

where to repent. God gave commandments to all the Jews, as a nation, under Moses and the other rulers of Israel; but he did not give the commandments to any other nation.—Will any one undertake to say that all the Jews kept and obeyed these commandments? I suppose not.—When a commandment is given in the letter and verbally, as were those delivered to the Jews, are they fully observed according to the letter? yet when God writes his laws in their hearts, and puts them in their minds, they are always effectual. So we would say, that after the resurrection of Christ all middle walls of partition are broken down between Jew and Gentile, and the apostles are sent by the Lord God to preach the gospel to every creature, wheresoever God commands all men every where to repent. They preached the gospel in all the world—preached the death and resurrection of Jesus, and the judgment of all men by Jesus in righteousness. God hath given assurance of this judgment to all by the resurrection of Jesus, and he will bring every secret thing into judgment by Jesus who is the judge of both quick and dead.

The command to all to repent is published, in the preaching of the gospel, to every creature, and assured in the resurrection of the man Christ Jesus, the second Adam: for as in Adam all die, so in Christ shall all be made alive, but every man in his own order; for this refers to the resurrection of the body. Again: "And hath given him authority to

and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 27, 30. Yet do all repent? This general call or proclamation of the gospel in the sound of preaching does not of itself quicken any sinner, yet when preached quickened sinners hear it and believe. "As many as were ordained to eternal life believed" when the gospel was preached by the apostles wherever they went. It became a savor of life unto life to them.—But others who did not hear manifested their indifference or hatred to the gospel and were hardened. Thus it became a savor of death unto death to them. As it was among the Jews under Moses when the law was delivered to them all; for, while a spiritual Jew would regard it and fear, the souls of Belial would manifest their corruption by disregarding it, and thus be hardened. But in this gospel day God puts his laws in the mind and writes them in the hearts of his people, and thus the gospel comes to them, not in word only, but in power, and in the Holy Ghost, and in much assurance; and they receive the gospel evidence of their salvation. The word or truth is mixed with faith in them that hear it, and their faith is fed, strengthened and confirmed. The word dwells richly in their hearts, and they live by every word of God, and overcome the world. Such are braaced up and

nourished in reading and meditating on the bible; for it instructs, exhorts, reproves, rebukes and comforts them. They put on the whole armor of God, and take the sword of the Spirit which is the word of God and prevail. Preaching likewise refreshes and edifies them; for it ministers the word of God or breaks it to them.—He is a good minister, approved unto God and profitable to men, who rightly divides or expounds the word and labors in the right spirit, in season and out of season. That christian has an abundant entrance into the kingdom of God and its joys who loves and obeys the word of God and lives in and by it. To such the truth is precious, and it assures them of peace and hope in the blessed Jesus. Such are also kept from the snares of a deceitful generation and vain world.

It is a plain duty of the preachers of the gospel to preach the truth every where, as God gives them ability and as they have opportunity, whether men will hear or whether they will forbear. They should preach repentance every where that they preach. If men called to preach conclude they are to preach to none but believers, in the letter and general proclamation of the gospel, they, perhaps to be consistent, had as well advise all others not to come to their preaching. If men suppose that any but believers are profited by the gospel in receiving its saving power they make a sad mistake. Paul at Athens preached to all present, yet only a few believed his word.

Two errors (both fatal) are committed to eternal life believe when the gospel is preached, then there is no use in preaching to any body, and it does not matter what men do.—Fatalists, on the other hand, say that the gospel is never to be preached in the letter or word even to any but the elect, and thus both classes virtually meet on that point. This is a matter that men have not the control of. Those that use money to speculate, make merchandise, prepare and send preachers, directing and controlling them in preaching, and who claim the power of saving souls merely by their preaching, show their corruption. Those, on the other hand, who have no desire to see the gospel preached to others, and have no desire that it should be preached every where, according to God's word, show that they are not in the Spirit in their desires and views.

The truth is, God will judge all men—believers and unbelievers—and hath given evidence and proof of that to all men in the resurrection of Jesus, and the gospel shall be preached in all the world as a witness unto all nations, and then shall the end come. All men must appear before the judgment seat of Christ. Jesus will raise unbelievers or the unjust from the dead in the final resurrection, at the last day, and all shall be judged according to the gospel that Paul preached. Believers shall be adjudged righteous, and unbelievers wicked then. What manner of men then should we be in all holy conversation, hastening thus unto the com-

ing of our Lord Jesus.

Let the ungodly remember that, commit sin here on earth with as much ease as they please, God will bring them into judgment, and that salvation is in no other name but the name of Jesus. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water."

A HINT.

At the writing of this it is not known, at least to me, what political party has triumphed in the recent elections. This paper eschews politics, and advises Baptists never to suffer it to be a question of fellowship.

There is corruption in all political parties. Newspapers and public speakers, on both sides, often do much damage by misrepresentation and stirring up the hatred of men toward each other. While a little boy, I remember that the bitterest strife between Whigs and Democrats was often aroused before the late war.

Let us remember that it is the duty of Baptists, as well as others, to submit to the powers that be, and not revile our rulers, it matters not which party triumphs and holds the offices. We are citizens of another

country. We should eschew the bitterness of politics and endeavor to have good-will toward all men, and the party defeated are just as much citizens of the country and entitled to its rights as the party in power.—Let not the one that prevails unduly glory over a fallen foe, but endeavor to rise to the merit of the trust reposed and administer the government for the good of all classes.

Let us remember that *man is more than politics*, and duty higher than party passion. Christians ought never to be so carried away by their passions and prejudices as not to do right, as much to the one party as the other. How does it behoove Baptists to practice the principles and breathe the peace of the blessed gospel: "Glory to God in the highest, peace on earth and good will to men." We should worship no man—no party—but God; should make war with none, but cherish peace to all. We should hate none, but have good will to all men.

Reformation must begin also in our own houses. It matters not what party administers the government, it alone cannot relieve us of troubles.—The people must reform at home too. We should labor honestly, live frugally, do justice to all, and return to the pure morals and teachings of the Bible. What a blessed reformation would follow if good will to all, honest living, and peaceful industries were pursued by all.

Let preachers always eschew politics and preach the word of God.—Let them lift up holy hands without

wrath and doubting and pray for all in authority, that we may live a peaceable life, &c. Let our brethren generally practice the doctrine of Jesus—rendering to God the things that are God's, and to Cesar the things that are Cesar's.

VOLUME X.

This issue opens another volume of ZION'S LANDMARK. Time rolls on unfolding the events bound up in its mysterious folds. How often do the scriptures declare that such and such things were accomplished that they should be fulfilled.

This paper, not at all pretending to foretell the future, nor unravel the present and past, seeks, amongst other things, to point out the stakes and trace the cords that bound Zion the City of our God, and describe the footsteps of the chosen flock, according to the ancient landmark, and still hopes to pursue the track of its preceding years.

The communications and views of the writers for it are not re-cast and moulded over by the Editor; but each writer is allowed to speak his own sentiments. As in the preaching of the gospel there are different gifts, but all to profit, so here writers of varying ability appear.

Let the strong and gifted readers remember that if the weaker communications and editorials do not instruct them, yet they may be blessed to others. Though, so far as I know, all the readers of the LANDMARK show great sympathy and forbearance toward me. My labors in this constant that I cannot devote as much time as I desire to its publication.

We do not pretend to publish a paper that will suit the fastidious and critical tastes of those who would make a man an offender for a word. We refer such to their own productions for comfort to themselves.—Content let us be to minister to the necessities of the poorer, if God so enables us.

To all that love our Lord Jesus in sincerity, and seek the peace of an humble brotherhood, following in the footsteps of the flock, may grace and peace be multiplied. The prayers and aid of lovers of Zion are craved by one whose dependence on Jesus is no less than it was years ago, and whose desire to feed the flock of God does not abate with the increase of his years.

REQUEST.—Will all subscribers in arrears please remit to LANDMARK as soon as they can? Each can see from the date affixed to his name the time to which his paper is paid up. I am needing the money. These are hard times; I hope we will all bear burdens together; upon those that cannot pay I will wait. I trust that others will subscribe, and that old subscribers will renew. Will my brethren and friends please extend its circulation, as much as possible, by obtaining new subscribers?

Appointments for brother Isaac Taylor to preach:  
 Third Sunday in November, Durham's Creek.  
 Monday, ..... Milton.  
 Tuesday, ..... Goose Creek Island.  
 Thursday and Friday, ..... Cedar Island.  
 Saturday and 4th Sun, ..... Hunting Quarter.  
 Monday, ..... Piny Point.  
 Tuesday and Wednesday, ..... North River.  
 Thursday, ..... Moorehead.  
 Friday, ..... Newport.  
 Brother Taylor will need conveyance.