

up and enables us all to ascribe all the glory to God. Then we do not have to labor so hard to keep our religion. The subjects of grace are kept by the power of God through faith unto salvation, ready to be revealed at the last time. This we are abundantly taught in our experience, it is a wonder of wonders that God should condescend so low, and take our sins so vile and black as they are, and make us priests and kings unto God. Oh, what an amazing love was this! What a glorious thought is this taught of the Lord! This blessed teacher never teaches us wrong lessons. He was teaching you, my dear sister, as much when you were so dreadfully miserable that you could hardly live—how dependant you were on him. I am glad you wrote your feelings so plain. I was not only gloomy three or four months, but for nearly three years I felt to be a cast away, and I do think I was as miserable a person as you ever saw. At times I doubted the being of God, and thought if there was one that he had hid himself. I was lonely, forsaken and destitute.—

I had but little relish for anything pertaining to the kingdom of God. It is true, in all these trying moments I tried and did fill my seat in the house of worship; could look at our pastor; hear his voice, but could find but little relish for what he said. I tried not to go astray. I don't think I did any outbreking crime all these days of trial; but oh, my sister, I was in darkness to be felt.

On the third Sunday in May, 1872, I went to the Church at Harris' Springs, in the Yellow River Association. I attended both days, and, on Sunday, while Elder Hamby was breaking bread, and before partaking of it he was speaking of the meaning and intention of the Lord's Supper—and then and there, my dear sister, I saw the way and plan so clear that I thought I never should doubt it again.

Soon after this, the Church of which I am now a member revived, Shoal Creek, in the Ocmulgee Association. I think there were fourteen baptisms in each Church, and a general feeling of love (not, of course, for my good feelings,) began to be manifested. For nearly six months I was like Paul, caught up into the third heaven; and, in that state of feelings, the Lord, I hope, made me willing to declare in a public way, his way and plan of salvation that is God-honoring and safe to men, a something that I had been trying to avoid for thirteen years and six months. I spoke a few words in conclusion, after Elder Hitchcock had preached at my cousin John M. Davis'. I had as good liberty what few moments I spoke as I ever had since I united with the Church, which will be twenty-seven years the next fourth Sunday in October. The Church have never taken any action to liberate me to exercise my gift, but insist that I shall speak when convenient and when I feel impressed to do so. I am willing for them to be the judges. I have as much latitude as I want. I never fail to have good order when I speak. I have never been up in a pulpit, nor do I de-

sire it. I want to be one of the least vessels in the house of my Master—a very small tea spoon or a very small shingle nail. Let me be at the feet of the brotherhood. I cannot think but what your awful feelings were a temptation of satan. He puts such nice things before christians, that ere they are aware of it, they are taking hold of those beautiful flowers or believing his lies.

When we read of the temptations that Jesus went through, it should rather confirm than fright us. He was tempted in all points as we are. We should, as much as it is in our power, not give way to temptations. They are so strong, and our flesh is so weak, that we are often taken off our guard. Where we know we have a weak point we should put a double guard there. I have received a great deal of comfort in reading your kind letter. I hope to hear from you soon. Don't think because we are strangers in the flesh, that I don't want to hear from you. I have not one particle of advantage of you in divine things. I feel to be like Paul, "less than the least, if a saint at all."

My dear wife is afflicted, and has been for a long time. She has had six children.

I was glad to read such an account of the good preaching you have had. I hope the Lord has revived your feelings again. For proof the varying changes please read the 22nd and 23rd Psalms.

I did not do as you requested me to do with your letter, but I will keep it as a relie. I would be glad to have your consent to have it published in ZION'S LANDMARK.

Please write again when convenient. When it goes well with you remember one who wishes you well. My wife and son join with me in sending love to you and yours.

Please write for the LANDMARK when so impressed. I shall expect to hear from you again soon.

From your poor brother,

D. F. P. MONTGOMERY.

Henry County, Ga., Dec. 10, 1876.

Dear Brother Gold:—

Feeling impressed to write out what I hope the Lord has done for my poor soul, I will now make the attempt, though I feel so small and feel ashamed for my name to appear in your paper among those of the saints; but, after correction, you may publish it or lay it aside and all will be right. Please remember me at a throne of grace.

I was born May 12th, 1845, and at the age of eighteen years, had very serious meditations about being a sinner, but old satan led me on in sin, and I grew worse and worse until July 28th, 1866. Then I married and thought I would live a moral life.— I was not able to comply with my desire, and went astray as the prodigal son did.

In 1871 I began to be in want, and this want was this: the Lord to be merciful to me, a sinner. It seemed to me that every breath was to God for mercy. There was no justice to plead, for I was justly condemned, and thought everybody had forsaken me. I was so weak that I

could hardly work, and had no appetite for food, and wanted to be off to myself all the time to ask God for mercy. I got in such a condition that I could not rest day or night. So, one Monday morning I could not eat any breakfast, but went and sat down and tried to eat, to keep my wife from discovering that anything was the matter with me. I got up from the table, and caught my mule and went to plowing about half a mile off. I plowed about one round; and then kneeled between my plowhandles and tried to ask God to have mercy upon me. Then I got up and began to plow again; but I did not get far before I was down between my plow handles again, asking God to have mercy upon me a poor sinner. I got up and plowed one more round, and then thought I would surely die, and that I would never see my wife and children again. I then thought I would go and get some person to pray for me; I started, but fell upon the ground begging for mercy. While I was in that condition there seemed to be a great gulf between me and the sun, and all at once it sank down and the light shone out and Jesus appeared. When I found myself I was standing up shaking my hands and praising the Lord for what great things he had done for me. Everything looked clear and beautiful then, and I started home to tell my wife and mother and father what I had witnessed, and thought I would go and tell everybody what great things the Lord had done for me. I did not reach home before I found myself on my knees asking God for my burden back again, until my prayers were changed to this, God, if my sins are forgiven me please show it to me plainly.— Then these words were spoken to me, "By grace are ye saved through faith and that not of yourself, for it is the gift of God." Then I was made to rise and rejoice.

The next thing presented to my mind was the Church. I then went to the Church thinking I would talk, but when the time came my heart failed me. I would then go home and pray God to spare me till the next meeting; but when the time arrived and an opportunity offered I failed again. I went on in this way until I was ashamed to call on God any more. Then I thought I was going to die before the next meeting, and thought if I was only baptized I would be willing to be offered up to the Lord.

The Lord did spare me, and at the next meeting I went forward and was received, and the next day was baptized by Elder J. Hamby. So, brethren and sisters, sometimes I feel that my time of departure is close at hand, but I don't feel willing to die until I have an opportunity of telling the brethren and sisters something about the way and plan of salvation. Brethren, sometimes I feel constrained to believe and hope that the merciful God has revealed unto me by his Holy Spirit, some of his divine truth, and that I am vile and sinful. And, if he has done so, will he hold me guilty if I try to conceal and hide his light from my fellow-traveler? Brethren, I think

it is the duty of us all to testify of the things we have seen, and of the things we have heard, and let the Lord make just such use of it that seemeth good in his sight.

I have concluded to write you a few lines from a passage of scripture found in the book of Job, which reads as follows: "How would man be just with God?" I will change the auxiliary verb in this passage in order to bring the subject before us with more force, and will read it thus: "How can man be just with God?" This is a very important inquiry, and one which we should all feel a great interest in. According to the scripture of divine truth, we are all sinners, not only by nature, but by practice, for we have all sinned and fallen short of the glory of God and therefore in us dwells no good thing. It is said in the scriptures that God cannot look upon evil; and it is further said, Without holiness we cannot see God. How then can man be just with God? God has said, in his majesty, That by the deeds of the law no flesh shall be justified. If then, we were all to keep the whole law, we could not expect justification before God by its precepts, for if there had been a law given that could have given life, verily righteousness would have been by the law; the law therefore cannot justify us before God. Notwithstanding God has made these positive declarations—yet the human race have, from the day that Adam made him a covering of fig leaves, to the present time, been trying to make themselves a covering by or in which they expect to stand before God's throne justified. Inasmuch as man alienated himself from God by transgressing his law, it is but natural for him to suppose that he can re-instate himself into the divine favor by the performance of good works. This conclusion is perfectly natural, and even after we are quickened into life by the Spirit of God what a sad experience it requires to convince us that we cannot be justified by the deeds of the law. They seem not to understand the great fact that in the fall man lost that spirit which his Creator endowed him with, which superinduced him to good, and became possessed with the spirit of the devil which leads him in an opposite direction to all truth; and by its influence over him has rendered him totally depraved; so much so, that he is not able to render to God a single offering that is acceptable to him.

How then can man be just with God? He being a poor, deceived sinner, without hope or any means of his own, to extricate himself from the awful dilemma in which he has placed himself by reason of sin and wicked works; yet he must be just before God or he cannot see God in peace. God is, I understand, sovereign, immovable and infallible, of one mind, and none can turn him—declaring from ancient times things not yet done, declaring "my counsel shall stand," and, "I will do all my pleasure." In this passage is brought to view a counsel or covenant of grace ordered in all things and sure, in which is embraced the justification of the sinner. God being infi-