

promise is that "he that tilleth his land shall be satisfied with bread," while on the other hand he that followeth vain persons is void of understanding." Prov. 12: 11.

As I am writing now to Primitive Baptists, whom I esteem to be the Church of Christ, let me remind them of the solemn obligation not to put an occasion to fall in any brother's way. If he is grieved with thy meat, you are not walking charitably to destroy the peace and happiness of him for whom Christ suffered and died. Rom. 14: 15. However much your course may be to your individual good or interest pecuniarily, you are forbid to let your good be evil spoken of. Your good must correspond with every word of God, else it is condemned. It cannot be doubted but that it is the solemn duty of christians to "follow the things which make for peace and things wherewith one may edify another." It is very evident that when Primitive Baptists follow the Grangers it does not promote gospel peace, neither is there any mutual edification in the gospel kingdom thereby. Then if there is not we violate the above law of Christ in looking upon this strange woman to lust after her, and though we should not be openly identified with the institution, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is made weak." Rom. 14: 19, 21.

Many brethren are often carelessly led into error, because some one of reputation, whose understanding, has led the way, however, would have none follow him any further than he followed Christ.

The churches of Galatia ran well for a time, but when they were moved from original gospel principles to another gospel the Apostle did not fail to reprove them and desire their troublers to be "cut off." "Confidence in time of trouble is like a broken tooth, and a foot out of joint," Prov. 25: 19. For this reason Paul would not take John, whose sur-name was Mark, with him on a tour of preaching. Mark, on a former trial, had deserted him in a time of need, and did not go heartily to the gospel work—Acts 13: 13 and 15: 38.—Barnabas however still clung to John Mark, and afterwards he also manifested much weakness and was carried away with dissimulation—Gal. 2: 13. As a general rule, I suppose that all men, and the best of men, have their weak points in which they are peculiarly liable to be overcome by temptation. This is evident in David and Solomon, with the Apostle Peter, John Mark, Barnabas and others. Under heavy pressure many gave way for a time. At Paul's first answer to false charges before the tyrant Nero, all his brethren forsook him, but the Lord stood with him and strengthened him, that by him the gospel might

be fully known—2 Tim. 4: 16.—Many like Demas love this present world and are drawn away to its charms. Christ hath foretold of the coming of many false prophets pointing professedly to him saying, "Lo, here is Christ; lo, he is in the desert; lo, he is in the secret chambers," but we are warned to "believe them not," Matt. 24: 25. Christ is not in these secret chambers, his word is not there, he is not there in the authority of his gospel law and ordinances, and if he is not there his people should not be, for they are commanded to follow him. "He spake openly to the world and in secret said nothing" John 18: 20. Did he belong to a secret institution? But waiving the matter as to the merits or demerits of this new institution of the world, we know that it causes strife and division among brethren and churches that were before in peace and love.—We know there can be no harm in letting it alone, and we should not put a stumbling-block in our brother's way, or give any occasion for them to fall into strife, especially where there is no gospel principle violated in letting it alone. We are commanded that "Whatsoever we do in word or deed to do all in the name of the Lord Jesus," Col. 3: 17. If to unite with this or any similar order in secret assemblages, in formal prayers, and bind ourselves by oaths or pledges to keep out many of our brethren and conceal the real workings of the institution from them, be done in the name and authority of Christ, then it is a christian institution. What is done in his name, his character and Spirit must be in it and be manifested by it—else it cannot be done in his name.

When Dinah, the virgin daughter of Jacob, went out simply "to see the daughters of the land" it seemed very harmless, but she lost her virgin beauty and was greatly defiled thereby—Gen 34: 1. So, when church members go out to see these daughters of men, (worldly institutions,) they have just that far got into the "snare of the Devil," and are in a very fair way to be "taken captive by him at his will," 2 Tim. 2: 26.—Those Primitive Baptist churches or members who have united or bid God speed to one or more of any of these "daughters of the land," if they do not get sick enough "to come out from among them" will, in my opinion, soon have other kindred propositions made them, such as was made to Jacob and his sons after Dinah had been defiled. "Make ye marriages with us, give your daughters unto us and take our daughters unto you. And ye shall dwell with us, and the land shall be before you; dwell and trade ye therein and get ye possessions therein," Gen. 34: 10. What a benevolent proposition! well calculated to stir up the lustful propensity of corrupt nature.

Affectionately,
W. M. MITCHELL.

Remarks.

Baptists are so few that no true ones can well be spared from the little band. Yet strife and division will rend asunder genuine christians. We lament to see them divided on doctrine or in conduct. Few things are more settled among them perhaps than this, that they are a people separate from the world. How easy to just let these institutions of the world alone. Nothing can harm us as long as we are at peace among ourselves and with God. If we once begin to encourage worldly societies there will be no limit, no end to this thing. We exhort and entreat any of our brethren, who are identified with these things, to pause and consider that the peace of Zion is above any worldly gain. The way to make our bread for the natural body is to labor for it and look to God for his blessing.—[Ed.]

WARRENTON, VA., Jan. 22, 1875.

Elder Gold—Esteemed Brother:—

ENCLOSE one dollar for another six months' subscription, and again use the opportunity to gratify a desire, if not a sense of duty, which I believe has been given me by him who searcheth the thoughts and intents of the heart, and "who seeth not as man seeth." Though one letter from me had been published in the LANDMARKS, I ventured another, which was my last, feeling at the time, that if I had the approval of Providence, the letter would be published; if not, it would be suppressed. I do not believe however, that the publication of a letter is always a sign of its divine approval, only as the Lord's purposes are served. I however placed confidence in this sign, and when disappointed again and again, in not seeing the letter in the paper, I concluded that I had not the approval of God on my ways, and, though sorrowful admitted to myself that I merited his disapprobation and must look for disappointment.

Another number came and, before I had opened it, I felt like my letter was in it, but I said "No, I don't deserve it!" but, when I saw my signature I burst into tears, overcome by a feeling of mingled humiliation, thankfulness and praise. With me there is nothing that so humiliates as the favor of God, manifested in his providence, for I most always am sensible of my unworthiness, of my exceeding sinfulness, so that I am oppressed with shame when he appears in my behalf, and I do at such times wonder that I am noticed, but to receive punishment due my sins.—Besides my own heart's wickedness, I am conscious that all the good I ever did, and all the faithfulness against opposition in the service of Christ for which I may have received credit, was alone of the Almighty, for I am satisfied that if left to myself under all my great temptations, I should have forsaken the way of truth long ago. And instead of enjoying his providence now, I should have been the miserable victim of my own crimes. That spirit of holiness which I trust has been implanted,

and which is of Christ, and ever new, has saved me from my sins, and caused me to receive and enjoy the blessings of heaven.

To illustrate my feelings with regard to myself sometimes, I will here state an instance: On one occasion I had stood for a moment before a mirror, when suddenly such a sense of inward depravity came over me, that without hesitation, but impulsively I exclaimed audibly to my own person in the mirror, "You abominable creature of corruption, you ought to be in the regions of woe now." But in many acts of my past life, which indeed has seemed a wayward, if not insane course, I've had cause to believe fully, in this truth, that "it is not in man that walketh to direct his steps," and in my deepest, sorest trials, have been comforted by the knowledge of God's approval of my ways, that he worked in me to will and do of his pleasure, to fulfill his wise designs. Often have these words been mine, "Who is he that condemneth? it is God that justifieth." He brings to naught the understanding of the prudent, and confounds the wisdom of the wise—He works contrary to human reasoning and executes judgment and mercy in accordance with his heart-searching knowledge. In him the oppressed have in this land of woe a friend and conqueror. Surrounded by the wicked who arise to take crafty counsel against the righteous, who can save them from their snares privily set? or who will plead their cause against a condemning world, or deliver them out of the hands of the workers of iniquity? Surely none but the Almighty could accomplish such great salvation. When encompassed about, and pursued by those who work mischievous devices, and in enmity of heart whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words, how exceeding hard to observe the admonition: "Fret not thyself because of evil doers, because of the man who bringeth evil devices to pass—because of him who prospereth in his way," &c. He that hath formed the wicked for the day of evil, and hath prepared the waster to destroy, raises up from time to time, those who shall accomplish his purpose, and are fitted for the work assigned them, and the man who "brings wicked devices to pass" is made the instrument by which he sends affliction and punishment upon his people and their enemies, and by which he also causes his name to be declared in the earth, and exhibits the power of his might. It is hard, however, that each should prosper in his way, particularly when any of God's children have become the victims of his evil devices—but it is not strange that he should, since there is no scarcity of those who are ready to unite in an iniquitous course, and to strengthen the hands of evil doers. If there are designs against the church, or the determination is taken to ef-