

tempt if he would enable me. My trouble was then immediately removed, and I went on my way rejoicing. The scriptures were opened to me and I could read with much joy; it was so plain to me that when I was by myself my mind was continually on it. When to myself I would read and cry for joy for the great beauty I saw in the scriptures. But it soon became a heavy cross and burden and continued to grow heavier, until I wished myself out of existence. I felt that I had rather be burnt than to try to preach, especially when I expected nothing but to fail. I felt with Gideon, I was the smallest in my Father's house. I begged, cried, complained, and entertained hard thoughts against the Lord for not releasing me. I was very young, but a boy, and very timid, but to no avail.

In December, after joining in February, I went forward sighing and groaning, and as a bullock unaccustomed to the yoke, talked but a very few minutes and then took my seat. But before I reached home I found rest and joy, and these words were continually in my mind, "Behold, I will bless Thee." I felt like shouting, and was rejoiced that my troubles had been great, that my joy might be greater.

I have many such difficulties to encounter ever since I have been trying to preach, but my times of joy and sweet refreshings from the Lord have outweighed them all. I am satisfied that when God's ministers make failures it is because of their own negligence. We are exhorted to show ourselves approved unto God. It is our sins that hide the face of the Lord from us. Some ought to be teachers but need to be taught. Talking is not always teaching. Long sermons are not always edifying. God's people cannot feed on jestures, loud talking alone, nor carnal displays. That is, those who are Jews inwardly cannot eat swine's flesh.

Affectionately yours,  
I. J. TAYLOR.

Near Bloodworth's Post Office,  
Wilkinson County, Ga., April 1, 1877.

Dear Brother Gold:—

As there have been many enquiring brethren and friends who seem to be anxious about Elder H. Temple's health, you will please publish the following notice in the columns of the LANDMARK:

Dear brethren, when I wrote before, we might have been mistaken about the condition of his lungs, as he was on or before that time taken with Typhoid fever; though he has suffered a great deal with his lungs. He now has a severe cough, and has to be raised up in his bed. At present, his fever is abating somewhat and his health seems to be gradually improving. He can, when assisted up, sit in a chair. He has the very best of attention. Many brethren and friends have visited him, desiring his recovery. He has borne his affliction with patience, and has frequently spoken to his brethren of the mercy and goodness of God.

May the Giver of all good bless him and all of his children every-

where, and keep them humble in the discharge of their duty, that they may become perfect, and God's name be glorified.

As ever, your unworthy brother,  
W. B. CARR

## Editorial.

["Remove not the ancient landmark, which thy fathers have set."]

### VESSELS OF WRATH, AND OF MERCY.

Sister Burnetty Helton, of Texas, desires my view of Rom. 9: 22, 24:

"What if God, willing to show his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

Perhaps there is no chapter in the bible Arminians would rather expunge from it than the 9th of Romans, and no verses of that chapter they would sooner eviscerate than the ones we have under consideration.—But that would do them no good, if it could be accomplished; for all through that precious book God's glorious sovereignty is proclaimed.

Paul expresses great concern for his natural kinsmen, the Jews. Not because the word of God had taken no effect. For they are not all Israel which are of Israel. Nor because they are the seed of Abraham are they all children. If we are of faith then are we Abraham's seed and heirs according to the promise. For in Isaac is the true seed called. That is, the true seed are children of promise, as Isaac was. He was given by promise and was not of the flesh. So it was in the case of Rebecca. For not all of Isaac's literal seed are children of promise. But, even when twin brothers of his loins are struggling in the womb, it is foretold to the mother that the elder one shall serve the younger: "As it is written, Jacob have I loved, but Esau have I hated." Now what shall we say to this? Is God unrighteous? Many have said, and do say, he is unrighteous. They want a chance. Well, Esau had his chance, for chance it was. But he showed a corrupt, fleshly spirit. He trusted to his bow and arrow (carnal weapons). He ran for the blessing; but the race is not to the swift, nor the battle to the strong. Isaac his father also willed to give him the blessing. But what did that confederacy amount to? It is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Jacob was a vessel of mercy afore prepared unto glory, and no effort of man can frustrate the purpose of God. Esau carefully sought a place of repentance with tears (sought to induce his father to turn or repent from blessing Jacob and give him a blessing too). But Isaac had perceived the will of God was to bless Jacob, and Esau could not change his mind then; but he said, I have blessed Jacob, yea and he shall be blessed; though he gave Esau a natural blessing also.

Now behold the difference between

the two brothers: Esau thinks to kill Jacob. Does that look like a christian spirit? Yet Arminians will pity Esau and condemn Jacob.—When Esau sees that it displeased his mother for him to marry a Canaanitish woman, he goes and marries a daughter of Ishmael thinking thereby to please his father and mother. But the daughters of Ishmael were no more acceptable to an Israelite than the daughters of Canaan.—One professing to be a christian, but married to Idols and joined to harlots, is no more acceptable to true worshippers than those that make no pretension to religion. A false religion is no better than no religion—if not worse. If such professors attempt to please christians they fail.

But God endured Esau with much long-suffering, although he hated him as a vessel of wrath fitted to destruction, and he goes out and prospers and receives the blessings of this life, and is not plagued like Jacob.—But nothing destroys Jacob. Although he is afflicted, and serves long for his beloved Rachel, and has turmoils and conflicts in his house, which every christian literally experiences; still he is faithful, and God remembers him. His foes are those of his own house. His father-in-law thought to do him evil. But God would not suffer it. Esau meditated his death and came out with a great band of men. But Jacob was strongest when he was weakest; for his strength was hid in the God of Israel, and he only had to become so weak he could not live without it, so that he must wrestle in prayer for it, and he becomes a prince, having power with God and prevailing over men. God showed him mercy. For it was not because Jacob was good that he was so blessed. If our blessings were measured to us according to the standard of our merit we had been as Sodom and Gomorrah. But God will have mercy on whom he will have mercy.

He also hardens whom he will harden. This he also illustrates in Pharaoh. Now you will say, if you are of the flesh, "Why doth he (God) yet find fault? For who hath resisted his will?" Who can prevent God from doing what he pleases?—Who can resist him? This is the carnal reasoning of all men. The answer of Paul is well worthy our deepest consideration: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another to dishonor?"—Here the absolute sovereignty of God is proclaimed. The sovereignty of creation. He made man for a purpose of his own glory. He made him upright and God never made anything corrupt: but man by transgression corrupted his way; yet the purpose of God is not frustrated.—The lump out of which all men are made is corrupt; it is Adam (earth). Out of this lump God has power and the sovereign right to make one vessel to honor and another to dishonor. *Out of the same lump:* for all men by nature, or considering their stock

and source in Adam, are equally corrupt. There are none that are not the offspring of Adam, for he is the father of all living, and *one is by nature just as guilty as another*, for all came from the same lump, Adam, and all deserve damnation: for all die in Adam, and death hath already passed upon all men, and all died in trespasses and sins before any died naturally; and none would ever have died physically or naturally, if they had not first died in trespasses and sins.

Now God, of this same lump, has the righteous power to make one to honor and another to dishonor. Peter speaks of some as follows: "But these, as natural brute beasts made to be taken and destroyed, speak evil of things they understand not. They are not afraid to speak evil of dignities, and are self-willed, presumptuous, even bringing God, who giveth not account of his matters, into judgment, and arraigning him before their bar of judgment. They manifest in their conduct and lives that they are rebels to God, and are not reconciled to his dominion. Yet God endures them with much long-suffering, although his purpose is to show his righteous wrath and power in them. But his long-suffering: oh how great it is and how good is the righteous Judge!

But there are vessels of mercy which God had afore prepared unto glory. These were chosen in Christ before the world began, and grace was given them in him before the world, and whom he foreknew he called, justified, sanctified, and glorified, and determined to conform them to the image of Jesus. It is under the operation of God that they came into the world, but all are born sinners. The elect though are called with a holy calling, not according to their works, but according to grace given them in Christ before the world began; and Jesus is revealed to and in them as Christ the hope of glory. They become satisfied with Jesus and glory in grace. There is then a holy calling of both Jews and Gentiles, as my text says, and there is a revelation of Jesus as salvation itself to sinners. But the disobedient rebel against this doctrine, and are haters of God. They deny the power of religion, deny the effectual, holy calling of God. Their religion savors of the flesh and they rebel against God's dominion.

Oh how different is the man who is chastened, who feels that all his hope is in Jesus Christ and him crucified, who trusts only in Jesus as the end of the law for righteousness, and is reconciled to the mighty God of Jacob, from the rebellious spirit who rejects the truth and fights against God. The vessel of mercy shall be filled with everlasting mercy and joy: the vessel of wrath shall endure the wrath of God forever.

Be ye reconciled to God. Do you ever feel that you are fit for nothing but wrath? Then you are a vessel of mercy. Humble yourself under his mighty hand and submit to the righteousness of God. For Christ (not human works,) is (and always was,) the end of the law for righteousness to every one that believeth.