

Zion's Landmarks

DEVOTED TO THE DEFENSE OF THE PRIMITIVE BAPTISTS.

"TO THE LAW AND TO THE TESTIMONY."

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Zion's Landmarks,

P. D. GOLD, EDITOR.

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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 receipted please always inform me.

WHEN CONVENIENT ALWAYS 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, JR., N. C.

Communicated.

IMMORTAL SOUL.

ACCORDING to my view of the scriptures everything pertaining to man as a creature whether soul, body or spirit, flesh, blood or bones, is created of God, and in that sense man and all that pertains to him had a beginning. As to the soul I cannot tell much about its peculiar properties or its office; but one thing I do believe, that it is created, and from the moment of its creation it will continue to be of ceaseless, perpetual and endless duration. In this sense I understand brethren to use the phrase "immortal soul," and I suppose there is not a Primitive Baptist in the world who denies it. But while they do not deny the perpetual and endless existence of the soul, some do not think proper to apply the term "immortal" to that continued existence. Now it is true that in the highest sense of immortality God only hath it, and in that high sense denoting the eternal, incorruptible purity, holiness and self-existence of God it would be down-right presumption and blasphemy to apply it to any created being, whether men or angels. Hence, when brethren in their preaching or writing have said that the soul of man is not an "immortal soul," I have endeavored to put the most

natural and favorable construction upon the expression as simply meaning that it is not immortal in that high sense of incorruptible self-existence, which no created being can possess. It belongs to God alone. "He only hath immortality."

Strictly speaking there is doubtless a distinction between immortality and endless duration. It is true that whatever is immortal is of endless duration, but it is not certain that everything that is of perpetual duration is immortal. If this distinction were observed, some of those cuts which brethren make at each other might be avoided. It is honestly believed by many brethren, whose soundness in the faith of the gospel I cannot question, that immortality cannot corrupt itself, nor incur the death penalty of the law of God, but the soul of man hath done both. It hath corrupted itself from its original created purity, and hath also transgressed the law of God and is dead in trespasses and in sins, yet it is of ceaseless, perpetual, and endless duration, is susceptible of suffering the vengeance of eternal damnation, or through grace made susceptible of eternal joys.

Yours in love,

W. M. MITCHELL

Opelika Ala., April 8th, 1875.

GREENSBORO, N. C., March 10th 1875

Dear Elder Gold:—

I SUPPOSE it is time to send you the subscription for the LANDMARKS. It is the only medium we have of hearing and learning anything about the Church of Christ in this State, and also we find there is a people in North Carolina that have received the truth in the love of it.

The doctrine of grace is truthfully maintained, and it seems that it flows from an experimental acquaintance with it: they know the Father and the Son by the teaching of the Holy Spirit: and those who are thus taught can but speak of the Father's everlasting love as the moving cause of their salvation and all that accompanies salvation; and the Son's grace and compassion in his complete Person, undertaking their cause, and becoming their substitute, who gave himself for them and was made sin, who knew no sin, that they might be made the righteousness of God in him.

He died the just for the unjust, that he might bring them to God: they know the grace of his Son Jesus Christ; though he was rich, yet for their sakes he became poor, that

through his poverty they might be made rich. They have sold themselves for naught, but he bought them with a price; they were far off by wicked works, but he brought them nigh by his blood, they were lost in the rubbish of the fall, but he found them, and they are called, sought out, a city not forsaken. They were dead in trespasses and sins, the Holy Spirit quickened them, they were blind and insensible of their state, the Spirit opened their eyes and they felt their guilt and misery, and as they were the Father's choice before they fell in their federal head, (Adam) and given to Christ his dear Son to redeem and save, the Spirit takes off the things of Christ and shows them unto them, and they receive pardon through his blood and acceptance through his righteousness. They are taught to know with heartfelt experience the only true and living God and Jesus Christ, whom he hath sent, being born again and renewed in the spirit of their minds. The Holy Spirit opens the eyes of their understanding, and they are taught how a guilty worm can have fellowship with God, in and through the person of his dear Son, and into what relationship they are brought, through the mediatorial work of Jesus. What a miracle of grace, to see one once an open profane sinner, lisping Abba, Father. He who once was drinking down sin as a thirsty ox drinketh down water, now sitting at the feet of Jesus, clothed and in his right mind: great is the mystery of godliness; God manifest in the flesh, God with us in the person of Jesus Christ; all the purposes of Jehovah's love to a poor sinner is a mystery, all the manifestation of that love in and through the Lord Jesus, is a mystery, the vital union and oneness betwixt Christ and his people is a mystery; the work and operation of the Holy Spirit on and in the heart of a poor sinner is a mystery, yet all is received and believed by those that are made alive to God and their faith is the substance of things hoped for, and the evidence of things not seen. It is true we are unworthy of such rich grace, and we may often ask the question: can it be that I am a partaker, or have I an interest, in such blessings? May the Lord increase our faith, and warm our hearts with his love.

We have not had an opportunity to meet one Primitive Baptist yet, we feel banished from the society of the of the Lord's people, I know not one that has any love for the truth as it is in Jesus.

I wrote to Elder R. W. Hill, last year but received no answer, and to Eld. Bodenhamer, but no reply; we had to dwell alone and I sometimes feel as a sparrow alone upon the house top and the way I go on, I feel shut up and shut out all the week, but on the Lord's day when we meet and begin to speak, I feel liberty of soul and sometimes feel it savory meat at other times my thoughts have no moisture, but hitherto the Lord hath helped me, but we long to exchange thoughts with the brethren.

We are pleased with the climate and would like to feel at home, but we often say,

Midst scenes of confusion and creature complaints,
How sweet to my soul is communion with saints."

Wishing you every blessing the peaceful covenant can bestow.

Yours in gospel bonds

JAMES JOYCE.

FLAT SHOALS, GEO., March 16th, 1875.

Brother Gold:—

I PROPOSE to write of publication some of my experience and call to the Ministry. I have often been fearful that I was mistaken in the whole matter, but I find comfort and consolation in the scriptures, for we are there taught that "hope that is seen is not hope." I was born in Putnam County, Georgia, in the year 1829, and four years after that my father moved and brought me to the place where I now live, Merriwether County, Georgia. I was raised by Primitive Baptist parents who honored their profession in their lives and died in the faith of God's elect. I was a very moral boy and do not remember to have thought very seriously of my condition for the first fifteen years of my life; I believed that I would get religion when I got ready and thought that would be when I had attained to many things that I had in view in the future. I believed the gospel (so called) that taught me saying: "You can get religion now, to-night if you will." When about fifteen years of age, my father was brought to his death bed, and a few days before his death I was standing by his bed weeping on account of his condition, for it was generally known that he must soon die. He said to me, "you need not cry for me, you had better be crying for yourself." I had not thought of my condition being worse than his, for I was looking forward for many good days, but according to the goodness and mercy of the Lord, (as I hoped) I was then enabled to look within, and be-