

the same time, but we are truly separated far away from each other now, you being near the Atlantic, and myself near the great Pacific ocean; I presume that we are near four thousand miles apart, yet we can address the same eternal throne and be sustained by the same divine hand, and be supported by the same superintending agency.

The Old School Baptists of Oregon have great reason to thank and praise God for his goodness exhibited towards them; I sent you a minute I believe every year for several years past, so you know about our numbers. We have a sound and able ministry, and, since our last Association, three Old School ministers have immigrated from the State of Missouri. So, our present number of Elders is about seventeen, and four licentiates who are promising gifts. Our churches are all in peace. Our last Association was truly delightful, the congregations were large all three of the days of our meeting. On Sunday, more than a thousand people were seated in a pleasant shade, and at 10 o'clock the services were commenced by the writer of this scribble. After prayer and supplication to God I tried, in my weakness, to set forth the doctrine contained in Isa. 33: 21. I was followed by Elder Bullock who delivered a very able discourse. We then adjourned for dinner.

Nine places of general entertainment were within a mile and a half of the meeting, so conveniently got our dinner and returned by 2 o'clock, at which time Elder Stipp again commenced the services and delivered a very able and lengthy discourse, after which Elder Cooper delivered a short but very affecting discourse. He spoke with power and it appeared to reach the hearts of a number of the hearers. At the close of his discourse a song was sung and then the parting hand was given. A great portion of the congregation appeared to be deeply affected and many tears were shed. I then left for my literal home, while I hope and trust that my heart glowed with love to God and his children. I had been from home more than two months—visiting my brethren and the different churches, and trying in my weakness, to set forth the glorious plan of salvation through the atoning blood of a crucified Redeemer. I traveled principally by rail, but sometimes by stage, and sometimes by private conveyance. I was affectionately received at every point I visited, and generally had good attentive congregations. I assisted in the constitution of one church, and had the pleasure of baptizing one of the lambs of the blessed Redeemer. I returned home much refreshed and found my family in good health. I felt that I had great reason to thank and praise God for his goodness. He had blessed me and had visited me with his divine presence as I humbly trust throughout my journeyings, and try-

ing to preach, he had opened the hearts of kind brethren to receive me with open arms, and they supplied all my needs and furnished me with means more than enough to pay my expenses. I read the history of your travels in the South and West (as published in the LANDMARKS,) with considerable interest.

If life and health permit, I hope to be able to visit my brethren in Illinois at no distant day. I have a precious daughter residing in Green County, Illinois, and I greatly desire to see her and her family; and, when I get that near the land of my nativity I should be highly pleased to visit it, and communicate to and with those of like precious faith with myself; but, the journey would be attended with so much expense I fear that I shall not be able to command the means. I wish that you would drop me a few lines letting me know what you think the traveling expenses would be. How much rail roads charge per mile? what route would be the best for me to go to see the most Old School Baptists? as I should like to call occasionally and see as many of my brethren as I conveniently could. I should like to go through middle Tennessee and thro' Georgia, and visit the brethren in North Carolina, possibly as far as Wilson and Williamston, and return to Illinois by way of Salisbury, N. C., as that is near the place of my birth and where I was raised to manhood.

Now my dear brother, I bid you farewell. May God in his mercy bless and prosper you.

ISOM CRANFILL.

WILLIAMSTON, N. C., March 22nd, 1875.
Elder Gold—Dear Brother:—

I should be glad to see the enclosed letter in the LANDMARKS. Elder Cranfill has some intention of visiting his native State and I should like for brethren to be apprised of it. I think we should all be truly glad to see him. C. B. HASSELL.

Zion's Landmarks,

P. D. GOLD, EDITOR.

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Editorial.

“Remove not the ancient landmark, which thy fathers have set.”

KNOCKING AT THE DOOR.

Revelation, 3: 20.

Sister M. J. Luckett desires my view of the following scripture:

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.”

A writer or speaker should be allowed to tell the scope of his meaning; especially ought this to be granted if he knows the meaning of language. How much more, when the Lord Jesus speaks, who spake as never man did. Turning to the first verse of this book we find these words; “The Revelation of Jesus Christ,” &c. In the fourth verse, “John to the seven Churches which are in Asia,” &c. Do we mean that it was limited to those seven Churches? No; but, “he that hath an ear, let him hear what the Spirit saith unto the Churches.” “Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand.” Hence while the address is to the seven Churches, &c., yet the command is to all that have an ear.

But says some one, have not all men ears? Yes, in the sense that such people contend, and that numerous class think their ears are good enough, and that they can hear all that is said, if they will. But the Bible does not say, let all men hear if they will, but if one has an ear, let him hear. If all men have the ears that are described here why should the language be, “he that hath an ear,” &c. Does not that mean that some have not such ears? Do not some men have ears that are waxed gross, and hear not, eyes and see not, hearts and understand not?

Conversion comes through the hearing ear, the seeing eye, and the understanding heart. “For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.” Mat. 13: 15. Next verse, “but blessed are your eyes, for they see, and your ears, for they hear.” Then the Pharisees and disciples had different eyes, ears, hearts, &c.

Undoubtedly faith cometh by hearing, (for the word must be mixed with faith in them that hear.) Without hearing then there can be no faith, for it is not a natural fruit of a carnal, Adamic heart. Faith is a fruit of the Spirit. See Gal. 5: 32. If faith were a fruit of the natural heart it would partake of the nature of the human heart. But how does hearing come? “By the word of God.” Rom. 10: 17. In this way comes conversion. Are a man's natural senses exercised in conversion? A new character is given to them. They do not love to hear, see, and talk or think of the things they once did. The spirit of the mind is renewed and that affect these senses. Hence old things have passed away, and man has new affections—and loves what he once hated. There is a hidden man of the heart, or a new birth, as there was a new population in Canaan when Israel slew the old inhabitants. The Canaanite still re-

maining, typical of the law of sin in the members, is not an Israelite of course, nor is he our organs of hearing, &c. On the other hand the new birth so exercises us as to lead us to render the members of our body as instruments unto righteousness.

But to return; If a man can destroy himself why not save himself? If through the love of sin he can cause his ears to wax dull of hearing &c., could not he improve his hearing. Answer; it is evident man can destroy himself, kill himself, &c., but can he restore himself to life? But when he once starts life as a child could he not improve his hearing &c? When has he ever once done this. Is not man's course from bad to worse? But does a child begin life with spiritual hearing? If he does why does he need a new birth? Is he not conceived in sin, and brought forth in iniquity?

Did not Adam lose all by transgression? Could he recover any thing? What can a child inherit from his father? Any thing more than his father has? Certainly not. What did Adam do to reinstate himself? Is it not Christ the second Adam that makes many righteous, and must we not be related to him to inherit the kingdom? Must we not therefore be born again to become his children? Is any one the child of Adam until he is born of woman? Is one the child of God until he is born again?

These observations are made to illustrate the nature of these addresses, and to show who the subjects are that receive them, or who have the ear that hears what the Spirit saith unto the Churches.

In these messages to the seven Churches there are not only promises, but rebukes, &c. Take the communication to the Church at Ephesus for instance: Rev. 2: 4, 5. “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore, from whence thou art fallen, and repent and do the first works,” &c. Here this Church had left her first love. Her first love was warm and ardent in Jesus, and then her mind was on heavenly things, and as she rejoiced she sought those things; but now they have left their first love. Why should not a christian seek to walk in Christ just as he received him—a full and glorious Saviour? This Church is told to repent—turn away from its present course, and do the first works—as she did at first or in her first love. Christians should not lose their first love. But now how could this address reach any that had never been in the first love, or never done the first works—work of faith (not for faith) and labor of love? Would any one say that even the rebukes and chastenings here are for any that do not have an ear? Is not a spiritual address to a spiritual subject? In the last address—to the angel of the Church of the Laodiceans—it is said; “I know thy works,