

# Zion's Landmarks.

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

Vol. viii-No. 7.

Wilson, N. C., February 15, 1875.

Whole No. 175.

## Zion's Landmarks,

P. D. GOLD, EDITOR.

PUBLISHED SEMI-MONTHLY

—(at)—

WILSON, NORTH CAROLINA.

Two Dollars Per Annum.

FEBRUARY 15TH, 1875.

### NOTICE!

Clubs of eight subscribers, or a larger number, can have the LANDMARKS at \$1.50 each, and the clubs need not be at the same Post Office or even in the same State, and persons renewing can make clubs in same way.

Our brethren and friends are all authorized to act as Agents in obtaining subscribers.—Their names need not be published in the List of Agents. We hope they will generally make an effort to extend the circulation of the LANDMARKS.

Money can be sent by express or otherwise at my expense. In sums of a few dollars it can be sent at my risk by ordinary letters. When money is not received please inform me.

IT IS MOST CONVENIENT ALWAYS TO SEND MONEY BY EXPRESS OR MONEY ORDERS AT MY EXPENSE, IF PREFERRED.

For a good reason please direct letters to me as follows:

P. D. Gold, Wilson, N. C.

### Communicated

OPELIKA, ALA., Dec. 23th, 1874.

Brother Gold:—

IN the LANDMARKS, of Nov. 1st, 1874, there is a request over the signature of J. B. Salmon, of Masonville, Kentucky, for some one to give his views on the first three verses of 7th chap. Heb. and as I have not yet seen any response to that request, I will very briefly present a few thoughts for consideration, with a hope that some one more competent will give a full comment upon the subject.

I will not record the text here in full, but hope the reader will turn to it in the New Testament and read the full connection. All that is written in the scriptures directly naming Melchisedec may be found in Genesis 14: 18, Psalms, 110, and in 5th, 6th and 7th chapters of Hebrews. Supposing that the main point with Brother Salmon is respecting Melchisedec's being "without father, without mother, without beginning of days or end of life." I shall omit other points in the text and direct my remarks mainly to this.

In examining the connection of the subject we find that the Apostle is speaking of the Levitical priest-

hood and contrasting it with the Priesthood of Christ, and in order to show more clearly some very marked points of difference, the Priesthood of Melchisedec is introduced as illustrative of the difference. It will therefore greatly assist us to understand that it is not of Melchisedec as a man that the Apostle speaks of being "without father, without mother, without descent," &c. As a man it is certain that Melchisedec had on earth, father and mother, and is by regular descent from Adam and Eve. Just as others who are born of the flesh.

The Apostle is therefore speaking of him not as a man, but as a Priest, and contrasting the character and nature of his priesthood with the Levitical priesthood. The Levitical priesthood was confined to the tribe of Levi and consequently was by descent. In this particular Melchisedec's priestly office differed—he did not descend from a lineage of Priests. He was "without father and without mother" in the priestly office. The Levitical Priest had a father, a mother, a Priestess of the same family descent. Again, the particular order or service of priesthood with which Melchisedec is contrasted required that the beginning of the priestly or official days should be at the age of thirty years, and the end of the priestly office "to do the work of the tabernacle of the congregation," should be when fifty years old. Num. 4: 3, 23. In this sense Melchisedec was "without beginning of days or end of life." There was no specified age when he should be recognized as Priest nor when his official services should end; but being made "like unto the Son of God." Just so long as he was known as Melchisedec, just so long did he abide a Priest continually. Like unto the Son of God, Melchisedec blended both King and Priest in one person. Hence it is written that Christ "abideth a Priest continually, after the order of Melchisedec and not after the order of Aaron."

We see what is the order of Melchisedec: so Christ hath no predecessor nor successor, none going before him, and none to come after him in the priestly office—no beginning of his priestly days, nor end of his priestly life. He abideth forever after the order of Melchisedec a "Great High Priest over the house of God" and is "passed into heaven itself, there to appear in the presence of God for us."

Affectionately,

W. M. MITCHELL.

WALNUT HILL, TALAPOOSA CO., ALA.,

Dec. 25th, 1874.

Dear Brethren and Sisters in the Lord:—

THIS Christmas day I have taken to rest my body from the toils of this life, but I find no rest for my poor weak mind from the cares with which it is necessarily burthened. I am made to wonder how you are spending this Christmas day, whether in sweet meditation of him from whom, it is said, the appellation Christmas is derived, or whether some are thoughtlessly engaged in worldly pleasures. Can it be possible that any of God's dear children are this day eating and drinking with the drunken? Knowing that this is the way the Christmas holidays are usually perverted, I can but tremble for the safety of the people of God, especially the young. It is not impossible that some who have put on Christ by an open profession are now engaged with the giddy world over the intoxicating bowl, or in the ball room or play party.

Whatever the circumstances may be, or whatever influences may be thrown around them, there is no reasonable excuse for such conduct; nor can any be accepted by him who has said, "watch and pray, lest ye enter into temptation." Nor does the Apostle in his instructions to young Titus, give more latitude in that direction to the young than to the aged, but says, "young men likewise exhort to be sober minded." Titus 2: 6. Brethren, while we have reason to be glad that we have received the doctrine of Christ, and been delivered from the doctrines and commandments of men, we should not forget those "things which become sound doctrine." Titus 2.

We have heard it said by some, as an excuse for a slight departure from the virtue of sobriety, that Christmas comes but once a year! What if it does not; does the law of Christ provide a license to its subjects to get drunk that often? No! That form of religion which only flourishes during the warmer seasons of the year, and never reaches its zenith except under the excitement of revival meetings, which fades with the autumn leaf, and with it falls and decays, is natural religion, and like the dry leaf returns to its source, and mingles again with the earth that produced it. But that pure principle of grace which proceeds from God rises above these base elements and points the soul to him who loved it with an

everlasting love. What soul, though veiled by sinful flesh, is ever alive to God, and where that love is shed abroad in the heart it is not withered by the galling heat of persecution, neither quenched by the descending floods of tribulation nor blasted by the hoary frosts of winter: But its emotions, unaided by nature, often steal forth in solitude, or break forth under the most trying scenes of affliction. What wonderful love! The love of God in the hearts of poor sinners! The wonderful attribute of the Deity—the moving cause of the plan of salvation—the power that drew us to Christ—the principle that binds our hearts together, and constrains us to worship and adore the Lord our God: love that burns on the altar of our hearts through all the changes and vicissitudes of life. This love will never be disappointed, it can never die, it is not dependent on circumstances, therefore no circumstance can destroy it; it will endure through time, and to all eternity. "Not that we loved God, but that he loved us." 1 John 4: 10. "By love the Father is loved, and the Son ought also to love the Father," verse 11.

Dear brethren, how dependent are we for the ability to obey this divine injunction; to some extent dependent upon each other. How careful I should be to render myself an object of the love and fellowship of my brethren. The more I exhibit of the spirit of Christ the more I am esteemed by them. Our love to each other depends much on our obedience to Christ, hence in the absence of that obedience, our love grows cold, or lukewarm.

There are many things in this sin-smitten world which are calculated to disturb the flow of love between brethren, which things should be carefully avoided by them. In all their business transactions they should be sure to understand each other, and avoid any liability to disagree in their settlements. It is quite natural for us to expect more indulgence from a brother than a stranger, yet it is not always that our brethren consider themselves in a proper condition to grant it, and we are apt to feel a little unpleasant if they appear a little exacting: a little of the fire of hell is frequently kindled in our fleshly nature, and it sometimes destroys the love and fellowship between brethren. It certainly requires a constant vigilance on the part of Christians and churches, to keep the unity of the Spirit in the bond of peace.