

dead, plucked up by the roots; raging waves of the sea, foaming out of their own shame; wandering stars, to whom is reserved the blackness of darkness forever," etc. Time, space and ability, brother Pate, forbids a full exposition of this text and its connection, as you requested, taking into consideration the characteristics of those creepers, filthy dreamers, as given by the apostle. It indeed would be a melancholy spectacle to look on mixed up with the saints, or those sanctified, preserved in Jesus Christ, &c., dreamers, filthy dreamers; worse indeed, brother Pate, than biting of dog's noses. All they know is by dreams, (idle fancy) slumbering in nature's night, fancying themselves gods that will accept at their ungodly hands fruit of their own production, (gone in the way of Cain;) claiming large reward for labor (ungodly deeds). The main reason why they know nothing, except they dream it, is, they are slumbering in midnight darkness, with great religious zeal; must needs be religious, idly fancying to themselves a belief and manner of worship, which is an abomination in the sight of our God. These religious filthy dreamers have been in the world, endeavoring to creep in among the saints of the most high God, from that murderous Cain until now. I shall not attempt to point out all the marks and brands by which we are to know them, but only say, my brother, by their fruits we are to know them. They also despise dominion, and speak evil of dignities, both secular and divine.—You may soon detect them, if they should stealthily creep in among you. Just so soon as you advocate God's sovereign right and dominion over the workmanship of his own hands, together with his dignified position as God, the eternal God, they despise such doctrine, and speak evil not only of you, my brother, but of His dignity—acknowledging none other God than their carnal mind, (which is enmity against God,) has fancied or dreamed of. Brother Pate, and dear brethren, if there has ever been a time when Zion should be wide awake, and each one at his post, since our day, it is at the present time, and especially the watchmen on the wall. Wherever you see a church having a faithful and sound minister, you are very apt to see a healthy and prosperous church. But if her minister begins to make compromises with anti-Christ, or filthy dreamers, or in

other words, with error, (which you know cannot be done without a sacrifice of truth,) forthwith cometh strife, envy, hatred, &c., no matter how small the sacrifice. Some of our dear brethren in Texas, of the ministry, (it generally starts with them,) have gotten into a snooze, and have dreamed that it was right to receive members from modern Missionary Baptists, (that had joined since the separation,) without baptism, provided the applicant did not wish to be baptised, or said they were satisfied without. I think this is a filthy dream. Just take down that bar, and we are flooded with graceless members, disorder and confusion the result of such a precedent. Some others have gotten into a slumber or trance, and concluded to unite with the Missionaries upon an instrument written out and subscribed to by each party, on church government—not a principle embraced in it—which they did; but there was a little noise made in the camp, and those good brethren were not so sound asleep, and at the noise they become wide awake again. This all occurred in less than one year, and our good brethren came to the next Association, and said, brethren, we have done wrong. So they lost no seat in the Association for that slumbering dream, though it was a little filthy. Indeed, some others of our brethren have concluded, with their idle fancy, that it was right to receive a member into her fellowship who was excluded from a sister church upon certain charges, because he was a devoted man and an able minister, over the head of her sister, independently and irrespective of her sister church's feelings. And you see, brother, that those of our own house get into a snooze and dream a little filthy sometimes.

Yours to serve in gospel bonds,
JEFF. STRINGER.

ROSEBUD, WHITE COUNTY, ARK. }
October 19th, 1870. }

ELD. L. I. BODENHAMER: DEAR SIR:—
I wrote you some time back to send me a specimen copy of the Landmarks, and I afterwards received a copy of September 1st, No. 19, and three numbers of July 1st, No. 15, which contained the reply of Elder P. D. Gold to a Mr. Wm. Hooper, which was a very able article.

I will say to you, as I did before, that I belong to no church at all, but my wife belongs to the Old Primitive church, and likes to read the Old Primitive papers.—She likes your paper, and every thing she has read as yet she likes very well, and it is on her account mostly that I subscribe for the Landmarks. I also like to read them

myself. I don't profess to know any thing about religion or religious principles, but I see this much about you Old Baptists, let you be where you may, North or South, East or West, you preach the same thing; you surely must all be taught at the same school and by the same schoolmaster. I don't pretend to be a judge, but so far as I am able to understand the Scriptures the Old Baptist doctrine is the same that the Saviour and the Apostles preached and taught.

It looks like a man is ignorant to send so far for a religious paper, when there is so much religion and preaching in his own country as there is here. There is hardly a man of my age in these parts but what belongs to some church or other. I am 47 years of age and yet a sinner. The preachers of the Missionaries and Methodists have tried very hard to make me a Christian, but have failed as yet, though it may be my fault, and probably is. I expect that I am too hard hearted to obey their counsels. There is several Old Baptists in this country; they are very particular in their material, but the majority of religions are the do and live system, and I, being a very lazy man naturally, I don't like to work so hard for nothing, as I think it would be for no profit. I will merely say to that, I think the devil instituted the do and live system of religion in the garden at the time he persuaded our old mother to partake of the forbidden fruit and live forever. It seemed as if that was the principle that he taught, do and live and I think the principle has been kept up from that day till this. And as I believe it come from the devil, I have no use for the system. We find the same system taught by the opposers of the Saviour in his day, by the Scribes and Pharisees, &c; by the same people that crucified the Saviour. I think the missionary system for money commenced about the time the Saviour arose from the grave, at the time the guards reported to the authorities, and they were hired to go and tell the story that while they were asleep that He was stolen away. I think that the very same story is still being preached by the do and live preachers. I do not profess to be a judge, and am very liable to be wrong, but so far as I can understand the Scriptures, the Old Baptist doctrine is bound to be the doctrine taught by the Saviour and the apostles: That God Almighty has all power in heaven and earth, and every thing was fore-ordained and is according to His will and not man's. By this you can draw some idea of my belief.

Yours respectfully,
JESSE NORMAN.

FORSYTH GA., }
Oct. 10th, 1870. }

DEAR BROTHER BODENHAMER:—Since I have to write to you on business, I have also concluded to write a few lines for the Landmarks, which I submit to your better judgment to dispose of as you think best. Should you think proper to correct and publish all or a part of them, do so; if not, commit them to the flames, and all will be right with the unworthy writer. When I read the many communications published in your paper, which are so comforting to me, I can't help

but feel a disposition to cast in my mite; and it would surely be a pleasure to me to do so, if I knew I could say anything to comfort the least of the children of God, or that by so doing I would not be using the pen that belongs to another. I greatly feel my weakness and inability to write as I would wish to, or to write to the comfort of others as they do to me. But I know, if left to myself, I will not write anything to profit or comfort any one. But if we have put on Christ, by uniting ourselves with his church, we should at all times be found walking in obedience to his commandments, by doing with all our might what-ever we find for our hands to do. And although our effort may be a feeble one, I am persuaded that there is no better way for the Christian to find that ease of conscience, than to take up their cross and follow their blessed Saviour, in all of his examples and precepts, walking worthy of the vocation wherewith we are called. As ye have therefore received Christ Jesus the Lord, so walk ye in him. (Col. 2:6.) Now how and in what way is it that the poor condemned soul receives Christ?—Does he receive him when his heart is puffed up with pride, thanking God that he is not as other men, boasting that he has of himself gained a great victory; claiming great honor to himself for his many good deeds; feeling to be a little better, and to serve God a little better than any of those who profess to be Christians.—Oh, no, but on the contrary he is made humble and willing to be saved in God's own way, and feels that if he is saved at all, it is by grace and grace alone, from beginning to end; not of works lest we should boast, but by grace; and if by grace it is no more of works, otherwise grace is no more grace. No, it is not for anything the poor creature had done or could do, for he has already worked himself out of material; he has tried the law in all the ways he could devise and yet he is left without God and without hope.—But we are told that the law is our schoolmaster to bring us to Christ, and when the poor soul has exhausted every means within his power, and is brought to an unconditional surrender, (worked clean out of self,) and is made humble, he not only feels his condemnation, but justice seems to demand it; and now the very breathings of his soul is, Lord have mercy on me a sinner; and when it is pleasing in the sight of God to reveal himself to him as his Saviour, it is a matter of astonishment to him: his sorrows are turned into joy and praise to God, who has done so much for him: glory to God in the highest, peace on earth, good will toward men; a new creature in Christ; old things have passed away, behold all things become new; a new song is put in our mouths even praises to our God.

Then as ye have received Christ, so walk ye in him, by walking humbly and obedient, keeping yourselves unspotted from the world; setting such examples before others that they may see your good works and glorify our heavenly Father. Oh, brethren, how often we are found walking in a contrary direction to what we were when we received Christ. I fear some