

porters and others, and had been employed as watchmen without the King's authority; many of whom were enemies to Zion and her King. Their intrigues had, however, drawn away some of the King's servants, and their dissimulations had deceived many of the true friends of the King. The city had been much filled up of late by accessions from the surrounding nations, who had witnessed her prosperity, but unfortunately for her peace, many of the uncircumcised had been admitted through carelessness, and a desire to augment their numbers, on the part of the citizens. But alas for Zion! the once happy and prosperous city! the light and glory of the earth! After she had thus provoked the King, and gone astray from his commandments, and left her first love; and after she had been admonished and exhorted from time to time by her faithful servants, to whom she turned a deaf ear, the light of His countenance was withdrawn and darkness enveloped the city. A thick cloud also hung over the place, and seemed to portend a storm, and intervened between the citizens and the throne of the King. Few people could be seen in her streets, and she looked desolate.—One of the watchmen mourned her thus: "How doth the city sit solitary that was full of people! She that was great among the nations and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks." "The ways of Zion do mourn because none come to the solemn feasts." (Sam. 1: 1, 2, 4.) "How hath the Lord covered the daughters of Zion with a cloud in his anger. (chap. 2: 1.) "How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street." (chap. 4: 1.) "Oh Israel, thou hast destroyed thyself; but in me is thy help." (Hos. 13: 9.)

I must leave Zion under this cloud for the present, and seek a place where the light shineth.

A VISITOR.

Brethren and friends will rejoice to learn that Elders Rowe and Respass, of Georgia, after filling their appointments in this State, have been permitted to reach home in safety, finding their families well.

All the governments of this world are supported by force and money, but the Church of Christ is purchased with His own blood, and is governed by His word and spirit.—*Backus' Church History.*

Editorial.

Wilson, N. C., June 1.

ELDER L. I. BODENHAMER,
EDITOR.

In the place of other editorial matter, we give the following interesting and instructive Circular Letter of the Mayo Association, adopted at their session in October, 1868. We are sure that the space could not be better filled by anything we could write, and the reader, no doubt, will profit by the substitution.—Ed.

To the Brethren and Sisters of the Mayo Baptist Association, of the Old School Primitive order. Dear Brethren and Sisters, we again attempt to address you in a circular form; this we do under some embarrassments, knowing that the vital importance of such an Epistle when written in a proper spirit, fraught with gospel matter, and flowing from an able pen, often affords great comfort and establishment to the hearts of Zion's children. But as we expect to be somewhat wrapt up in weakness and darkness and thereby deprive our dear brethren and sisters of that soul cheering comfort, we feel depressed and dejected, and too, being at a loss for a subject still presses us down as one that can not come forth. But upon some reflection we conclude to call your attention to the present dark, bitter and distressing times through which we are now passing, which perhaps are as trying as any that we have ever experienced. Our national affairs removed from their proper platform, our social enjoyments prostrated in the dust, and we bound to grapple with the multiplied factions of unfeeling men, and above all, Mount Zion the city of our God, is in a cold and beclouded condition, and weeping lamentations are realized by many of her inhabitants, whilst it is to be feared that some of her lovers are wrapped up in blind security, not seeing through the dark mist that now covers her glorious excellency and dignity, and are therefore under the woe that is to them that are at ease in Zion. Now we ask, in these things, is there not a cause? We say there is a cause for every effect, and that through the great prevalence of sin, our prosperity is slain; our once happy and prosperous country flour-

ished nationally and gospelly, before human pride and arrogance took such deep root, and grew to its present unlawful height; then all was calm and serene, but now that pride and self-importance have bewildered the brain and hardened the hearts of men, neither the true maxims of the social comforts of the people, the text books of national patriotism, or the holy book of God, are cared for, or respected. But wild enthusiastic notions, and new arrogated traditions are springing up from corrupt minds which fills the great concerns of the now popular world, to the destruction of all that is commendable. Our God has frowned upon us in Church and State, an unholy war has been permitted, and the chastenings of the Lord are upon us, and must be felt, and the pride and bigotry of men must come down, For he that exalteth himself, shall be abased, saith the Lord. Would to God that such usurpers and rivals could know with whom they are contending, and from their exalted stupidity humble themselves down before the mighty hand of God, and not be swallowed up by the earth, as was Korah, Dathan and Abiram. In relation to Zion's subjects, it must be admitted that in any sense, Zion has to own all that foster themselves professionally under her banner, although many of them are of the bond woman, truly Ishmaelites, that have crept in to spy out the liberty of Isaac, and are bold contenders for the inheritance, which can never be permitted, but they have set their eyes on the will and Testament, and have not scrupled to change the order of it, as much as possible, as much by new translations, as by their new fangled Societies and corrupt doctrines, which they invariably teach. Such commingling usurpations so presumptuously persisted in, by which the truth of God is changed into a lie of Satan, and by them rated high and glorious, and God's truth trampled under foot, a sovereign God spurned from them, and the wicked world made their idol, whom they worship with delight, and Christ the Lord made only a name to live and to take away reproach, and his blood and atonement exchanged for human doings and mammon, which is now the theme of the pulpit, and the glory of the whole Hagarish nation, which has also aroused the indignation and wrath of Almighty God upon an idolatrous people. It also must be admitted, that Zion's true sons and daughters have been and now are remiss in strict gospel duties; neither the national nor gospel Church has ever prospered outside of God's special laws and the path of duty. National calamities has always been the lot of Kings and Kingdoms, when outside of God's prescribed requisitions. National Israel has invariably met the chastening of the Lord, when neglecting even the smallest injunctions laid on them as a typical people; one Achan in the camp would turn the battle into defeat. The gospel Church, the garden of the Lord, has a vine in it, and the father is the husbandman; Christ the vine saith, every branch in me professionally, that bear not fruit he taketh it away, and every branch that beareth fruit, he purgeth it, that it bring forth more fruit. Abide in me, and I in you, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing; if ye keep my commandments ye shall abide in my love, this is my commandment, that ye love one another; ye are my friends if ye do whatsoever I command you. From this we are to understand, that there are branches in Christ, (professionally) that Christ is not in vitally, these are fruitless branches, that are taken away or rooted up. But those branches in Christ, the vine, and Christ in them, the same bring forth much fruit, and are purged to increase in the production of fruit. Should the branch be careful to abide in gospel duties it beareth much fruit, should it, a living branch, be remiss in gospel duties, it is purged by the rod that it bring forth more fruit and abides in his love. The example is manifested in national Israel; by disobedience the Ark was taken from them and they defeated in battle, and all of their privations and calamities was for their disobedience. Now as national Israel is a figure of the gospel Church, their afflictions when out of their duty, surely must prefigure afflictions that in a similar manner must be the lot of gospel subjects when they are as was Israel, neglectful of their gospel duties. Not that their salvation depends upon their faithful performance of gospel duties, but their gospel health, peace and prosperity does, and it is a fearful thing to fall into the hands of the