

are heavy laden, and I will give you rest." This is to the sin-sick, sin-burdened soul without God and hope. "Take my yoke upon you and learn of me, for I am meek and lowly, and ye shall find rest to your souls." This is to a child of God whom Jesus has given the rest and peace of pardon and now commands to baptism and all gospel obedience. For in the pathway of obedience is found rest and worked out our common salvation from error, distress, confusion, and of final death in a disciplinary sense.

I am one who believes that the old "do and live" system given to national Israel, here in the gospel Church finds anti-type. The Arminian world, I know, claims this for unconverted sinners, but the apostles, as Christ, applied it to the Church. And this system, instead of affecting eternal salvation, does not touch it, but is confined to the gospel obedience of believers, to those already eternally saved and gathered into the visible fold. These may do and live; and not do and die. And that while God works in them both to will and to do, that is, he impresses them, and prompts them to all good works by his Spirit, yet he does not force them forward. Faith and obedience are all that is required of the Church. This faith is a gift of God to her; but obedience is at her own option. God gives her the faith as fruit of her eternal salvation; and this gift is laid as the foundation of her common salvation to build upon. With this faith and all its sweet spiritual influences, he gives his spirit prompting and guiding into obedience of the whole gospel rule. This rule is plainly marked out in the New Testament; and she is without excuse to make her calling and election sure; not sure as to its actual completion in Christ; not sure to God, but sure unto her own heart and mind, and that as proven by her obedience in faith.

And to this end she is commanded and as giving all diligence, to "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—For if these things be in you, and abound, they make you that you shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these ye shall never fail."—2nd Pet. 1: 5, 10.—Now this pertains to the militant state and life of the Church; it comprises her duty wherein she may work out her own common or lifetime salvation, assuring her own heart in love and obedience of its sure calling and election, and bringing to it all the sweet refreshing invigorating graces of the Spirit, in love, joy and peace in the Holy Ghost, as unto a living branch—a fruitful bough—a lively, dutiful, obedient church member. And to

fail, is to fall from the grace of this common salvation.

One fact alone makes this plain, that is she was never commanded to work out as securing her eternal salvation, and which was already completed, finished in Jesus Christ; and hence no penalty for any point of disobedience as applied to her can touch or effect it.

That this salvation is finished, and she, in application of its benefits, receives this faith in effect is that she is commanded to work out her common salvation, or that she could perform gospel works. For out of faith no work, however in perfect accordance with the letter of the Law, can be gospel work. All work without faith is dead. Faith alone can legalize work. As true as God accepts no faith out of Christ, so true Christ accepts no work out of faith.

Hence the strong emphatic admonition of Christ, "Abide in me."—To abide in faith is to abide in him. "Abide in me, and I in you: as the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples."—John 15: 4, 8. Now here is the true gospel principle and position plainly stated. To abide in Christ and bring forth fruit to the glory of God, is to obey the gospel in faith, is to observe all things whatsoever he has commanded, and do them in faith.

And to this end the words of Christ were abiding in them, they must search the New Testament, become familiar with his laws, that they dwell richly, or in abundance in their hearts; meditate in them day and night, like David did. For how shall we obey a law that we do not know?

And remember that it is to the Church alone Jesus looks for obedience to his law. Arminians may apply it to sinners, and tell them of his Spirit, promises, promptings, strivings, &c., and then of his fleeing from the obstinate and disobedient, in that they would not be saved; or if saved, that they would not stay saved, but are fallen from grace. But this is nothing to the Church. It is to her is given the keys of the kingdom of heaven, or New Testament scripture, and to her alone does the Lord look for observance. Others have no more to do with it than other vines and their branches, to some separate and particular vine.

Though in this vine, as a visible organization, there may come nominal branches, as Judas; but they are soon made manifest according to the scriptures; hence the necessity, as in all other cases, that the words of Christ abide in them: but above all things that faith should. For faith not only shields from the great enemy, and

overcomes the world, but makes all works as fruits acceptable to God.—And as thus abiding in Christ can she work out her own salvation—save herself from error and all its train of hurtful evils, from besetting sins, from withering, fading, weakly sickly diseases; from death, burning, and fearful looking for of wrath and fiery indignation, as of the judgment of God: and in the act save yourself to, not only faith, but all the sweet graces of the Holy Spirit, making you a fruitful and pleasant bough to the Church, a beloved and useful member, a lively stone in the building: as joyfully reaping the peaceable fruit of righteousness as sown in peace to them that make peace. And as one blessed to look into the perfect law of liberty, and to continue therein, as not "a forgetful hearer, but doer of the word; and this man shall be blessed in his deeds."—James 1: 2, 5. In his deeds: this rest and blessing is found in the way of duty.

Ah yes, how blessed! The richest, sweetest, fullest, most perfect blessing that ever can come to any human creature in this world and life. Kingdoms and thrones and crowns and worlds are nothing to it. A man born of God, abiding in Christ in heart and faith and walk! Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love him."

"He is proven a child of God; he has made his calling and election sure to his own heart, so that it condemns him not, and to the brotherhood who love him; the sap from the vine, or the grace of God, flows to him in a strong hidden current manifesting itself in the growth of a vigorous, green, prosperous branch—an active, useful member—a practical christian in daily walk and conversation. In outward deportment he is "first pure, then peaceable, gentle, easy to be entreated, full of mercy, goodness," &c.

[CONTINUED.]

Liberty, Amite Co., Miss.,
Aug. 26th, 1876.

Elder P. D. Gold—Dear Brother:—

By the request of brethren and friends, I take this method to solicit you to attend the Amite Baptist Association which will convene on the 14th of October. We have four small churches in our Association and are very weak, while our Missionary friends are very numerous, and they say there are no Primitive Baptists but our little band. I think if it is the Lord's will for you to visit us it would do a great deal of good, as a great many of the Missionaries are getting restless at being sheared so often by their hirelings. You can come to Summit by railroad. By notifying me I will meet you with conveyance on the 13th at Summit, which is 30 miles from where I live.

If you could stay longer than during our meeting I could make appointments for you at the other churches.

If you can come drop me a note immediately, so that I can let my brethren and friends know it. The thought of getting some one to visit us has buoyed us up.

Hoping the good Lord may in-

cline your heart, or some other Elders to visit us in our lonely state, I subscribe myself your unworthy brother in hope of a better world to come.

B. F. WILKINSON.

Will not some of our preschers, who can do so, visit the above-named Association? Write to brother Wilkinson and he will meet you.—[Ed.]

Dyer's Store, Henry County, Va.,
Sept. 3, 1876.

Dear Brother Gold:—

I have just received the LANDMARK for September 1st, in which I find a mistake in my letter, on page 158. I had rather you would correct it if it is not too much trouble. It is this: Why would I love christians if it is not because they bear the image of Christ? It is printed: "if it is not because I have the image of Christ," &c.

O brother Gold, I see so little of the image of Christ in my daily walk I think sometimes if it was not for the desire I have to love God, I would almost cease to hope I have ever been taught of the Lord.

But I will stop, by requesting you or some other brother to give your views through the LANDMARK, on some of the 11th chapter of St. Matthew; it seems mysterious that John should doubt Christ after he had seen and baptized him.

I remain, your unworthy sister,

MARY LOU MARTIN.

THOSE THAT HARM OTHERS ARE APT TO HATE THEM.

"A lying tongue hateth them that are afflicted by it."—Prov. 26: 28.

Sins grow together and multiply so rapidly that the brood soon becomes dreadful. When one commits a wrong he is so apt to cover it up with another wrong. Such is nature too, that if one injures another he is not disposed to pity him, and hence relieve; but will aggravate the evil by a greater one. When Amnon forced Tamar he despised her, and cast her out. If a man tells falsehoods on another and damages him, instead of repairing the wrong, he is apt to hate the sufferer and that in proportion as he has harmed him. It should be that the more we have injured one, the more we should pity him, and endeavor to compensate for the wrong done; but such is the deceitful nature of sin that it fortifies and entrenches itself in one's bosom by fiercer hatred toward the one we have wronged; so that what Solomon says is verified: "a lying tongue hateth those that are afflicted by it."

Christians should beware, therefore, by not harming others; but if they should damage them, let them confess and forsake their sin, for he that covereth up his transgression shall not prosper. What a strife the tongue can kindle! How careful ought christians to be in talking about their brethren.

For it is natural for people to backbite and devour each other. The strife of tongues, the sly cuts of the malicious uttered in bitter words, the deceitful tongue that works as a razor, are among the common and incessant plagues of mortal life. Let christians be slow to speak. Even in the sanctuary we should be slow to speak; for God is in heaven and we on earth. How much slower ought we to be in uttering and spreading evil reports on our own brethren.—When we slander them we expose our own kindred, and do them a great injury.—[Ed.]