

are. Some time after I attended preaching at old Leatherwood, and the officiating preachers of the day were brothers Turner and McNeeley, the latter took a text from 2nd Cor. 4:9. I thought that he was preaching right at me, and the latter part of the verse bore with great impression on my mind. There was no more pleasure for me. I would attend preaching regularly, and would see the members together, and longed to be with them, but to get there was a mystery to me. I would beg the Lord time and again to have mercy upon me and would read my Bible regularly but it seemed to me of no use under these troubles. My health became very delicate. It led to keep my secret hid; but, dear reader, if you ever suffered with a sin-sick soul and perfect despair, you will know how I suffered. During the time mother, sister and three brothers were received in the church—but poor me, what had I done to be such an outcast with God. I felt that I was forsaken though I would read my Bible but would not let any one see me reading for fear they would say something to me about it. If they held a religious conversation I would have nothing to say. In this way I went on from time to time for eighteen months, not caring to see or be seen by any person. I was in my room one day studying over my awful condition when all at once it seemed as if a voice said: Lift up your head and rejoice, in Emmanuel, friend! I was made to rejoice and praise the Lord. Oh, how happy I was. Ma, who was in another part of the house, hearing me, came to see what was the matter; and, what a meeting with her, sister and brother, words are inadequate. It can be more easily imagined than described. I went to the door, everything looked changed and more beautiful than ever and it appeared as if all nature was rejoicing. Now, I thought all my troubles were over at an end, but alas! new troubles arose—was I not deceived, and was I not deceiving others? I went to Pedigo the first Sunday in August to hear brothers Turner and Minter preach. Brother Turner spoke my feelings so plain that I could scarcely keep from praising God. At the close of the meeting they sung the hymn

"Am I a soldier of the cross,
A follower of the Lamb?"

Never will I forget those words—till doubt held me captive. I attended Read Creek the following Saturday, and brothers Turner and Walker were both there and preached. I took my seat in the back part of the house where I thought I would be more alone, and would beg God to have mercy on me. I had no idea of joining the church that day—had two splendid sermons. The church was opened and something seemed to say, Go! and I went forward not knowing how I got there, was received and baptized by dear old brother Turner.

Brother Gold, I have met with many doubts and fears since, but the Lord has promised to be with us in our six troubles and in the seventh he will not forsake us.

Remember me in your prayers, and the wishes of

Your unworthy sister,
PATSY J. JONES.

Zion's Landmarks.

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

Two Dollars Per Annum.

Wilson, North Carolina, September 15, 1874.

Editorial.

A friend, A. R. Thompson, requests my views on Math. 11: 11, and Math. 23: 15.

The first reads, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

By those born of women we understand *all* men save Christ, who in that sense is not born of women, is not a son of Adam. None of these were greater than John. Prophets were greater men than kings and John was more than a prophet. No one, as John, had been honored as the harbinger of Jesus, yet he that is least in the kingdom of heaven is greater than John. This may be true in this sense—that that which is born of the Spirit is greater than that which is born of Adam, so much so that even the least one born in the kingdom of heaven is greater than John: the greatest one ever born of women, or of the flesh.

John was born under the first dispensation or covenant, hence born of women, but the least one born in the new or gospel dispensation is greater than John, as Jesus was greater than Moses, and the kingdom of grace greater than the kingdom of works. It is not meant that John is not a christian, nor that those born after the coming of Christ and born of the Spirit are not also by nature born of women, but it is a forcible way of contrasting the two dispensations. Nor is it meant that John served under the first dispensation, but that a far greater glory would rest on the least one in the kingdom of heaven.

This would apply, both to the kingdom of glory after the resurrection of the body, and likewise to the kingdom of grace after the resurrection of Jesus which would be set up on the earth. In this kingdom each true christian feels that he is little—less than others—else how could he esteem others better than himself? When we hear one say, in whose christianity we have the utmost confidence, "if I were as good as you are I should be glad," it is a mystery; how great then my surprise to hear that Paul said that he was *less than the least of all saints*. How is that

experienced in us, if not in this way, that it seems to us that every genuine saint has *something better than any thing in us*. Hence we often wish that we were such as they—could feel, look, think and live as they do.

Some better thing is reserved for the gospel day than any thing which was enjoyed under the law, something better for the least gospel saint than for the greatest of those born of women, even though he just precedes the rising sun as the bright morning star that rises just before the sun: "God having provided some better thing for us that they without us should not be perfect." Heb. 11: 40.

The other sense in which this passage is true is that Jesus was greater than John. He is the *first born* in the kingdom of heaven and is the least of all as a servant, though he is the Son and the greatest of all. He made himself servant of all and served all in the completest manner and with the most perfect service, and is thus the least of all.

None were ever so humble as he, none so afflicted, none ever died as he; for this he is exalted above all, the greatest of all, as by inheritance he was greater than all.

The other passage in Math. 23: 15, reads, "Woe unto you, Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte; and when he is made ye make him two fold more the child of hell than yourselves."

In this chapter the true character of the Scribes and Pharisees is depicted, and their condemnation foretold by the true Judge.

One of the most wicked and hurtful classes of hypocrites is that one that wears the dress of religion and is disguised in the guise of goodness.

The Pharisees were famous in this way. Some sentimental, affected people, whose charity (as they call it) cannot allow any doctrine that separates between the precious and the vile, are greatly shocked at such a chapter as this one, and *lose all their good feeling* towards one who faithfully expounds such words.

But sound doctrine deals heavy blows on errors, hence the Saviour, the Great Teacher, not only teaches the right way, but he also forewarns his disciples against *all false ways*, and the man that has an ear to hear will give heed to all the words of Jesus.

Will false teachers be very active and zealous in propagating their doctrines? *They compass sea and land*. They will use all kinds of craftiness—invent a great many pleas for money with which to disseminate their doctrines. They will urge in the most solemn manner that men should help them, and they will plead the word of God as authority for binding their claims on men.

They will promise great rewards to those that give freely to them for converting the heathen.

They will compass sea and land, go every where, in order to plant

their traditions and teachings everywhere. They are more earnest if possible in their efforts to prevail than the true servants of God are. Can they make proselytes? Can they have converts? Yes, the text proves that.

When they make proselytes they are even worse than the Scribes and Pharisees themselves. How can they be worse if the Pharisees themselves are so bad, for it does not say that the proselytes are twofold more the children of hell than they were before they were proselyted, but that the proselyte is twofold more the child of hell *than the Scribes and Pharisees are that made him such?* The Scribes and Pharisees held the *truth* in unrighteousness—the law of Moses—but they perverted that into falsehood in teaching it, or they taught lies to their proselytes, hence their proselytes received a *false* system in a corrupt heart and were worse than their teachers. To hold the *truth* in a false spirit is bad enough, but to hold *falsehood* in a bad spirit is of course worse. The Jews were never commanded to compass sea and land to make proselytes of Gentiles, hence this was disobedience. False teachers misinterpret the *truth*, or teach falsehood and their followers imbibe both the *false spirit* and the *false doctrine* of their teachers, and hence the more of this work is done the more wickedness is perpetrated and the worse the converts are.

As if one were to counterfeit a genuine dollar—and another were to counterfeit the *first counterfeit* this second counterfeit would be less like the genuine dollar than the first counterfeit is. Corrupt denominations wax worse and worse, for they are removing and departing further from the truth continually. The heaven of corruption works continually vitiating the whole lump, and the converts hate the truth more and more and persecute the followers of the lamb more bitterly as they increase.

THE COUNTRY LINE ASSOCIATION.—This body of genuine Baptists recently held its Session at Flat River. Among its gifted and faithful preachers present were Elders A. N. Hall, D. R. Moore, J. S. Dameron, R. Shreve, J. A. Burch, F. L. Oakley and A. Blalock, who was recently ordained. The congregation numbered at least six thousand we estimate. The representation of churches was full and the session very harmonious.

The Association changed the mode of holding its sessions. Hereafter it expects to meet in the week, on Tuesday, Wednesday and Thursday, after the third Sunday in August.

We do not see why this change will not be for good. It is hoped that none of those who attend to bear preaching will remain away, but that there will be fewer of that number present that meet for mischief.

The churches can also hold their regular meetings on the third Sunday in August. Another advantage will be that by holding a short session