

nite in knowledge as well as love and power, saw the end of all things from the beginning, and, being moved by his everlasting love, determined to save from among all nations a people for his name; and this must be done in accordance with his inflexible justice. And hence, every sin must receive its just recompense of reward, by the punishment of their surety, and the covenant of redemption as wrought by infinite wisdom for the recovery of fallen man.

I understand the parties to this covenant are equal and co-eternal in wisdom, love and power, and the stipulation of the counsel is said to be, "ordered in all things and sure." Now, if we can get up the provision of this counsel and its legitimate effects, we will, perhaps, be enabled to tell how it is that man can be just with God, notwithstanding his sin. In the stipulation of the covenant, God, the Father, being the Creator and having the right by creation to dispose of the works of his hand, gave to his Son Jesus Christ, the second in the trinity, the people he designed and chose to save. And it is said, Thine they were and thou gavest them to me. This gift was on the condition that he (Jesus) would give himself for them, and that he would lay aside his glory he then had, and in due time come into this sinful world and take upon himself a body like ours, and in that body live up to the requirements of the law which his people had violated, and that their sins were all to be accounted to him as their surety. God the Eternal Father pledging that he (Jesus) should see the travail of his soul and be satisfied. The covenant, with all its rich treasures being set up, and sworn to, and subscribed in the court of heaven—the world, together with its concomitants was spoken into existence. Then it was that time began, the covenant being set up and established in eternity.

We will now speak of its effects as developed in time, as regards the purpose of God as concluded in that covenant. Paul says in Ephesians 1: 3, "Blessings in heavenly places in Christ"—then read the next verse, 4—"According as he hath chosen us in him (as mediator and surety,) before the foundation of the world, that we should be holy and without blame before him in love." Paul says, And be found in him: not having mine own righteousness which is of the law, but that which is by the faith of Christ, the righteousness which is of God. By faith you thus discover that man is just before God, by being clothed in the righteousness of Jesus Christ according to the eternal purpose of God, and our adoption into the family of heaven is the direct result of the predestination of God in Christ Jesus. Who then shall lay anything to the charge of God's elect? It is God that justifieth. How then can man be just with God? Why, God justifies him before his throne—being clothed in the righteousness of the Son of God, which defaces all their sins and iniquities which are to be remembered no more; having received all power in heaven and earth, that he should give eternal life to as

many as God has given him. Therefore the redeemed of the Lord shall return and come to Zion with songs and everlasting joy, and sorrow shall flee away, neither shall they be ashamed or confounded, world without end.

J. J. BAILEY.

January 7th, 1877.

Elder P. D. Gold,—Dear Brother:—

I have been much comforted while reading the communications of the dear brethren and sisters. I sometimes feel that I can witness their testimony of the way, the truth, and the life. But when I turn my eyes within all is dark and vain. I feel encouraged when I remember the word which says, Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. I feel desirous to live a holy life, but fall far short of it. I feel that followers of Christ should be at their post in this time of trial.

Brother Gold, I trust that God will bless you, and that you may be able to keep up your comforting little paper, though I cannot see how I can pay for it this year. I do not like to promise anything without seeing some way to fulfill my promise; and I cannot ask so great a favor for nothing.

Your unworthy sister, if one at all,
MARY A. V. HUDSON.

Macon, Bibb County, Ga., Nov. 19, 1876.

Elder P. D. Gold,—Dear Brother:—

Though I feel unworthy to claim relationship with God's dear children, such feelings are common for the poor Old Baptists to have I believe. We all blow the same horn; tell the same tale; see eye to eye, which makes a oneness, which is enough to prove that we are taught in the same school and of the same Spirit. "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

The plan of salvation is so mysterious that the learned of this world cannot understand it: the most of them seem to laugh at the idea of revealed religion. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. How thankful we should be for such a glorious salvation; how obedient we should be walking in the same path our Savior walked. He left many beautiful examples on record for us. We are such weak and sinful creatures, within ourselves we can't perform anything without God's aid. He says, without me ye can do nothing. How dependent we are on our Savior. But that is all; he wants us to feel the need of him. If works had to save me I would be gone forever, for sin is mixed with all I do.—But thanks be to God, that what we could not do ourselves, Christ did it for us. We have gained the victory through him, which will make us appear spotless and without blame before him in love. Never will we feel free from sin as long as we are in this earthly tabernacle. So let us lay aside every weight and the sin which doth so easily beset us, and

let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Brother Gold, I expect to tire your patience too much by my imperfect notes. I know that you have learned, ere this, how to bear with the weaknesses of woman. The name of Jesus is so sweet I must talk about him sometimes, if I am awkward about it and such a poor scribe. I had a dream not very long ago about him: I thought I had no friends on earth, and that I cried about it—and Jesus appeared in the Spirit to me. I felt so happy in my dream that I awoke those that were in the room with me, by saying, Jesus! Jesus!!

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Farewell,

LEONARA F. BAZEMORE.

Elder P. D. Gold,—Dear Sir:—

I see that a great many are agitating the question of "Infant Sprinkling" I say to any man, or the world combined, that no man or a set of men can show, in one place in the New Testament, where Christ or his apostles commanded to baptize any one but believers. Show it in the New Testament, I demand it! If you can't show it in the New Testament, acknowledge at once that it is of the devil and not of God. (See Mark 16: 16.) "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Your friend,

H. G. SAMMONS.

Editorial.

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

ELDER Wm. Woodard, the Lord willing, will preach at Tyson's Pitt County, N. C., Feb. 8. at 10 o'clock, A. M.

THE LOST SHEEP.

"Dear friend, please give your view on the parable of the lost sheep, in the LANDMARK, and you will oblige an enquirer after truth: as there seems to be a difference of opinion among some of those that believe the truth."

Luke 15: 1, 8.

The parable was spoken to refute a certain error. Jesus never taught in vain nor at random; but his sayings were as apples of gold in pictures of silver; for he knew what was man's blindness, and what teaching was needful to reach the merit of the case, and untie the hard knot, or resolve the doubtful question. But parables themselves are dark sayings, and a revelation is needed to enable one to understand their spiritual import.

The publicans and sinners drew near to hear him. To this the Pharisees and scribes objected, saying, This man receiveth sinners, and eateth with them. What a precious truth to me that he did. Now, *this parable is to refute the unreasonableness of their objection.* The essence of special prominent truth therefore to be extracted from this parable is,

his refutation of their objections.

"What man of you, having a hundred sheep, if he shall lose one of them," &c? Is it not still his sheep after it is lost? If a thief should find another man's sheep unmarked and should put it in his ear-mark, would that confer any title to the thief? None at all. Nor would it deprive the true owner of his lawful title. Then a man does not mark a sheep to make it his; if it is not his before, he has no right to mark it.

But if a man loses a sheep does he cease to think of it? Does he not think of it oftener? Does he not leave those that are safe and go and search for the lost one? If a man has five children and one is lost, which does he manifest more concern about, the lost one or the four at home with him? Our own experience and observations of others tell us that nearly all sympathy and energy are called out in behalf of the lost or suffering ones, in their time of actual or apprehended danger.

Now this forcible illustration is used by the Savior to justify his conduct on that occasion. He does not admit that the Pharisees and scribes are truly righteous; but, according to their own professions, he was justified: for if they were righteous they needed no Savior; but these lost sinners did.

Did not God own his people before they were saved, or while they were lost? It was because he loved them as his sheep, before they were saved, that he sent his Son into the world. He did not put marks on the lost sheep of the House of Israel to make them his, but because they were his by choice before. He does mark them in the heart—for he writes his law in their hearts and gives them confidence in him—he marks them in the ear so that they hear his voice and know him—he marks them in the feet so that they walk in the straight and narrow way and follow him. In general he puts such marks on them that they bear his likeness in holy conversation and heavenly conduct, until men may take knowledge of them that they have been with Jesus and learned of him. He puts his comeliness upon them and marks them in their foreheads, and they bear about in them the marks of the Lord Jesus. This is not done to make them his though; for he owned them before. But it is because he did own them before and loved them, that he sought them out and saved them. What a great and precious truth that Jesus came to seek and to save that which was lost.

The text does not teach that Jesus had a people that were never lost at all; but, taking the Pharisees on their own professions of their never straying, that hence they did not need the attention that those did that had strayed.

There is a limited sense in which the Jews and Gentiles might represent these sheep: the Jews representing those sheep that never strayed, in the sense that, under the Old Testament dispensation, they were abiding under the special protection of the Lord in his fold; while the Gentiles, as lost sheep, were beyond all visible