

while the Churches are being burdened with the desire to hear from the gifts of God to the Churches in her scattered condition, it is as much the duty of the members to assist the ministers on their way as it is the minister's duty to go as Paul said, If you have received of our spiritual things think it not hard if we receive of your carnal things. I don't understand that the ministers are to bare all the burden in their calling; but it is equally necessary for the brethren and sisters to place themselves in like situations and then do as they would wish to be done by, and then all things will work together for good to them that love God and are called according to his purpose.

May we all fare well on the precious promises of God our Savior, and live in obedience to his will, is the desire of

Your unworthy brother,  
JOHN H. MYERS.

## Editorial.

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

### REMARKS ON ELDER SHELTON'S LETTER.

From what Elder Shelton says, as well as from other information as to some of the Primitive Baptists of his section of Alabama, I judge that they are entangled with worldly institutions. Some of their Churches and Associations have Masons, Odd Fellows, Grangers, &c., as members.—We have no objection to men of the world being Masons, Odd Fellows or Grangers. But we insist that the Church of Christ should be separate from all worldly institutions.

Brethren, you should be lights and examples to men. Here is a man troubled about the institutions of the Missionaries, and who is desiring to make an escape; but when he would flee to the city of refuge, behold, even Jerusalem holds abominations in it. What shall he do?

Years ago, these worldly institutions crept into the Churches, as other forbidden practices crept in among the ancient Israelites. What was their remedy? It was to purge out the old leaven by repeating of their abominations and turning back to the old landmark. So we would say, that your duty in Alabama and elsewhere is to withdraw from all that walk disorderly, and defile not yourselves by such marriages, or unions with unbelievers. Be ye dead to the rudiments of the world and the Lord will receive you. Come out of Babylon, or such confusion.

This is what Primitive Baptists have done and are doing, from time immemorial. They cannot say that they are as pure as they should be.—Imperfections attach to man. But they withdraw from these forbidden practices as they are manifested.—About forty-five or fifty years ago, there was a general separation in this and the surrounding States, and our Associations asserted their independence of institutions which had been brought into the Churches a few years before under the influence of

the novel doctrines of Andrew Fuller. Now Elder Shelton desires relief from the same difficulties. In their great distress, the Israelites cried unto the Lord, who fought their battles for them.

Let him honestly examine the doctrine and ways of the Primitive Baptists, and see if he finds the marks of Israel among them, even though they be rusty and burdened with the rubbish of slackness and unlawful union with the world. Is there not a true Church of Christ somewhere? Who holds the doctrine of Christ in its essential unity and completeness? All denominations hold part of it in the letter but mixed with their own interpolations, as iron and clay are mixed. But there is a people that hold and contend for the unadulterated doctrine, ordinances, power and words of Christ, as infinitely above all the additions and inventions of men. They are the true Church. Their garments may be defiled, as were those of some of the seven Churches of Asia. They should repent and their conduct should be conformed to the holy word of God. Again we say, Let our brethren see that they put no stumbling-block in the way, by departing from the truth. I think Elder Shelton can find some genuine Baptists in Alabama, where he could realize rest for himself.

With him I unite in deploring the division among Baptists. It is needful though that heresies come, that the true sheep may be separated from the goats, and thus each be made manifest.

As to the question of disorder that Elder Shelton proposes. First the case of one who refuses to wash feet, and another breaks the Sabbath, and then both offend the Church of Christ. I have this to say, In a gospel Church, where any members persist in disobeying the commands of our Lord, all offenders should pretty soon be delivered over to satan for the destruction of the flesh. Of course if one offender is retained who repents not that shows partiality. In the Church of Christ those who have the Spirit of Jesus do not regard the Sabbath as the Pharisee did, still they will not be merely serving self on that day, or devote what we call Sunday to worldly labor. To show works of mercy, visit the sick, attend preaching, read the scriptures and abstain from unnecessary manual labor, are appropriate labors for Sunday. The Jewish Sabbath ended in the letter with the Jewish system.—The christian's sabbath or Sunday commemorates the resurrection of Jesus. A Baptist who would violate the hope and joys of the resurrection on that day, and not pay a proper regard to it would show himself an unworthy follower of Jesus and should be dealt with.

Christians should not soil others feet also, by slandering one another, or backbiting, or falsely accusing each other. If A sees B acting improperly, one good way to wash his feet is to go and tell him in a meek spirit of his fault. He should go in a meek spirit or he might rub off the skin, or break a bone. When I was made willing to join the Primitive or

Old School Baptists, I saw no spots in them that offended me with them. I was defiled and humbled in my own sight; but they were lovely. I think I saw them in Christ—all fair as having doves' eyes.

A Church that departs herself from any of the ordinances of Christ is in a poor plight to enforce discipline. Baptism and the Lord's Supper are the ordinances of Christ—feet washing is an example that Jesus has set for his people wherein they show their love for each other, and that they serve one another as occasion may offer and, above all, that Jesus has washed them—washed them from sin, washed their conduct, for faith in him heals their defilements.

I think there are genuine Baptists and a good number of them in Alabama that are arrayed in white. But they are not lovely to the world, so strange is their faith, doctrine and views; so unpopular. One has to become very lowly and humble to see them in their beauty.

Let not Elder Shelton be kept from his duty because of these faults in some of our brethren. If he is truly in earnest he will be guided to a people that know the truth.

Hoping that this correspondence and discussion may be profitable to all concerned, and that any of our brethren there or elsewhere who are married to the world will put away their strange wives, and be joined only to the Lord, and that those who are enquiring for the old way may also have all their high thoughts brought into captivity to the obedience of Christ and be satisfied with him, I remain yours to serve,

### NOT TO BE FORGIVEN.

Plymouth, N. C., July 3rd, 1876.

Elder P. D. Gold,—Dear Sir:—

Please give me your views through the LANDMARK on Matt. 12: 31, 32, and you will oblige your friend,

J. B.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."

This it seems to me does not mean that all sins will be forgiven to all men, so that all will be saved, except those who sin against the Holy Ghost; but it means and says that all manner of sin, it matters not how grievous and how shocking its heinousness, will be forgiven. Paul the persecutor, the adulterer, drunkard, liar, the immoral man generally, are among scriptural examples to prove this.

Offences and sins against Jesus the Son of man would be forgiven. The best evidence to any one that they will be forgiven is that one abhors himself as a sinner and repents of them; the best evidence to him that they are forgiven is that he loves Jesus.

But there is a blasphemy against the Holy Ghost that shall never be forgiven, neither in this world nor in that which is to come. Whether

this means that it should not be forgiven in the then Jewish world, which had not ended, but did end with the passing away of the Jewish system, or in the gospel world which followed and which is now; or, whether it means that it should not be forgiven, neither in the duration of this natural world, nor that eternal world which succeeds it, into which all will pass at the end of time; in either view it amounts to this, that such sins will never be forgiven.

Those therefore who contend that there is no everlasting punishment do so under the fearful hazard of contradicting the word of God. How much safer are those who give honor to God by believing and obeying his word. How vain are these notions of a God so full of mercy that he cannot punish or condemn a sinner, when every dispensation of God proves him to be a God of holiness and justice, as well as a God of mercy. Why should death and suffering so reign, even in this life, where it is manifest that both rewards and punishments are not complete, if God is too merciful to punish transgression. Here the righteous suffer often more than the wicked do; for they receive their evil things in this life, while the wicked receive their good things. But the wicked is snared by the work of his own hands, and his own heart hath deceived him; neither can he pluck the lie out of his right hand. Because God does not chastise him for sin here, as he chastens the righteous, therefore the wicked says he will never punish, neither in this world nor in that which is to come. But the pangs of genuine conviction in the soul for one day will convince a man there is a hell.

What that unpardonable sin is, further than it is here described, I know not. The Pharisees said, Jesus cast out devils by Beelzebub the prince of the devils, thus charging the wonderful work of the Holy Ghost to the prince of devils; for Jesus cast out devils by the Holy Ghost. This was the greatest of all wickedness, so that none guilty of it should ever find pardon. This is blasphemy against the Holy Ghost—the Spirit of God. A word uttered against the Son of man could be forgiven, but blasphemy against the Spirit of God never would be.

To ascribe the operations of grace in a true christian experience to the devil, to say that the power of the Holy Ghost in castingsatan out of the heart is a delusion or work of the devil, is very much like that sin.—None have committed it who fear God and repent of their sins.

### THEY DO NOT LIKE TO HEAR OF OBJECTIONS.

The following is an editorial item copied from the *Biblical Recorder*:

"A brother suggests that the Seminary at Greenville is running the Southern Baptist Convention. Dr. Boyce, he says, was President and took pains to put Greenville men on every committee. We suppose it was without design. But if Greenville cannot only furnish us our theology, but also run the machinery of the denomination, why need other people complain?"

From the above item it seems that one, at least, of their members is a little tender because of the influence