

children of wrath what will be their doom hereafter." If he ever does, or did so reveal himself, that must be their final state. He does not reveal a thing as true when it is false. God never reveals himself as our Savior, and then revealed, as a truth, that we were to be lost. God cannot lie; cannot deny himself. If this could by any possibility be true, then the fool was right by saying in his heart, there is no God.

Why, my dear sister, did ever anything get hold of you worse than the pains of hell? They got hold of David. Was David a christian?—Yes, you have his experience; and yet the Tempter tries to make you believe that you are to be lost. The devil is not only a liar, but the father of lies. We could not have the love of God at heart (have his Spirit,) unless we were born of that Spirit.

Jeremiah was a child of God, and yet, he said, "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me is he turned; he hath his hand against me all the day." You see the Lord does all this; does it for our good and his glory. Let us not faint when we are rebuked by him; knowing that it is all right.

We are commanded to bear *hardness* as good soldiers; and that no temptation hath overtaken us but that is common. In all your conflicts and trials he is only dealing with you as with his child; you want to be treated as a child; well, you must suffer if you would reign with him. Your sufferings are coming in this world; here you have your *evil* things, they will all soon end, and afterward you shall be received up into glory. I am just as sure that you are a child of God as I can be.—Your letter breathes the truth from first to last. I am now—after being a Baptist for nearly forty years—one of the poorest and weakest that ever lived or died. I have my own severe trials, have had them from the first; but am not so much troubled about being a child of God as formerly—my greatest fears are that I shall not always walk and act worthily of my profession. As I get older the responsibilities accumulate; while I get weaker. I now feel sensibly that age is doing his work. I am passing away. I cannot say that I wish the hours more slow. If I am finally lost it will be the greatest mistake I ever made. I am making no calculations to go to torment. If I am saved it will be a wonder of wonders—grace, conquering grace will be all my song.

You write a good, loving letter; none but a child of God could have possibly written it. I know I deeply sympathize with you, though a stranger in the flesh. You are torn by powerful emotions—God can heal and will.

I do want to thank the Lord if I, in any way, have been a comfort. I often think I will never write again for our papers; but you and many other tried saints encourage me. The Lord has been so kind and merciful to me all the days of my life, it is but my reasonable duty to

give him all praise, power, might and dominion now and ever more.—But I am a worm and no man, yet I feel to rest my case, my life, all I have and am, into his hands, to be still and know that he is God.

You see, tempted, tried, dear sister, at what a length I have written. I have meant well, but unless the Lord bless it, it will be of no use to you. Cast not away your confidence in the Lord, do not continue to write bitter things against yourself; rather in humility accept with gratitude the tokens of your Father's love. Life at best is a fleeting show, in which every act and actor only goes to prove that all is "vanity of vanities."

Remember me kindly to my beloved brother Gold. Pray for me. Pray the Lord to remove all your mountains of doubts and fears. May he turn away his wrath; drive away the dark clouds by the shining of his countenance; fit you to discharge your every duty; fill your station worthily, that he has assigned you; and, at last, take you to his blessed abode, for Jesus' sake—Amen.

Yours, in love and union,
WM. S. MONTGOMERY.

Editorial.

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

A STRANGE RULE.

The scriptures tell us to do "nothing by partiality." What is there in nature that is not done by partiality? Man by nature seems to know no manner of action except by partiality. Self comes up first in motive and deed. It may be in those gross and undisguised forms, in which some men act without any pretension to anything but serving self, as in the oppressor; or, it may be in the cunning and deceitful forms manifested so constantly in refined society, in which people study to please others and to make a good impression.—There the conversation is to please each other, that they may think well of such for being learned and gifted in conversational powers. But in all nature's efforts, even in the paths of literature, nature cannot rise above herself.

Transferring the scene to politics, we behold men doing almost everything by partiality. It is party first and last with most men. Prejudice against an opposite party blinds the eye to merit in any of its measures, while favoritism to one's own party forbids his seeing or acknowledging any of its measures to be wrong. One of the greatest enemies to our government now is that bitter and blinding prejudice that binds men to cling to their party, and desire its success, even if the foundations of the government be undermined and destroyed.

But there is a kingdom that not only enjoins impartiality on its subjects, but imprints in their hearts such a love for truth and righteousness that their desire is to do nothing by partiality. One of its holy laws is that we should love our enemies; and the true sense of our own natural enmity to God and his mercy do so

humble us that we desire to have good will towards all men. Self is our great enemy, and the truthful teaching of the cross of Christ is to slay this enemy. The christian, at times, feels he has peace towards all men, and this is a good feeling. But it is strange, and men would say, if we are to return good for evil, that it will encourage evil men to ruin us.—Do you suppose the Lord will allow a man who serves him in truth to be overcome and ruined by his enemies? I do not believe it. "The meek shall inherit the earth." The Lord is the avenger of his people.

True principle is more to a christian than self is. He counts not his own life dear that he may win Christ, and be found in him. There are things worth more to a man than his natural life. But the highest view that satan or any of his subjects can take is, all that a man hath will he give for his natural life. To live soberly, righteously, and godly in this present world is worth more than human life. If a man hate not his own life he cannot be a disciple of Christ. Then if we show mercy and act honestly, only toward our friends or those that so act toward us, what do we more than others? and how much better is our religion than that which nature teaches and prompts us to do? It is natural for us to make feasts for our friends, and expect them to repay us; but how many make feasts for the poor and needy that cannot reward us. Those that do so properly shall be rewarded by our heavenly Father.

We are especially to love the brotherhood. That is, we love them with a peculiar kind of love, and have a common fellowship for each other.—We are not to prefer one above another, or do anything by partiality.—Jesus is in all his people. They are all in his image and likeness, and if we love not christians we do not love God: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" But we love some christians more than we love other christians. Is that wrong? Not, if it is for a good reason. Take two men that are christians: one has a more godly walk and conversation than the other; one savors of spiritual truth more than the other does, and keeps his body under better; one bears more of the image of Jesus than the other: Can you help loving him more than you do the other? Jesus himself manifested more love to John than he did to the other disciples, though he loved them all. If we love a disobedient christian just as much, and in the same way, that we do an obedient one, we love and fellowship bad conduct as much as we do good conduct.

All things are in common in the Church of Christ. Some are not to be for Paul and some for Apollos as preachers, and show partiality thus. You ought to be satisfied a man is called of God to preach before you ordain him, and then you should esteem him very highly in love for the work's sake, for the work of the ministry; and you should minister to his necessities of your worldly goods too.

A rich brother should not be exalted above a poor brother. Every

one should serve in his place, as God hath placed him in the Church, and we should render honor where it is due, not to man, but to God's work and to his servants. The rich man can do more in contributing to the expenses of the Church than the poor member, and should do so; but the poor member should not wait for the rich one to do all, if he is able to do anything. A man with gay clothing should not be given a higher seat, nor one with common clothing, a low seat. The truth is, the right sort of a man does not love high seats, or to be conspicuous above his brethren, but wishes to be as his brethren.

To do nothing by partiality further requires that we discriminate, in the sense that we commend faithfulness wherever we find it, and condemn unfaithfulness wherever we find it.—A good action is as meritorious in a humble brother as it is in a gifted, prominent brother; and a bad action is equally as vile in a great man as in one base in position. To spare a great man when he does wrong, is to act by partiality. But to rebuke the wrongdoer whoever he may be, in the proper spirit, is to do nothing by partiality. The administration of the discipline of the word of God requires to make a proper application of that word to all cases, as impartial servants of God, and this is doing nothing by partiality. The human body may illustrate this matter. A sane man would do nothing by partiality for or against his foot because it is not his eye. He will render honor to the foot as a foot, and to the eye as an eye. If a member offends that one should receive chastisement.

This is a strange rule—because we are so liable to do otherwise. Truth is strange, and honesty sometimes becomes very strange. But how much better to do right! What a good rule this is. If we fear God and regard his word as unalterable and holy, and poor vile flesh is mortified by grace, so that God works in us of his good pleasure to do his holy will, what a blessed rule it is to us; and how blessed is that man whose trust is in the most high God, and who is clothed with good works as the body covers the soul.

Charleston, Ill., Dec. 12, 1876.

Elder P. D. Gold,—Dear Brother:—

Enclosed please find two dollars, in payment for the LANDMARK. I thank you, brother Gold, for your kind forbearance in waiting on me as long as you have. I would have sent the money sooner, but was unable to get the amount to spare. I thought once of ordering it stopped, as times are so hard, and work so scarce, and wages so low, that it is about all I can do to support my family.

I cannot do without the LANDMARK, as it contains about all the gospel preaching I get at present.—The Baptists in this section are so divided in their views concerning the existence of Christ before the foundation of the world, that it is so little comfort to go to hear them—one party contends that he existed in the same body of flesh before time began that he assumed when born of the