

(whose head was cut off to satisfy hellish lust, tyranny, ambition and enmity at the beginning of the gospel of Jesus Christ the son of God.) As soon as the salutation of Mary was heard, the babe leaped in her womb and Elizabeth was filled with the Holy Ghost, and Mary said: "My soul doth magnify the Lord and my Spirit hath rejoiced in God my Saviour," (Luke 1st chapter.—Read it and ponder over what is written—*ye dead alive, saved ones.*—Let us sing "Come Holy Spirit, Heavenly Dove!" come, fill our souls with Jesus' love,) but it is the experience where there is true heavenly union and communion of all who are "born of God," John 1: 13. It is refreshing, it cheers us in our gloomy and dark times as we pass through the valley of Baca; the rain filleth the pools, as it is written, "and truly our fellowship is with the Father, the Son, and the Holy Ghost, and these three are one, and we are one in him to the praise of the glory of his grace, who hath made us the accepted in the beloved according as he hath chosen us in him (Christ) from before the foundation of the world that we should be holy and without blame before him in love, a holy people and yet sinners. He that dwelleth in love dwelleth in God, for God is love, and God dwells in him. What will ye see in the Shulamite? as it were the company of two armies—Solomon's Song, 6, 13; look again:—Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun, and terrible (glorious) as an army with banners, who is she?—*The Shulamite.*—And we have two natures, consequently two experiences,—and as old James Flandercow used to sing—

I feel myself inclined to love thee, if I could;
At other times I feel averse to everything
that's good.—

The flesh strives against the spirit and the spirit against the flesh, "so that when I would do good evil is present with me," &c.,—Paul. The fruits of the flesh, that is, the natural product or that which comes forth from all mankind, are named in Gal. 5th chapter; also, "That which the Holy Spirit produces in the soul of his elect is: love, joy, peace, long suffering, gentleness, goodness, meekness, faith." Against these there is no law, these are the gifts of God. Oh, that we may be led to look up to and ask that all of us Primitives may be filled with all the fulness of God.—May Jehovah, God who commanded the light to shine out of darkness, shine in our hearts, *giving us* the light of the knowledge of the glory of God in the face of Jesus Christ. Remember we cannot cultivate Spiritual fruits on earthly stocks, all the wisdom of man, the cunning of the old serpent, the Devil, nor all the ecclesiastical machinery of hierarchism and priestcraft can produce one of the least of the above named Spiritual gifts or fruits, much less give life to the dead in trespasses and sins or re-generate what was never generated in man.

Yours, in Jesus,
JAMES FACKRELL.

NOTICE.

NAAMAN THE SYRIAN.

Enclose 10 cents to J. R. Respass, Ellaville, Schley County, Ga., for a copy, or one dollar for a dozen copies, and if you know of any who would like to read it, but are not likely to hear of it through the LANDMARKS, or haven't the money to spare for it, send their names. Any O. S. Minister who will send his address shall have a copy gratis, or any poor old widow, or any other person unable to pay for it. Send for a dozen and give them to your neighbors, those who will not go to hear us preach.

Zion's Landmarks.

P. D. GOLD, ----- EDITOR.

WILSON, N. C., ----- September 15, 1873

All Communications and Subscriptions must be directed to Editor ZION'S LANDMARKS, Wilson, N. C.

EDITORIAL.

REMARKS ON ISAI. 25: 6, 7.

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."

At the request of a friend, W. H. Broadway, we endeavor to express some of our views on this rich passage of scripture, not to add anything to it, nor to take anything therefrom, although a failure to bring out what is contained in such a text is liable to be made by poor "frail man.

The expression, "in this mountain," or similar phrases, occurs often in the Bible. Mt. Moriah supported the temple of Solomon and was indicated to David when the plague was to be stayed. This holy Mount then is a figure of the deliverance of poor condemned sinners, and the resting place which Jesus will establish for them, more enduring and glorious than any mount of earth. While mountains suggest vastness, grandeur, security and power, and while their refreshing breezes and cold pure water delight man, they are of the earth and earthly; but the pure mount of the Lord, built on the foundation of eternal justice, and measured and bounded by the border of everlasting righteousness is holy, and from above, for nothing shall hurt in all this holy mount. The water is the water of life, the air is the Spirit of eternal purity, and the scenery blends all the beauties of the rainbow of peace reflected from the sun of righteousness. Or in plainer words, this holy mount is the general assembly and Church of the first born &c. Here Jesus, the shadow of a great rock in a weary land, banishes heat and thirst as the shadow of a cloud, and gives joy and gladness, rest and peace.

Here in the gospel, where peace,

life and rest are built on the foundation of justice so high and securely that the gates of hell shall never prevail against it, a feast of fat things is spread unto all nations. Here Jews and Gentiles, hungry sinners of all nations, shall flow or come unto this feast of fatness and marrow. Rich wines resting on their own lees are here for the faint and perishing which shall gladden the hearts of all in this kingdom. These expressions denote the fulness and perfection of the sacrifice of Christ, who is the lamb of God that taketh away the sin of the world, the bread of life that came down from heaven, the water of life flowing freely and purely from the throne of God unto all the poor, perishing, thirsting souls in the pit wherein is no water.

Christ and him crucified is the life of all true believers. His death procures their life. He was made sin (not a sinner) for us, that we might be made the righteousness of God in him. This is the feast which wisdom has spread, for Christ Jesus crucified is the hidden wisdom of God in a mystery freely given to the poor starving soul that hungers and thirsts after righteousness. It is a hidden mystery that Jesus should be manifest in the flesh, and a mystery that he should die, and a mystery that he should die for sinners. Men by nature do not believe this. A veil covers their hearts in all nations everywhere, both Jew and Gentile, which veil is upon their heart, and their foolish heart is darkened. Moses put a veil on his face because weak-eyed, unbelieving Israel could not look to the end of that which was to be abolished, *which* END was Christ. This veil on the face of Moses denoted the blindness and hardness of the hearts of the Israelites who clung to the letter and condemnation of the law, and could not see how that Christ should fulfill the law by his life and death. This same veil is over all nations everywhere while in nature. This universal blindness to the truth brought on by transgression and fastened there by unbelief inclines men to reject Jesus who is the end of the law, and inclines them to cling to their own works for justification, while they are all in bondage under sin.

This is the condition of all in nature, blind to the truth, blind to the way of salvation, clinging to the fragments of the violated law, under its curse and guilty before God, with the veil of blindness on their heart.

But in this Mount Sion, the City of the living God, this heavenly Jerusalem, this mount of gospel liberty, where grace reigns, this veil is *destroyed*. Here the rays of true light shine forth into the hearts of quickened sinners who are searched as with candles, their sins exposed, their lost condition felt and seen, and heavenly righteousness brought before them, and their eyes anointed to see, and their hearts quickened to feel, hence they hunger and thirst for

Jesus. Now their heart is turned to the Lord and the veil is taken away, so that they see and feel the difference between the bondage and condemnation of Sinai, and the rest and liberty of the gospel, for the rest is glorious. The very face of the covering, the best and most plausible and captivating part of the covering, that which human reason most glories in, the *conditional system* of salvation, (the *face* of this covering) shall be destroyed, so that even when artful men plead for this system of works it shall not blind the true believer, for *this face* is taken off and destroyed; *the very beauty and form or face* of the first testament so congenial to to man is destroyed. But few realize the difference between the two covenants—the one of bondage and death—the other of liberty and life. Though this is the holy *mount*, yet the poor, vile, self-condemning sinner who lies low in the *valley* is beheld from this holy mount by him who is meek and lowly—Jesus—and all nations shall *flow* unto this mountain. That is, out of every kindred, language and nation under heaven, a people shall come and feast here and be saved. It is for us if we have a thirsting, hungering desire for it. May God grant that the readers of the LANDMARKS and myself may truly hunger for Jesus and feed on him.

"OUR SEED-CORN."

The Editor of the *Biblical Recorder* calls the "pious young men, who are called of God to enter his ministry, and go to Wake Forest to prepare themselves for it," "*Our Seed-Corn.*" Human learning, the pet idol of the Missionaries, for which they are now scouring the country to raise money, is quite a crib to hold and harbor their seed-corn. If they plant such seed-corn as these young men will make, of course the harvest will be likewise. We are slow to believe that the young men who go to Wake Forest to learn to preach have ever been touched "with a live coal from the altar" of a Divine call to preach. Why do we believe so?—Because we see not a single example in Scripture of any such a thing as that a single prophet or preacher, whom the Lord called, ever went to any theological school. Again, these modern "seed-corn" preachers are too fond of money, the rewards of divination, to be owned as God's servants. And again, these and similar preachers, while they have a sort of form of godliness, deny the power of it—they deny revealed religion and deny the doctrine of grace or predestination of God.

These men are endeavoring to mould a new form of religion, part Jew and part Ashdod, bearing the name of religion, to give them authority with men, and imbibing all the fashionable, popular feelings and notions of a cultivated natural mind in order to make it acceptable to men, all of which is condemned by and opposed