

one moderation in the use of the blessings of this life. It humbles him before God, and enables him to pity men. It makes him like salt, preserve a good influence, and hence the wine of grace is not lost but saved, and the man in character, morals, body, &c., is saved from evils. What a great salvation, even the time salvation, does the grace of God secure to man! What a blessing if his word and Spirit guide and save us in time! How much greater is the eternal salvation? No, if men would not waste new wine by putting it in old bottles, which they know would break the bottles and lose all, shall our heavenly Father give the grace of salvation to men who will be ruined, and lost, and perish by it, and the grace be lost also? We are kept by the power of God. We are preserved in Jesus Christ and called. When conviction seizes us it is not to destroy life, and preaching says to us, "Do thyself no harm." When the Lord gives himself to us we feel that we are saved, and are pulled up out of the mire and put upon a rock and our goings (steps) are established.

When Jesus came it was not to destroy the law, nor men, nor life, but to save. He turns water into wine. He fills the law with a pure spirit and honors it, then he turns it all into wine or love that blesses the heart of man and cheers the faint, making them forget their poverty. The last wine is always the best top. What a salvation is there in the gospel?—Then the works of a christian are established—nothing is lost—the fragments are gathered up, even as none of the works of Jesus are lost or put in old bottles, or on patches. When the christian comes to die he is not lost—his body is not lost, his labor is not in vain. But in the resurrection his vile body will have been changed and fashioned like unto the glorious body of our Lord Jesus Christ. As grace enabled Paul to bear the thorn in the flesh and even glory in his infirmities, so grace will cause one to endure through time, and the power of God will so change these corruptible bodies that they will be capable in the resurrection of bearing the exceeding great and eternal weight of glory, and ever be with the Lord.

The evidences to us that we are saved consist in the manifestation of truth to us, and our love of it. If Jesus is precious to us, and we love his doctrine and people, and there is a life within us that hates sin and loves holiness, and forbids our committing sin that grace may abound, then we have the grace of God in new vessels or bottles, and both are preserved. I need not say this is greater than all worldly blessings.—May God preserve us in his truth and salvation.—Ed.

Communicated.

Home, Ga., February 16, 1877.

Elder P. D. Gold,—Dear Brother:—

I pause ere I write the word brother, so unworthy do I feel.

The object of this note is to inform you of the death of the venerable

(and dearly beloved father of our dear sister, R. Anna Phillips,) P. P. Clopton, of Merriwether County, Ga., which occurred a short time since at his place of residence in the above named County.

A few months since sister Phillips had a most pleasant and satisfactory visit from her parents. I had the pleasure of their society occasionally, while they were here, and was favored with their presence in my home also; and I certainly felt that I was entertaining true followers of Christ, and I realized a feast in listening to the precious truths that fell from the lips of the aged christian, lips that were ever wreathed in smiles, as if the soul was always full of the love of God.

My pen and language are too feeble to portray the character—private, public, or christian character—of dear father Clopton. Someone more worthy will give the particulars of his death. My purpose was to inform you, and ask that you announce the sad intelligence through the columns of the LANDMARK, for the many readers will sympathize in spirit with our beloved and well known sister Phillips, for nothing but the grace of God could enable her (especially in her feeble state of health,) to bear this great grief. She was certainly devoted to her father, as she also is to the grief-stricken and aged mother who is now with her; and one could readily discern that she was a special favorite with her father.

I know there are many who join with me in the hope that sister Phillips will soon favor us with something from her pen, through your valuable paper.

With love for yourself and sister Gold,

I am, very unworthily,

E. KING.

I hope that our dear sister Phillips will be graciously sustained in the loss of her dear father.

I hope too to soon hear from her again through the LANDMARK.—Ed.

EXTREMES.

Brooksville, Blount County, Ala.,
January 6th, 1877.

Brother P. D. Gold:—

I carefully read your remarks relative to my communication, as touching extremes that exist among Baptists. What I mean by extremes among Baptists is that which I conceive to be unscriptural, something that is tolerated among them that was not known or practiced by the true Church for the first hundred years.

Now brother Gold, I do not wish to be tedious in my communication. I believe you to be an honest, straightforward Baptist, trying to do the thing that is right among your brethren, as an editor and minister. But I see from your remarks on my last communication, that you do not fully appreciate my position nor my condition among the Missionary and Primitive Baptists of this part of Alabama. When I write an article for a Baptist paper, and for Baptists to read, I write with an eye single to the great mass of Missionary and Primitive Baptists. Under this general view I wrote my last letter in ZION'S LANDMARK. Brother Gold

will admit that the Missionaries, as a mass, have many institutions among them. He must also bear in mind that the great mass of Primitive Baptists (especially in this, the Northern part of Alabama,) have institutions, such as Masons, Grangers, Odd Fellows, &c.

Brother Gold's kind of Baptists are very few in number compared with the great mass of Baptists; and yet if they are what ZION'S LANDMARK represent them to be, I frankly admit them to be the true Bible Baptists, and if such Baptists existed in my reach I would have my membership with them, provided they would receive such a poor unworthy creature as I am.

You now readily perceive the extremes I have been writing about.—For instance both wings of Baptists in this country are adulterated with institutions which they cannot very easily throw off, and if a Missionary goes to the Primitives, as a general thing they will not receive him without re-baptizing him. And if he should submit to this baptism, and then move to North Carolina close to brother Gold's Baptist Church, according to the teachings of ZION'S LANDMARK, he would have to receive baptism again to get at last into the true Church. And by the time a poor fellow would go through all these dreadful ordeals he would be an humble Baptist indeed.

In your remarks you spoke of getting in the mire. From the above you see that I am in the mire as you say you were once. It is not a mire of my own making or my own choosing—and this is the case with many dear brethren in this country. And we would like very much for you to tell us in the columns of your paper how we are to make a starting point to get out of this mire. Both the Missionary and Primitive Baptists are out of order in these parts, and, according to the teaching of ZION'S LANDMARK and *The Primitive Pathway*, no Church here in Blount County can give a fair and scriptural baptism. This naturally involves us in difficulties, and our eyes are turned in every direction to know where we could find a clean Church and a proper administrator. Brother Gold might say his Church is clean, but can he trace her and the Association of which he is a member back even to the first sittings of the old Philadelphia Association, and say things have come up orderly to the present time without any commotion with worldly institutions? and, if his Church or Association has been in disorder in times past, can he show that they got into order scripturally? If not, they are still in disorder and as deep in the mire as Baptists are in Alabama. These thoughts bring up difficulties in our minds, and we wish you to write freely about them. For my own part, I heartily wish that Baptists everywhere could get rid of all these things that are unscriptural, so we could be a united people.

We will close this letter by inserting two queries which we think will interest, or ought to interest, all Baptist readers: Suppose there is a Baptist Church that has two stubborn

and rebellious members in it by the names of A and C? A refuses to wash the saints' feet after partaking of the Lord's Supper, and the brethren labor with him and enquire of him concerning the matter. He tells them he has no check of conscience in disobeying this command. C also is labored with concerning the crime of breaking the Sabbath. C also says that he has no check of conscience for this crime, and will not acknowledge his faults. Now what shall that Church do with these two rebellious members? Shall the Church turn both of them out? or retain both of them in rebellion? or, shall it turn out C for breaking the Sabbath, and retain A that will not obey the Savior's command in washing feet? One is as strictly a command as the other: only there is a severe penalty annexed to the crime of failing to wash the saints' feet.—Peter was made acquainted with its nature, when afterwards he was very willing to engage in this duty.

Again: Suppose there is a Baptist Church where several of the members partake of the Supper, but take care to be missing when feet-washing takes place, and in so doing offend and dishearten brother A who always attends to this duty. He being discouraged and disheartened concludes that he will not attend meeting any more. At last the brethren send a committee of two brethren to see brother A, when brother A tells them that he is discouraged and that he has as good a right to stay away from his Church meetings as those brethren have in staying from the duty of washing feet. Now, the question is, how can the Church properly discipline its members under existing circumstances? Again: Elder Gold invites me to come out and preach to the institution Missionary Baptists in North Carolina. If I was there I would try to do so, and I would try to visit the Elder also and try to hear him preach a little. And then I would urge him to come over in my country and preach to his institution Primitive brethren, and I think a good many of them would be glad if he and Elder Henderson of Alabama would both come.

J. C. SHELTON.

Dudley, Wayne County, N. C.,
February 6th, 1877.

Dear Brother Gold:—

I received the LANDMARK for January 15th, in which I find a piece written on Col. 4: 17, with regard to the fulfilling of the ministry, which I think is one of the best articles I ever read. I suppose it was written by yourself—in which you treat at some length upon the duty of the Church in ordaining a minister. All of which I think in accordance with the scripture. Now, my dear brother, I do agree with you in both the duty of the minister and the duty of the Church, and do say, that if these things were strictly adhered to, as in the days of the apostles, I believe there would be more true spiritual life in the Church, and less fire-brands will be thrown into the camp of the Israelites; for the true watchman is not to run into the camp of the enemy only as the Lord,