could one fear he is not a christian without somewhat hoping he is one?

There is a duty for one born of the Spirit; namely, to mortify his members on earth. He is commanded in the gospel to do so. He need not think he will be compelled by force of a physical sort to do so. The constraint is very different. His hatefulness of sinning, his suffering when he does it, his regret that he does not forsake sin, his fear that he cannot be right, his love of truth, and of good men are among the motives which constrain him to an abandonment of such a wrong course?

One often fears he cannot be a christian, because he has not had the

stunning, pungent convictions of a Paul. But suppose you love the same people Paul loved, and serve and love the same God, what better evidence did Paul have that he was a christian? Who has any better evidence of his christianity than this, that he loves the brethren? Do you believe that Jesus Christ is the Son of God?—Yes: say you. Then what better evidence did Paul have that he was a christian? Do you fear God? Well, this is the beginning of wisdom.

But you say, Paul had a light above the brightness of the sun at noon-day! Yes: and have not you? Did the natural sun at noon-day give you the light of the knowledge of the glory of God in the face of Jesus Christ? Was not the light which shone in your heart better than any natural sun? But Paul was struck down and had such evidence of a new life that he could not doubt. Be that as it may, Paul comforts christians, not by telling them so much, that fact, as by telling them they are taught of God to love one another; so that if you love christians you have been taught of God. He had a great work to fulfil and must needs suffer much. Do you be thankful for what evidence God has given you and serve him. "Despise not the day of small things." Jesus says, "If ye love me keep my commandments."

Honston, Heard County, Ga., May 2, 1876.

Elder P. D. Gold—Dear Brother:—

A Church properly organized in gospel order is blessed with gifts differing but all are by the same Spirit and are of great utility for the edifying of the body—among these are gifts to the office of deacons, whose duty (if my understanding is correct,) is to watch over the Church in a disciplinary sense, and urge the Church to make a free offering of as much of their temporal goods as is necessary to pay all needful expenses of the Church in procuring wine for communion and other necessities, for washing the saints feet, together with every other duty that it becomes right to raise funds to meet, such as administering to the necessities of the poor of the Church and the support of the ministry. For a deacon to conclude that all the duties made obligatory on him is to serve the Lord's Table while in communion, is missing his calling, and never will purchase to himself a great degree of boldness in the faith. Deacons, when first called, are not to serve the table but, tables, which teaches that the common stock of supplies which had been brought and laid at the apostles feet for the poor saints was entrusted into the hands of the deacons for distribution that the apostles might give themselves wholly to the work of the ministry.—(See sixth chapter of Acts.) I believe it to be right, when a Church calls a pastor to serve them, that the deacon of said Church should visit the home of the pastor called, and enquire into his pecuniary interest; and, if they find him unable to serve without injuring himself or family, should return to their Church and make known his needs, and urge the Church to let their liberalities abound sufficiently to relieve him of embarrassment. In case the

Church does not heed the admonition of the deacons, she becomes disorderly and should not be held in fellowship by sister Churches, if she continues to persist in practically denying a known command of Christ—because God has ordained that they that preach the gospel shall live of gospel.—1st Corinthians, ninth chap. I also give, as my opinion (believing that I am fully sustained by the principle of truth), that in case a portion (say a majority of the Church) are willing and do their duty toward the poor of the Church, while some are able and not willing to bear the burden—it then becomes the duty of the deacons to admonish by teaching them their error—laboring to restore them to the faith; because the deacons have overtaken such in a fault, the fault of denying a plain command of Christ, which is heresy, after they have labored in the spirit of meekness, and failed to restore, then it becomes the duty of the church to withdraw from said members, letting them become as heathen men and publicans.

Yours,
A. B. WHATLEY.

Warwick, N. Y., June 12th, 1876.

Brother Gold:

I do not feel like writing, but, as several brethren who read your paper want to hear from me, I must try to say a few words.

Through much mercy I am in usual health, though feeble.

Under mental agony and trials, such as I never shall be able to describe, I left my home and family, near Opelika, Alabama, on Wednesday, May 17, and Friday, the 19th, was in Baltimore, preaching there on Sunday, to a very interested audience, with pleasant liberty and sweetness. From thence I attended the Delaware and Delaware River Associations, and other meetings, and finally arrived here, on Friday, June 2nd—preaching here on Sunday the 4th, and attending the Warwick Association, which convened with the Warwick church on the 7th. How long I shall remain here is not known to me. I desire to be passive in the hand of God, and stay or go, suffer or rejoice, as he appoints for his glory and for Zion's good.

Very affectionately,
W. M. MITCHELL.

Kelly Station, Ky., Apr. 25, 1876.

Brother Gold:—

I will now say to you that I have my book written and ready for press. It will make about 220 pages the size of sister Phillips' book. About 100 pages of it are on the book of Revelation, and the remainder on another important subject and a short comment on my early days, &c. It will be worth 75 cents. I have about 80 subscribers. If it is in your power to print them, and you are willing to take the job for half the books, and half the money that is subscribed, write me as soon as you receive this letter. There can be at least 3,000 sold. I would be truly glad if you could do the work. If you can, publish size and price in the LANDMARK, and let me hear from you soon.

ABNER HERN.

Elder Russel Tucker expects to preach, the Lord willing,
Williams' N. C. July 25th.
Lawrence's " 26th.
Kehukee " 27th.